

# Jacob's Warfare



by B. R. Hicks



# **Jacob's Warfare**

*Ten Classes of Spiritual Warfare  
In Which Jacob Engaged  
In Order to Gain  
Total Victory in His Life*

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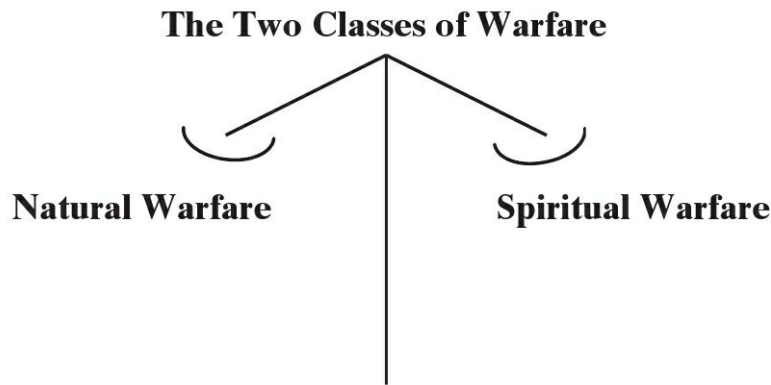
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## Introduction

Spiritual warfare and natural warfare are minutely described in God's Word.

Natural warfare, as well as slavery and all forms of violence, is the consequence of sin. Warfare is organized cruelty and wholesale murder. A so-called "victorious" natural war is still a national calamity!

Ever since Cain warred against his own brother, killing Abel because of his anger toward him, mankind has been organizing angry mobs to slaughter and kill because of greed for gain.



The LORD is a Man of War Who wars against sin and wickedness in natural and spiritual battles.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. **The LORD is a man of war:** the LORD is his name (Exodus 15:1-3).

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, **Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea** (Exodus 15:20,21).

Since the LORD possesses the Almighty Power of Resistance, which He wields against all evil and wickedness, He is invincible. Man's Salvation and the joyous rapture of his Salvation are both a visible and an evident witness of the LORD's Almighty Power of Resistance against sin, Death, Hell, and the grave.

The more believers grow spiritually and serve the LORD Jesus Christ, the more aware they become of His sovereign Authority and Control. As a consequence of their increased awareness, they are able to lift His Holy Name higher and higher.

The LORD, as a Man of War, fights down every opposing thought and deed that rise against His Master Plan and Purposive Will. Thus, He ultimately will usher in a perfect, happy future.

The Apostle James described the natural warfare of the flesh.

From whence *come* wars and fightings among you? *come they* not hence, *even* of **your lusts that war in your members?** Ye lust, and have not: **ye kill**, and desire to have, and cannot obtain: **ye fight and war**, yet ye have not, because ye ask not (James 4:1,2).

Fleshly lust for worldly gain and fleshly lust for worldly pleasures always generate wars and fightings in the natural realm. Thus, natural man is cursed with fightings *within* and fightings *without*. Lustful passions generate war between the conscience of the soul and the corruptions of the flesh.

The Apostle Peter warred against this natural warfare found in the flesh, the carnal man.

Dearly beloved, I beseech *you* as strangers and pilgrims, **abstain from fleshly lusts, which war against the soul;** (I Peter 2:11).

Children of God must abstain and cease from the natural warfare of the flesh; instead, and, in its place, they are to take up spiritual warfare in Christ's Army.

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore **endure hardness, as a good soldier of Jesus Christ** (II Timothy 2:1-3).

Believers in Jesus Christ are soldiers in His Army. They must fight under the banner of His Name, for His cause, and against His enemies.

The LORD Jesus Christ is the Captain of the LORD's Host (Hebrews 2:10). Christ's soldiers must prove themselves to be good soldiers by practicing unswerving allegiance to Him, their Captain. They must be faithful to His cause. Christian soldiers always must remember that they are more than conquerors through Christ Jesus (Romans 8:37).

A good Christian soldier does not entangle himself in worldly affairs. He always must be ready to answer the Captain's call by taking heed to His commands and demands. Christians must sever themselves from all things that would hinder their holy warfare for Christ and His Kingdom.

A good soldier always must be willing to fight in Christ's holy war against sin, the flesh, the world, and fallen Lucifer.

**Fight the good fight of faith,** lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses (I Timothy 6:12).

Those who hold on to their Salvation and grow up in Christ's Spiritual Stature must fight a good fight against the sinful corruption of their flesh; against the oppositions of the powers of darkness; and against temptations.

The believer's weapons of spiritual warfare are not carnal. They consist of God's Word and Spirit (II Corinthians 10:3,4). Christian soldiers *must fight* for their faith in God's Word.

As a Christian soldier, the Apostle Paul fought the good fight of faith.

**I have fought a good fight,** I have finished *my* course, **I have kept the faith:** (II Timothy 4:7).

The Apostle Paul was happy to look back on the life he had lived as a Christian. He had fought a good fight of faith in his warfare against the powers of darkness with their attendant powers of distrust and unbelief in God's Holy Nature.

The life of a Christian believer is both a warfare and a race. It is a good warfare because it is for a good cause—the victory of God's Plan and Purpose. It is a good race because the Prize at the end is certain and sure.

The Apostle Paul charged Timothy to war a good warfare.

**This charge I commit unto thee,** son Timothy, according to the prophecies which went before on thee, **that thou by them mightest war a good warfare;** (I Timothy 1:18).

Paul commanded Timothy to war under the LORD's Banner because *Christ* is the Captain of man's Salvation (Hebrews 2:10). Timothy was to war with strong resolutions against sin and Satan.

Jesus is the believer's Example of one who wars against sin and Satan. He warned the Church of Pergamos that unless she repented of her sin and her relationship with Satan He personally would come and fight against her with the Sword of His Mouth.

**Repent; or else I will come** unto thee quickly, **and will fight against them with the sword of my mouth** (Revelation 2:16).

If Christ's people *persist* in their sin, He will come and fight against them with the Sharp Sword of His Word of Judgment.

And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and **in righteousness he doth judge and make war** (Revelation 19:11).

In the end of this dispensation, Christ, as a Man of War Who has Almighty Power, will overcome the Antichrist and all his armies.

Believers have a choice as to whether they will waste their energies warring in the natural realm or whether they will redeem their energies and time by warring in the spiritual realm.

My prayer is that each person in this spiritual family will have the wisdom to join the LORD's Army so that they can war on the winning side.

— The Author

## Jacob's Warfare

### Jacob Engaged In Ten Classes of Spiritual Warfare In Order to Gain Total Victory in His Life

Spiritual warring is accomplished in two ways: through studying God's Word and applying its Truths to our sinful heart, and through praying in the Spirit. There are three basic realms of prayer: prayer in the Courtyard realm; prayer in the realm of the Holy Place; and prayer in the realm of the Holy of Holies in God's Spiritual House.

Prayer is one of the great places in which spiritual battles are fought. As long as there is opposition to God's Master Plan and Purposive Will, either within or without, we must continue our spiritual warfare in prayer.

God always answers prayers that are in harmony with His Governance of our life and the world. Prayer strengthens the soul in its conscious dependence on God, causing the soul's faith and love to exercise confidence in God for His appointed answers to prayer.

Jesus Christ is our supreme Example of a spiritual Prayer Warrior. He often prayed early in the morning. The Book of Mark records that Jesus prayed "a great while before day" (Mark 1:35). When Jesus was being baptized, He prayed with such Power that "the heaven was opened" (Luke 3:21). On the Mount of Transfiguration, He prayed, and "as he prayed," He was transfigured before the eyes of His Disciples (Luke 9:29). "As He was praying in a certain place" (Luke 11:1), one Disciple who was impressed and influenced by His prayer, said, "Lord, teach us to pray." Jesus' prayer in John, chapter seventeen, reveals His High and Holy Communion and His Advocacy and Intercession with His Heavenly Father. When He was in the Garden of Gethsemane, Jesus warred in prayer with such agony that it forced from Him "sweat...as it were great drops of blood falling down to the ground" (Luke 22:44).

The Risen LORD Jesus Christ has sent us a Helper, the Holy Ghost, to aid us in prayer so that we can follow Christ's example as a Prayer Warrior. The Holy Ghost helps us to pray perfectly by His Intercession through us, which enables us to cast off all the mistakes, the imperfections, and the infirmities that are in our prayers. The Holy Ghost intercedes according to God's Will. He empowers us with His Almighty Power so that we can be a powerful, victorious, spiritual warrior in prayer.

A good prayer warrior overcomes the deepest reluctance of his human will which does not want to serve God, and he lays hold of God's Highest Willingness of His Purposive Will. Prayer is the battleground in which *all* fleshly reluctance to achieve God's Will is fought and subdued.

The "Courtyard" of spiritual growth is the believer's beginning battleground. The Patriarch Jacob is a beautiful example of a prayer warrior in God's Spiritual Courtyard. Jacob's troubles and perplexity drove him to war in prayer, and as a result of his praying, his troubles and perplexity were driven away.

Although, down through the years, people have had a part in praying in the LORD's Spiritual Courtyard, God desires to bring people, today, who are in His spiritual family, into a deeper and higher realm of Courtyard praying. Sincere Christian believers have a real opportunity and a real responsibility to enter into God's Purposive Will in prayer during these last hours before the Coming of the LORD.

Many people do not know much about deeper and higher realms of Courtyard praying, but this Truth is in the Bible. We learn about these realms of praying by studying the times Jacob warred in the Spirit and by seeing how the different realms of prayer he experienced wrought changes in his life.

All believers can have these experiences in God's Spiritual Courtyard if they will study God's Word, which will produce faith in their hearts.

I will, by God's illuminating Grace, progress softly and slowly in this study so that all can comprehend the Truth. I also will use some diagrams of the Truth in order to make these portions of God's Word more easily understood. Learning how to become a Jacob's Warrior is a joyful experience because this is what we will be if we learn from Jacob's life how to war in the Spirit in prayer in order to accomplish God's Purposive Will in our own life. Hence, let us believe God to quicken His Truth to our heart, and let us be attentive to His Word.

Now, let us learn what a Jacob's Warrior really is! For *what* do we pray? In what kind of warfare do we engage as

Jacob's Warriors? For what do we fight? What are we to believe God for?

This study begins in the thirty-second chapter of Genesis with the story of Jacob and Esau, who were the twin sons of Isaac and Rebekah. It was the general Spiritual Law in the Old Testament dispensation that the firstborn son inherited the birthright. God chose Jacob to be the firstborn son because he was conceived first. Because of this fact, God already had given him the birthright; however, Esau pushed his way to birth first, stealing from Jacob his God-given birthright (Genesis 25:22,23; Romans 9:12,13).

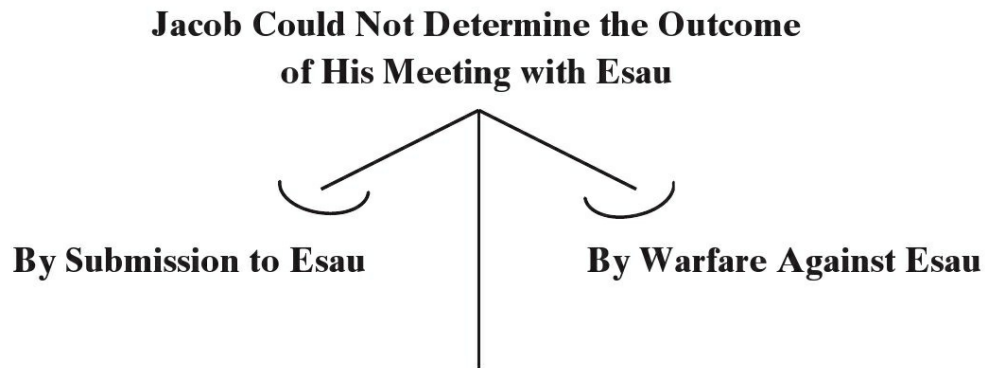
While Jacob and Esau were still in their mother's womb, Esau struggled with Jacob, his twin brother, so that he could push his way out of the womb first, thereby momentarily taking possession of the birthright. However, Esau later sold the birthright to Jacob because of the low esteem in which he held it, which was extremely low compared to his great desire to fulfill the lust of his flesh.

Through her wise design, Rebekah helped Jacob to obtain the prophetic spiritual blessing from his father, Isaac. Because of her trust in the prophetic Words, which had been given to her by the LORD prior to the twins' birth, she worked in Jacob's behalf. After Jacob had obtained the prophetic blessing from Isaac, which he had gained because of his mother's help, Esau became angry to the point of planning to murder his own brother. To keep him safe, Jacob's parents sent him to his Uncle Laban in Mesopotamia, where he gained two wives, eleven sons, one daughter, and great possessions. Then, God commanded Jacob to return to Canaan's Land, where he again would have to face Esau, his angry brother.

Jacob's experience with God in prayer, his endeavours to appease his brother Esau, and his preparation to engage in battle teach us how to become a "Jacob's Warrior" or a spiritual Prayer Warrior like Jacob.

First, Jacob prayed sincerely, casting himself under God's Headship as his Master and Owner. Second, he sent a lavish tribute to his murderous brother, his foe, displaying his total desire for peace and reconciliation. In reality, Jacob humbled himself and cast himself upon the mercy of Esau, his invincible foe. Third, Jacob nevertheless prepared for war. He was ready to fight, to kill, and to win. He refused to give up his God-given birthright and to acknowledge Esau's supremacy over him.

However, Jacob recognized that God's Headship would determine the outcome of his entire encounter with Esau. He knew that neither his humble submission to Esau, nor the armed might at his command, which he could use against Esau, would be the determining factor—only the righteous, merciful Headship of his God would decide the outcome.



On one side of the Scales, Jacob was willing to humble himself to a very low degree in order to exalt his brother in the material realm. But, on the other side of the Scales, Jacob was willing to assume his spiritual exaltation and prepare for war in order to defend his God-given right.

Let us read the story of Jacob as a warrior before we study more about it.

And Jacob went on his way, and 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. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. 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: 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. 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. 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; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. 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: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed 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 will come and 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. And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. 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 betwixt drove and drove. 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 sent unto my lord Esau: and, behold, also he is behind us. 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. 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. So went the present over before him: and himself lodged that night in the company. And he rose up that 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. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 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. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. 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. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore is it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not *of* the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank (Genesis 32:1-32).

God commanded Jacob to return to Canaan's Land, after liberating him from his devious Uncle Laban. With cheerfulness and resolution, Jacob pursued his journey toward Canaan's Land, taking with him his wives, his children, and his possessions. Therefore, God sent his Hosts of Angels to guard and guide Jacob on his journey.

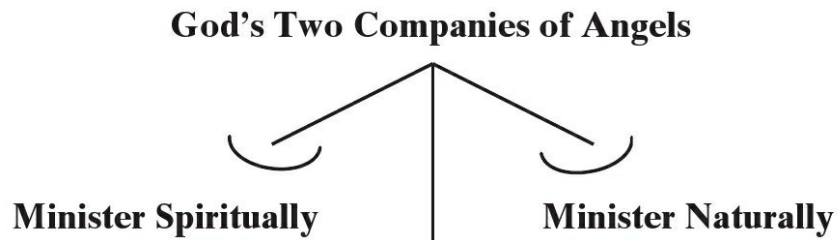
AND Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, **This is God's host: and he called the name of that place Mahanaim** [*Mach-aw-naw-eem*] (Genesis 32:1,2).

Those who keep in the good Way of God's Perfect Will always have a good guard and guide. The Angelic Host appeared to Jacob at Mahanaim because he was about to encounter greater danger with Esau than he had with his Uncle Laban, and God wanted Jacob personally to see how well he was being guarded.

The Hebrew word *Mahanaim* is *Mach-aw-naw-eem*, meaning a *double camp*. The Host of Angels Jacob saw was a Dual Host; therefore he called the place in which he saw them *Mahanaim*.

What does *Mach-aw-naw-eem* mean spiritually to us? It means that as long as we are doing what the LORD has commanded us to do, the LORD's Dual Host or Army will be there to accompany us, to guide us, and to guard us.

*Mach-aw-naw-eem*, Mahanaim, is God's chosen place for teaching us balance, both in the natural realm and in the spiritual realm. Mahanaim has to do with the division of God's two companies of Angels who ministered to Jacob, naturally and spiritually.



Second Timothy 3:16,17 says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” This means, then, that this chapter in Genesis is important to us, today, to teach us how to war spiritually as a Jacob’s Warrior.

Why did the Spirit say that Jacob came to Mahanaim? How did Jacob get to this place? The Bible says that the steps of a good man are *ordered* by the LORD.

**The steps of a *good* man are ordered by the LORD:**

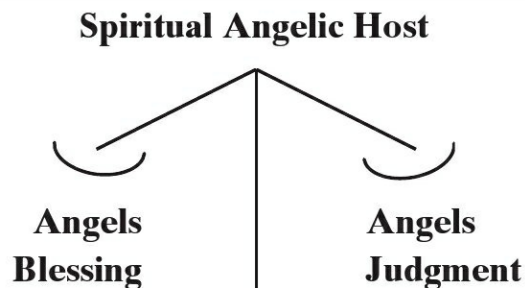
and he delighteth in his way (Psalm 37:23).

God grants the righteous man the ability to walk in the Way He has chosen for him. He *establishes* the goings of the righteous man. Although the righteous man may fall down in the Way, he is not lying down in death. He arises, by faith, and continues on in the LORD’s Way, delighting in His chosen Way. Hence, God arranges the steps of a good man.

If a person is a true believer in Jesus Christ and is serving God, then he has the Christ within, and Christ is the “Good Man.” God the Father is going to order the steps of His Son, the “Good Man” within us, just as He ordered the steps of His Son when He came to Earth in Flesh. Jesus constantly affirmed that *He did nothing but what He heard and saw from His Father* that He was to do.

When He comes into our heart, He is still the Christ; therefore, the Father continues to order His Son’s footsteps in us, just as He ordered Christ’s footsteps when He walked in His own Body.

The Angelic Host also refers to Angels on both sides of God’s Scales, the Blessing side and the Judgment side.



A Jacob's Warrior must learn how to pray for God's Blessing and Judgment upon the world to be done according to His Purposive Will. We must be submissive to God's Headship because we are in a place in this last dispensation in which God wants to judge the earth as never before. He also wants to bless it as never before. We are seeing God working on both sides of His Scales, and He is pouring out His Just Judgments as never before.

When Jacob looked up and saw this Double Host, one on the right and one on the left, he said, "This is God's host." *Mach-awnaw-eem* is where the Angels minister God's Purposive Will, both on the right and on the left sides of God's Scales.

When we become a Jacob's Warrior, we become joined to God's Dual Host. If we separate our life in the natural realm and in the spiritual realm into "two hosts," then God's Double Host, His Angelic Ones, will come down and join themselves to a Jacob's Warrior, giving him or her power in the natural realm and in the spiritual realm, just as they did for Jacob in his day. God's Angelic Host gave Jacob power to deal with Esau, in the natural realm, on the Judgment side, and to wrestle with the LORD Jesus Christ in Angelic Form on the spiritual side.

A true Jacob's Warrior will be given gifts of power to pray down the blessing of God's revealed Word. Therefore, he will be joined to the LORD's Host on the blessing side. A true Jacob's Warrior also will be given gifts of power to pray down God's appointed Judgments. Therefore, he will be joined on the Judgment side of God's Scales to the Angels who will be used by God to shake this old corrupt earth.

Some people think that because God judges the earth He is a mean, ugly God Who is just walking around waiting to beat someone with an "ugly stick." This is not true! We live in a sin-cursed, doomed, damned world that is growing more wicked by the moment. God only judges those who will no longer accept the Voice of His Word and the Workings of His Spirit. Then He judges the world of inhabitants on the earth by shaking it with earthquakes, tornadoes, and volcanoes, for example.

When we see the LORD's Righteous, Holy Name working in Judgment upon the earth, we are to cooperate with it because He is working on the Judgment-side of His Scales, with His Host of Judgment. We are to pray that the LORD's Name also may be glorified on the Judgment-side of God's Scales so that man may recognize the LORD God as the Owner and Master of both the earth and its world of inhabitants. We are to pray, "LORD, shake this Earth. Shake everything that is shakable."

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, **Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain** (Hebrews 12:25-27).

The LORD God has spoken to us by His Son, both in Earth and in Heaven.

First, God spoke to the conscience of man by the Blood of the Crucified Christ from Calvary's Cross on earth. The earth shook and trembled when Christ died for sinners.

Second, the Resurrected Christ sent His Gospel from Heaven, shaking to pieces the civil and ecclesiastical state of the Jewish Nation, making room for His Blood-bought Church.

God has spoken in the most excellent manner through His Son. Consequently, because the guilt of those who refuse to hear Him is greater, God's Judgment upon them is greater and inescapable!

God's great Angelic Host shook, as it were, Esau's mountain of hate toward Jacob, on one side of God's Scales, and they shook Jacob's mountain of fear toward Esau on the other side of God's Scales. Hence, through His Just Judgment, God makes "object lessons" out of sinful people so that others may learn to fear Him. If people will not serve God willingly and out of love, at least they may be provoked to serve Him out of fear, as they see the painful consequences of God's Just Judgment on the evil deeds of revolters and rebels. This is why God sends His Just Judgment.

Mahanaim (in the Hebrew the word is *Mach-aw-naw-eem*) originates from another Hebrew root word, *makh-an-eh*, meaning *an encampment of troops*, or in other words, an army. This double camp of Angels that accompanied Jacob was a part of God's Armies, which He uses for Blessing and for Judgment.

Jacob's Warriors, then, are a class of soldiers in God's Army, His special, spiritual Army, Who are to pray for God's Blessing and for His Judgment.

*Makh-an-eh* also means *dancers*. This meaning of the word teaches us that, when we come to the House of God, we are to praise His Name in the dance, according to His Word (Psalm 149:3; 150:4).

The height of spiritual fervour for the LORD's Name expresses itself in dancing (Exodus 15:20; Judges 11:34; II Samuel 6:14). Hence, we are called to mount up with the Wings of God's Holy Spirit into His Holy Heights and be a dancer for the Glory of the LORD's Name and for the Blessings and Judgments that proceed from His Holy Name. So, remember who you are when you are a Jacob's Warrior.

Jacob's Warriors comprise one of God's great Armies. Therefore, Jacob's Warriors are called to praise and lift up the LORD's Holy Name and to praise His Name in the dance. It is possible to see clearly why the Devil wants to stop people from dancing to the LORD's Name in God's House. If we will allow Jesus Christ to have His Way in our heart, and if we will worship according to God's Word, God's Host will accompany us. Consequently, we will be able to dance over the Blessing and Judgment of His Holy Name—first, for the LORD's Judgment upon our own fleshly, unChristlike nature, and, second, for the LORD's Blessing upon our New Man or New Heart.

*Makh-an-eh* not only means *Angels* but also *cattle*. Cattle picture the Meat of God's Word. Therefore, when we dance and shout, as God's sanctified Warriors, it will loose the "Meat" of God's Word to our mind and heart.

*Makh-an-eh* also means *locusts*, which are a picture God's Judgment. Locusts are God's Army of Destroyers. For example, God used an army of locusts to eat up all the green herbs that had been left from His previous Judgments on Egypt (Exodus 10:12-15).

Egypt represents the world, and locusts are a picture of Christ's Crucifying Power to judge the green, worldly things that separate us from going to Canaan's Land. God sends the Judging Power of the Crucified Christ to judge and devour the worldly things in our life; thus, we can be liberated to move forward on our journey to the Heavenly Canaan's Land.

Jacob's Warriors are to pray for the LORD's Devouring Power to be put to work to get rid of all "green Egyptians" or worldly things in their own life and in the lives of other Christians so that God's people can progress in their spiritual development.

*Makh-an-eh* also means *stars* or the blessing of starlight that comes in the night season. God's Heavenly Host, His Dual Company, were like Stars of Light to guard and guide Jacob back to Canaan's Land during his spiritually dark season, after he had escaped from his deceitful Uncle Laban. They were to protect him when he encountered dangers in the way and when he was about to face his profane, murderous brother, Esau.

Jacob's Warriors are to pray for God's Starlight of Humility Truth to guard them and guide them through the darkness of their own deceitful pride; and they are to pray for His Starlight of Humility Truth to be revealed to others. Thus, Jacob's Warriors are to pray for the revelation of Christ's Humility.

*Makh-an-eh* also means *sacred courts*. Mahanaim was the place in which Jacob entered into God's Sacred Court in a new, special way as he wrestled with Christ in His Angelic Form.

Jacob's Warriors are to wrestle in prayer until they can enter into God's Courts with praise.

**Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name** (Psalm 100:4).

God desires for us to enter the Gates of His Courts with thanksgiving or gratitude. The only way man can pass into God's Spiritual Courts is through the gates of gratitude.

In the LORD's Courts, we are to praise the LORD's Name for all its glory and goodness, both in its power to bless and in its power to judge. The LORD's Courts is the place in which one flourishes and grows.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. **Those that be planted in the house of the LORD shall flourish in the courts of our God.** They shall still bring forth fruit in old age; they shall be fat and flourishing; (Psalm 92:12-14).

The Jacob's Warrior always will triumph if he wars in the spiritual realm to be Christ-like. When his spiritual "tree" is planted in the LORD's House, his "tree" always will flourish as long as his "tree's" roots are embedded in the rich soil of praise to the LORD's Holy Name in God's Courtyard. Like the palm tree that sometimes lives for 200 years, producing good fruit, a Jacob's Warrior also can retain his spiritual Vigor and life because God constantly will renew his youth. Thus, a day in the Creator's Courts is better than a thousand days in the courts of the creation.

**For a day in thy courts is better than a thousand.** I had rather be a doorkeeper in the house of my God, than

to dwell in the tents of wickedness (Psalm 84:10).

A day in the LORD's Courts, giving the spiritual praise that is due His Holy Name, is better than dwelling in the tents of the wicked, regardless of how rich and luxurious they may be.

Thus, Jacob's Warriors are to pray until they can pass through the Gates of Gratitude and enter into God's Courts of Praise to His Holy Name.

*Makh-an-eh* also means *battle*. God's Double Angelic Host helped Jacob to war and to battle against all obstacles that tried to prevent him from implementing God's Master Plan and from doing God's Purposive Will in his life.

There has been a long battle and conflict between God and His Way of Righteousness versus fallen Lucifer and his way of unrighteousness. There also has been a large, prolonged contest between God and Lucifer over man's soul and his service. Since God has *All Power* and since He always is the Winner, both now and forevermore, it is wiser for us to choose to enlist in His Army, become a Jacob's Warrior, and fight against Lucifer's corrupt desire to control our soul and our service than to join forces with Lucifer and be part of the losing side.

While *Mach-aw-naw-eem* comes from the Hebrew word *Makhan-eh*, the original Hebrew root word *khaw-naw*, means to incline; by implication to decline (as the slanting rays of the sun). So, now, we can see, exactly, the secret meaning of the word Mahanaim or *Mach-aw-naw-eem*. For example, when the sun is starting to go down, as it disappears below the Earth's horizon, the sun and its radiating rays appear to be joining the Earth. The going down of the sun makes it seem that Heaven and Earth are joining together and that the sun's rays are touching the Earth.

This is a picture of Jesus Christ, the Sun of Righteousness, and His two Angelic Hosts. When the Sun of Righteousness humbly descends to join His Rays of Light and Truth to our "earth," it is a joining of Heaven and Earth.

Here we are today, two hosts. God has made us so. Then, when Christ's Angelic Hosts see the joining of Christ's shining rays of Light and Truth to our "earth," Christ's two Hosts work together to bring God's Blessing to our spiritual man and to bring His Judgment upon our flesh and the flesh of others.

In Jacob's life, God first dealt with Jacob's fleshly fears; then, he dealt with Esau's fleshly hate and murder. Thus, Heaven and Earth met together in Jacob.

Jacob's Warriors are also for the purpose of bringing Christ's Heavenly Nature together with the creature's earthly nature, both in blessing and in judgment. First, God begins, personally, with us. A sincere Jacob's Warrior wants God's Blessing upon his New Man, and He wants God's Judgment upon the unChristlike nature of his flesh. He also wants God's Blessing to resurrect his "old man," after he has been crucified. This Truth is fantastic!

The Hebrew root word *khaw-naw* also means to pitch a tent. After a tent has been pitched, it is established by cords which are made of a higher type of material than the tent. The cords reach from a high place on the tent and come down to join the tent to the earth, fastening it by pins thrust into the ground. The tent that towers heavenward, through the lengthening of its cords, is joined to the earth; hence, the tent and the earth are brought together.

This again confirms the Truth that a Jacob's Prayer Warrior is to pray until the Heavenly Truth that is hid in Christ Jesus, Who is at the Right Hand of God, is joined to his heart, which abides in an earthly body. So Mahanaim or *Mach-aw-naw-eem* really is a very special place in which we, like Jacob, can experience many of God's Blessings and Judgments.

Remember, *Mach-aw-naw-eem* means a Double Host! And the Host consists of dancers and warriors who can go to battle.

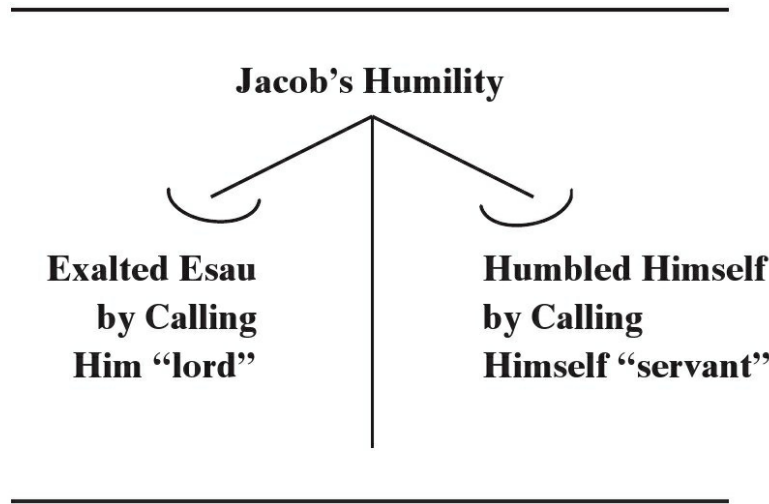
Now, let us proceed with our study, and we will see how Jacob used the revelation of God's Double Host (His two camps of Angels) in dividing his natural family into two camps or companies, after Jacob had sent Messengers to Esau, and they had returned.

And **Jacob sent messengers before him** to Esau his brother unto the land of Seir, the country of Edom (Genesis 32:3).

Jacob had been with his Uncle Laban for many years; therefore, he had no way of knowing where his brother Esau abode in Canaan's Land. The only Messengers who could have known Esau's exact whereabouts were the LORD's Angelic Host.

Jacob's joy at entering Canaan's Land and seeing his aged father again was balanced with the pain of having to face his unreconciled brother (his only brother, his twin brother, his elder brother, his offended brother). Consequently, Jacob humbly endeavored to become reconciled, first, to his offended brother.

Jacob commanded the Angelic Messengers to report his past sojourning with his Uncle Laban and God's present, material blessings that had been bestowed upon him. Jacob wisely took the humble place by calling himself a "servant," and he exalted Esau by calling him "lord."



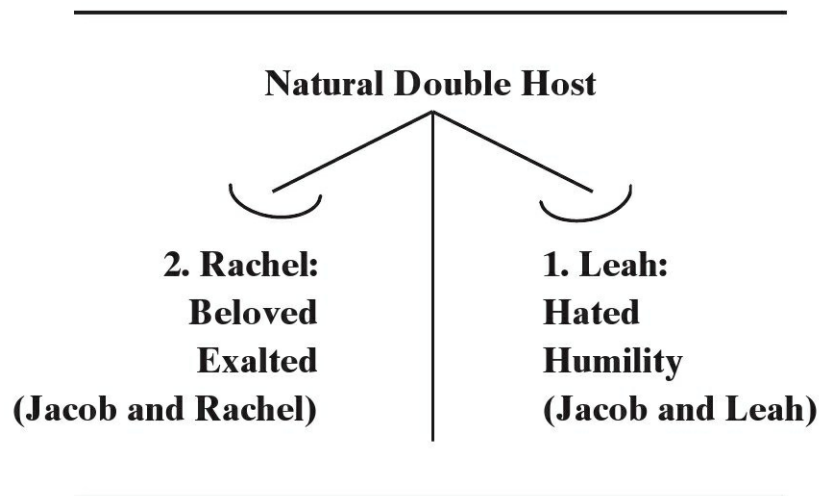
By his humble conduct, Jacob allowed Esau to know that he had no desire to *lord* his birthright over him. Jacob merely wanted to find grace in Esau's sight, whereby the two could become reconciled.

Esau's initial response was to take four hundred armed men with him to meet Jacob.

What Jacob had acquired through twenty long years of struggling and hard, bitter trials, while living with his deceitful Uncle Laban, Esau already possessed when Jacob fled from Canaan's Land. Esau also had the pleasure of being with his parents and relatives in Canaan's Land, while Jacob dwelled as a stranger, without rights, on the road of troubles and toils in the house of Laban.

Nevertheless, throughout all of Jacob's sufferings in God's Master Plan and Purposive Will, he built the roots of Israel's family tree, as a nation, through the twelve sons begotten by him and his two wives and their handmaidens. God also blessed Jacob in his material high calling by giving him great abundance of possessions.

Jacob's great fear of Esau caused him to divide his family and possessions into *two companies* or two camps, which were the camps of Rachel and Leah.



Jacob received the revelation of dividing his family and servants into a double host from having had God show him *His* Double Angelic Host. Jacob followed God's Divine Master Plan and Purposive Will in dividing his camp. He realized that if he had God's same order of a double camp in the natural realm, God would join His Double Angelic Host to them in the spiritual realm.

## God's Host



**Exalted Host**



**Humility Host**

## Jacob's Host



**Rachel's Camp — Second**



**Leah's Camp — First**

Now we come in our study to the very first class of spiritual warfare, which Jacob experienced as a real prayer warrior at *Mach-awnaw-eem*.

Jacob and Esau had been enemies since their conception in their mother's womb (at which time, when troubled by the warfare going on within her womb, Rebekah had inquired of God, and He had informed Rebekah, their mother, that Esau would serve Jacob and that the birthright would be Jacob's). At birth, Esau struggled, fought, and overcame Jacob, taking Jacob's birthright by pushing himself out of his mother's womb first. On his return to Canaan's Land, Jacob was confronted with Esau; and this time Esau had four hundred armed men to war with him over the birthright and its blessing. Consequently, Jacob's heart was filled with fear and distress. After he had divided his family and possessions into two camps, he remained alone to wrestle with the LORD.

Jacob had to wrestle before the LORD over Esau and Mount Seir. Spiritually, in our heart, Esau represents anger, and Mount Seir represents hatred. Jacob had to wrestle against his own anger and hatred toward Esau. Likewise, if we desire to grow in the Spiritual Stature of Jesus Christ, we must become a Jacob's Warrior and wrestle against our anger and hate, which we have inherited from Adam the First, and allow Jesus Christ to mortify them and crucify them.

How do we war against our anger and hate, our flesh and the Devil, our failure and loss, our doubts and unbelief, our pride, our bondage, our disharmony, our disunity, and our powerlessness?

1. We war against anger and hatred by learning to trust exclusively in the LORD God.
2. We war against the flesh and the Devil by testifying about God's Goodness and Grace to us.
3. We war against failure and loss by learning to divide according to God's Master Plan.
4. We war against doubts and unbelief by standing on God's Promises.

5. We war against pride by learning to humble Self.
6. We war against bondage by praying for deliverance.
7. We war against doubts and unbelief by standing on God's Promises on the experiential side of His Scales.
8. We war against disharmony by learning to send reconciling presents ahead.
9. We war against disunity by putting on the dust of Canaan's Land, the Land of Marriage Union.
10. We war against powerlessness by holding on to Christ for a double portion of Blessing.

Let us examine each of these ten classes of warfare so that we may know how to become a good soldier in Christ's Army.

### **1. First Class of Warfare: We Must War Against Anger and Hatred.**

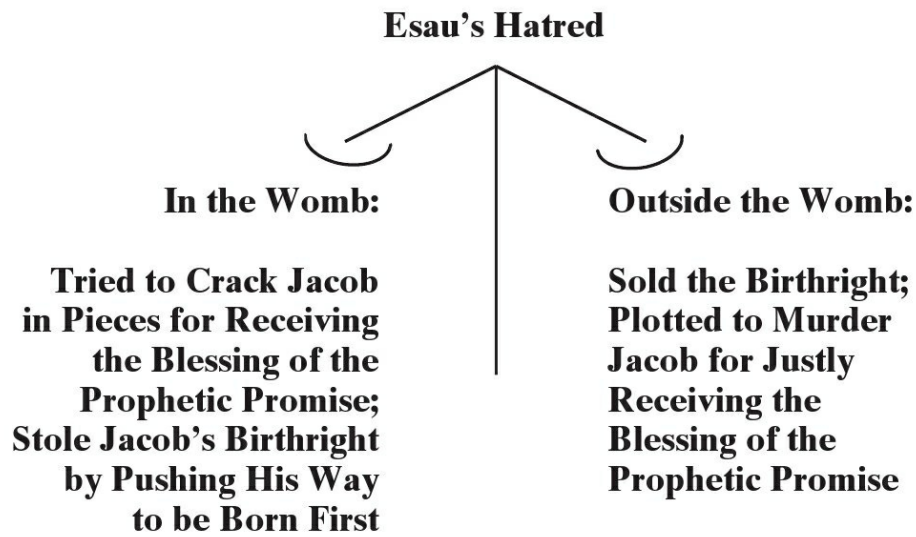
Jacob first had to overcome Esau (who typifies anger) and Mount Seir (which typifies hatred). Esau dwelled in Mount Seir — anger always dwells in the place of hate. Furthermore, the very name Esau means red, which is the color of anger.

We must deal with our anger by warring against it in prayer, if we desire to stride forward in our spiritual education and in our moral development. Our anger is revealed by the emotional agitation that is aroused within us because of our great displeasure over circumstances and situations which we cannot control to *our* own satisfaction. When we are out of control of situations, people, places, and things, we feel anger and hate. Anger is a feeling of narrowness, tightness, and distress that results from injury, opposition, and mistreatment. Anger shows itself in a desire to hit someone or to strike out against something.

When Jacob returned to Canaan's Land, God allowed him to meet with Esau (anger). Jacob is the example of how we, too, must become a spiritual Warrior and fight against our anger, our Esau, by wrestling in prayer as Jacob did.

To hate is to regard with an evil passion, which is contrary to God's Holy Love. God's Holy Hatred is toward all sinful thoughts and ways. God's Holy Hatred is wholly unlike fleshly hatred, which is mentioned in the Scripture as being among the works of the flesh (Galatians 5:20).

Fleshly hatred, pictured by Esau's dwelling place, Mount Seir, always is passionately contrary to God's Master Plan and Purposive Will. Esau's will was passionately contrary to God's Master Plan and Purposive Will, both when he was in the womb and when he was outside the womb.



Esau's hatred for Jacob began in the womb. When Esau and Jacob were conceived in Rebekah's womb, they were diametrically different. Jacob loved his promised birthright with its spiritual responsibility of ruling in the family. Esau hated the thought of being spiritually ruled over by Jacob, so he struggled until he forced his way to birth by pushing Jacob back. Therefore, by force, not by promise, Esau obtained the birthright.

And **the children struggled together within her**; and she said, *If it be so, why am I thus?* And she went to enquire of the LORD. And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. **And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob:** and Isaac was threescore years old when she bare them (Genesis 25:22-26).

When Jacob was born, he took hold of Esau's heel as a demonstration that he would not let go until he retrieved his spiritual birthright with its blessings. In reality, Jacob was the firstborn since he was the first conceived. It is obvious from their descriptions that they were fraternal twins, and it was obvious that God gave the birthright to Jacob because of the fact that he was the first one conceived.

Esau was a man of the field, a carefree person who hunted beasts and birds with his bow. He also was a highwayman who robbed and murdered people, according to his greed.

Jacob, on the other hand, was a morally clean man who lived in the tents of Abraham and Isaac, receiving instruction in the LORD's Word. Jacob's sole desire was to be free from any deviousness.

Esau's hatred for Jacob extended outside the womb. Returning from the field one day, Esau was languishing, famished, hungry, and thirsty. Jacob had simmered a stew or pottage; therefore, Esau greedily besought Jacob, with animal-like voracity, to pour the pottage into his mouth. Seeing his opportunity to regain his birthright, Jacob agreed to an exchange—the pottage for his birthright. So, Esau sold the birthright, with its ensuing blessing, for Jacob's red lentil stew.

Esau contemptuously spurned the birthright he had stolen from Jacob, counting it as worthless. For one bowl of red lentil stew, Esau willingly relinquished and abandoned the birthright he had gained warring with Jacob in the womb. Thus, Esau demonstrated the hatred and contempt in which he held the birthright, which included God's Master Plan and Purposive Will for spiritual rulership.

Esau hated to be ruled over by the birthright through Jacob while the twins were still inside their mother's womb. On the other hand, he hated to *keep* the birthright because he would be ruled over by it, and he would be forced to

prepare himself spiritually for assuming the responsibility of ruling over the family's spiritual welfare. On the other hand, Jacob desired God's Master Plan and Purposive Will, and so, when he was given the chance, he purchased this spiritual privilege from Esau.

Esau despised and hated the birthright outside the womb because he did not want the spiritual responsibility that came with it. He forfeited the eternal spiritual blessing of the birthright in exchange for temporal, physical gratification and satisfaction.

After Jacob had bought back his God-given birthright from Esau, he had to flee to Mesopotamia to escape Esau's anger and hate. Moreover, when Jacob returned to Canaan's Land twenty years later, he again had to face Esau's anger and hate at Mahanaim and at Mount Seir.

Likewise, we must face the anger and hate of our flesh and deal with it before we can enter into spiritual Canaan's Land.

In his battle at Mahanaim, Jacob warred as a prayer warrior for the first time. His warfare was against anger and hate.

A true Jacob's Warrior will help pray for those who really are fighting against Christ's Message of Truth with their murderous anger and hate. A true Jacob's Warrior will enter into the battle and assume the responsibility in prayer, just as Jacob did.

However, some say: "Why should I war? I can't. I'm too young!" Others say: "I can't war. I'm too old now!" Remember, we all must become a Jacob's Warrior if we expect to dwell in Canaan's Land or go to the New City. However, before we can deal in prayer as a Jacob's Warrior with someone else's anger and hate, we must deal with our own anger and hate through praying in the Spirit.

Let us stop at this point and examine why we get angry and why we hate. If we can see why we get angry and why we hate, we will see our pride that desires to rule and reign as it sits like an "Old Fool" on the throne of our heart, endeavoring to control and to manipulate people and circumstances. When our pride is *out of control*, we become angry, and we hate the one who is preventing us from controlling or from ruling and reigning.

Ingratitude is the source of our anger. It not only is the beginning of all anger but of hate, too. When we are grateful for God's Headship, His Master Plan, His Purposive Will, and His Sovereign Ruling Power, we are not angry when we are out of control because we know the *LORD* is in perfect control and that He makes all things work together for our highest good and for His Highest Glory.

If we gratefully rest on Jesus Christ, our Immovable-Rock Foundation, we can experience peace, rest, and security in the most savage storm.

If we can understand what makes us angry, we can deal with our anger and hate by confessing it, repenting of it, and putting it under the Blood of Jesus Christ.

Answering some questions will help us identify our anger and hate. Since all sin *begins* with ingratitude, then the *source* of our sin of anger has to be ingratitude. First of all, how does ingratitude manifest itself when we are out of control in the midst of a savage storm? And in what stream does our ingratitude flow out, provoking our anger? Second, what *really* causes us to be angry and full of hate?

**Ingratitude uses the storm of insecurity to manifest itself.** When we lose our pleasing, thankful feelings of appreciation for Jesus Christ as our Foundation Stone and as our Governing-Head Stone, our pride usurps Christ's rightful ruling place on the throne of our heart. Then, we find ourselves, with our ingratitude, floating along on the surface of the tempestuous, stormy stream of insecurity. **Our insecurity overwhelms us with feelings of anxiety and uncertainty.** Everything seems unreliable and undependable; danger and destruction seem to lurk in every crook and crevice in our mind. Our painful emotions of anxiety and uncertainty are witnesses that we are completely out of control. **Losing control makes our anger and hate rise like a swift, violent stream within us.**

We feel anger and hate because we feel things are not going our way. When we have our own master plan and are unable to enforce it because we are out of control, we feel anger and hate. But we must learn to war against these destructive emotions, as Jacob did.

We must learn that when we are angry and when we are filled with hate, it is because we are not in control. However, when we give up our carnal headship and turn the control of all things over to the Headship of the *LORD* Jesus Christ, saying, "God, You are the Owner, the Master, and the Head over *all things*, including me," the *LORD* will begin to work by taking control of all things in our life.

This does not mean, however, that we will stop being angry just because we have acknowledged Christ's Divine Headship. We must go immediately to Jesus Christ and repent by saying, "LORD, I do not want to be the head. I want You to forgive me, and I want You to be the Head of my life." Then, we can become a Jacob's Warrior to war in prayer against our fleshly emotions of anger and hate.

Remember, we are only angry when we are out of control! When, in our finite anger, we are trying to oppose God's infinite, mighty Master Plan and Purposive Will, we are like a tiny ant trying to fight against a mammoth elephant. Can you imagine a big, mammoth elephant walking through the forest and trembling with fear because he encounters a little ant that is trying to prevent him from continuing on in his purposive way?

This reminds me of my experience in Kruger National Park in South Africa. Kruger National Park consists of thousands and thousands of fenced-in acres in which all the animals are left free to roam wild. Because wild animals are wandering about freely, all visitors either must leave the Park before nightfall or enter the specially fenced-in compound and spend the night there.

On the day we visited, we were hurrying to drive out of the park before nightfall, when we had a flat tire. I never shall forget being left alone in the car in the middle of Kruger National Park with all the wild animals while my driver hitched a ride with a passing motorist so that he could have our tire repaired.

While I was waiting, a large herd of elephants came by. A wise person never will contrary elephants; they are big animals. When they get angry, they think they are in control, and, compared to human beings, they are. So I remained quiet and calm as they passed by.

At sometime before the day on which we had come into the Park, there had been a young man in a mini-car going through the Park on this same road where the elephants were crossing in front of me, and a herd of elephants passed across the highway in front of him, too. Naturally, the young man in his mini-car had to stop to wait for the herd to cross. All the elephants walked by peacefully except for one old elephant who stopped in the middle of the highway and began to gaze at the man's little car. The young man in his mini-car became very angry because he was out of control of the situation. He wanted to proceed on his journey through the park, so he started blowing his horn at the elephant. This made the elephant very angry, so he took one big foot and stepped on top of the car. Unfortunately, the mini-car was smashed, as well as its impatient, angry owner.

The elephant proved that he was in control of the elephant-crossing, not the man! This is a small picture of us, as a finite creature, coming impatiently to the infinite, Almighty God with our anger when we feel life is unfair. He is like a big, mammoth elephant, and we are like the driver in the mini-car or a tiny ant that jumps up on an elephant's big foot and tries to bite it off, saying, "I don't like the way you are running the show. You are moving too slowly. Hurry and let me have my way so that I can do what I want."

God, like the elephant, will keep standing there looking at us until He decides to visit us with His Judgment. Remember, God exists *before* we get angry, *while* we are angry, and *after* our anger has burned out.

However, we will see Him governing, guiding, and controlling what we cannot control if we sweetly say, "LORD, You are the Head. You are the Owner. You are the Master. I surrender to You. You govern and guide my life because I do not know how to go out or how to come in."

We cannot effectively pray about someone else's anger and hate until we first pray about our own. If we will allow God to eradicate our anger, we can become a Jacob's Warrior and fight against those who are persecuting and standing against Christ's Message of Truth or against those who are persecuting *someone else* who is standing for the Truth. Persecutors get angry when they are out of control and are unable to prevent the Truth and God's Messengers from going forward.

If we are dealing with our own anger at *Mach-aw-naw-eem* and surrendering to God's Double Host, His Angelic Hosts are going to help us in our Jacob's warfare.

The Bible said this concerning angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). Angels are our helpers, but they help us only when we are in the right order of God's Purposive Will. So if we, the Angels, and Christ meet at Mahanaim, and if we surrender to the LORD so that He can set up and arrange our camp according to His Purposive Will, which is to put humility first and exaltation second, the LORD always will bless us and give us the victory.

These double camps—the Heavenly Double Camp of Humility and Exaltation and the earthly double camp of humility and exaltation—always work together; therefore, a great victory follows. This is the reason there was great victory this night and this day for Jacob at Mahanaim—because of God's Double Host and Jacob's double host.

Mount Seir is the Mountain of Edom or Esau, and, as we have said, it represents hate. Esau did not love Jacob; he hated him! Anger and hate are twin sins that are joined. They are inimical forces or sinful energies that proceed out of our Pride of Redemption. The fruits of sinful man's Pride of Redemption consist of hatred, wrath, strife, envy, and murder.

We do not get angry unless our Pride of Revelation has first begotten its own idolatrous master plan. When we have our plan all figured out and, then, discover that we do not have the power to implement it, we become angry. When God allows our life and circumstances to go diametrically opposite to our proud plans, our Pride of

Redemption rises up to manifest its anger and hate. When we find ourself out of control, our anger and hate rise up, especially when it appears that someone we *dislike* is in control.

If we are going to stride forward in our spiritual education and in our moral development, we must overcome our anger and hatred. We all have anger and hate because we all are offspring of Adam the First. Regardless of who we are, we must overcome hatred, wrath, strife, envy, and murder.

In our example of how Jacob overcame anger and hatred, we find he accomplished this at *Mach-aw-naw-eem*. We, too, have our *Mach-aw-naw-eems*, our times to war in the Spirit to overcome our anger and hatred. The first thing Jacob did was to try to make peace and to try to win the battle against Esau at Mount Seir. Jacob had to allow God to convert his anger and his hate into patience and love if he were going to continue on to dwell peacefully in Canaan's Land.

## **2. Second Class of Warfare: We Must War Against the Flesh and the Devil by Testifying About God's Goodness and Grace.**

Jacob warred against *his own flesh* by framing his message to Esau in the most humble, conciliatory manner. He commanded the Messengers to go to his brother Esau (fleshly anger and hate) and testify to him about the Goodness and Grace the LORD had bestowed on him during the time he had dwelled in the Land of Mesopotamia.

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: **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** (Genesis 32:4,5).

By humbly stating, "I have been a *sojourner*. I have not become a prince; therefore, you have no cause to hate me because of my father's blessing in which he promised I would be made greater than you," In so many words, Jacob said, "The Promise has not been fulfilled. I have not yet been made a prince; therefore, I am not greater than you are." Jacob warred against *the Devil*, who could have continued to stir up Esau's anger, hate, strife, envy, and murder.

Kindness and humility help to slay the enmity of the flesh and the Devil. Yielding in great submissiveness pacifies great offenses.

Jacob spoke to Esau in a kind, respectful manner, calling him "lord." From this low place of kindness and humility, Jacob testified of God's Goodness and Grace to him, so he was able to return home as neither a beggar, who is destitute, nor as a prodigal son who has nothing because he has squandered his inheritance. Because of God's Goodness and Grace, Jacob returned to Canaan's Land with a bountiful evidence of God's Kindness and Generosity to him, which was manifested through his great possessions.

We must be balanced if we are to be a good Jacob's Warrior. We cannot always be dealing with anger and hate. We must learn to war against ingratitude by testifying about it.

Following Jacob's example, we must gratefully delight in the LORD's Goodness and Grace by testifying to our enemies about His Goodness and Grace, as Jacob did to Esau.

God's Goodness is His Love in action that blesses and increases all we do when we are in His Purposive Will, fulfilling His Master Plan, as Jacob was doing when he obediently went to Mesopotamia. God's Goodness and Grace followed all Jacob's footsteps to bless him in all he did. God's Goodness and Grace helped Jacob to bear Laban's deceitful wickedness.

Jacob gratefully testified to Esau, his enemy, saying, "I have dwelt with my Uncle Laban, and God has been good to me. His Grace has given me that which I did not deserve."

God's Mercy pushes back what we deserve (death and Hell); and God's Grace gives us what we do not deserve (Salvation and Blessing and Life)! Jacob testified that it was God's Goodness and Grace that had blessed him in the Land of Mesopotamia.

To be a Jacob's Warrior, we, too, must testify, to our enemies as well as to our friends, about God's Goodness, Mercy, and Grace. If we listen to God's Truth and let Him impress and imprint it upon our heart, we can become a good Jacob's Warrior.

It is important that we testify or make a serious declaration to substantiate the Truth of God's Goodness and Grace. We must continually bear witness to those who are full of anger and hate, testifying to them about God's Goodness and Grace in our life.

The last time Jacob had seen his brother, Esau was trying to kill him, which forced Jacob to flee from his father's house without taking a penny with him. Now that Jacob was returning home as a rich man, it was his responsibility to inform Esau about God's Goodness, Mercy, and Grace that had given him all his many possessions, although he knew Esau hated him and was angry with him.

Jacob's life teaches us that we are to be witnesses for our LORD, always giving Him the Glory and Honour for all that His Goodness and Grace have provided for us. We must even testify to our enemies who hate us and are angry with us.

A Jacob's Warrior always prays for an opportunity to be a good witness for the LORD. This does not mean that we run out to find any person we can and begin pushing the Truth down his throat until the person chokes. However, it does mean that we pray until God opens doors in His Purposive Will and gives us the privilege to proclaim, publicly and privately, His Goodness and Grace.

Most people are too scared to proclaim, publicly, God's Goodness and Grace. When young people get around their peers at grade school, junior high school, high school, or college, they are tempted to be silent and dumb about God's Goodness and Grace. They are afraid for anyone to know exactly what they believe about the LORD. It is all right for us to hold back on speaking when we are waiting for God to open a door of utterance for us. But, when we are holding back because we do not want anyone to know that we are a Christian, then we are accountable to the LORD for being ashamed of Jesus Christ.

Recently, a young man was telling me about something that had happened to him at work. Some of the people there had been speaking derogatorily about the Crucified Way Message and our church. This young man waited to speak, not because he was afraid, but because he was waiting for the right moment to give his testimony about God's Goodness and Grace to him and to our church.

This young man was wise. He had lived his testimony before them; therefore, all his co-workers loved him and respected him. He waited for God to open the door for him to give them his powerful testimony. After they had made their scathing remarks, they asked him, "Do you know this church we are talking about? Do you know the Pastor?" He replied, "Well, yes, I do. This is my church, and this is my Pastor." When he said that, they just froze in amazement! Then, he had an opportunity to refute their lies by publicly proclaiming God's Goodness and Grace to him and to all the other members of the church. He concluded by saying, "You should visit our church and see the display of God's Goodness and Grace for yourselves."

In this case, the door of utterance was opened for the young man by the co-workers' questions. Sometimes God Himself opens the door for us to speak, and sometimes He demands that we open the door by inserting a wedge of His Truth. Therefore, we must wait on the LORD in order to see who the LORD desires to use as a doorkeeper to unveil His Truth. Being a witness for Jesus Christ is always a great joy! It is so exciting to proclaim His Goodness and Grace!

Thus, the second class of prayer and warfare at *Mach-aw-naweem* is testifying about God's Goodness and Grace or praying to be a witness.

### **3. Third Class of Warfare: We Must War Against Failure and Loss by Learning to Divide According to God's Master Plan.**

Having met and overcome in the first class of warfare—fighting against anger and hatred—and having been a witness to his enemy in his second class of warfare, Jacob's battle to overcome his enemy extended to a third class of warfare. He had to war against failure and loss. He succeeded in this by *dividing* his hosts according to God's Master Plan.

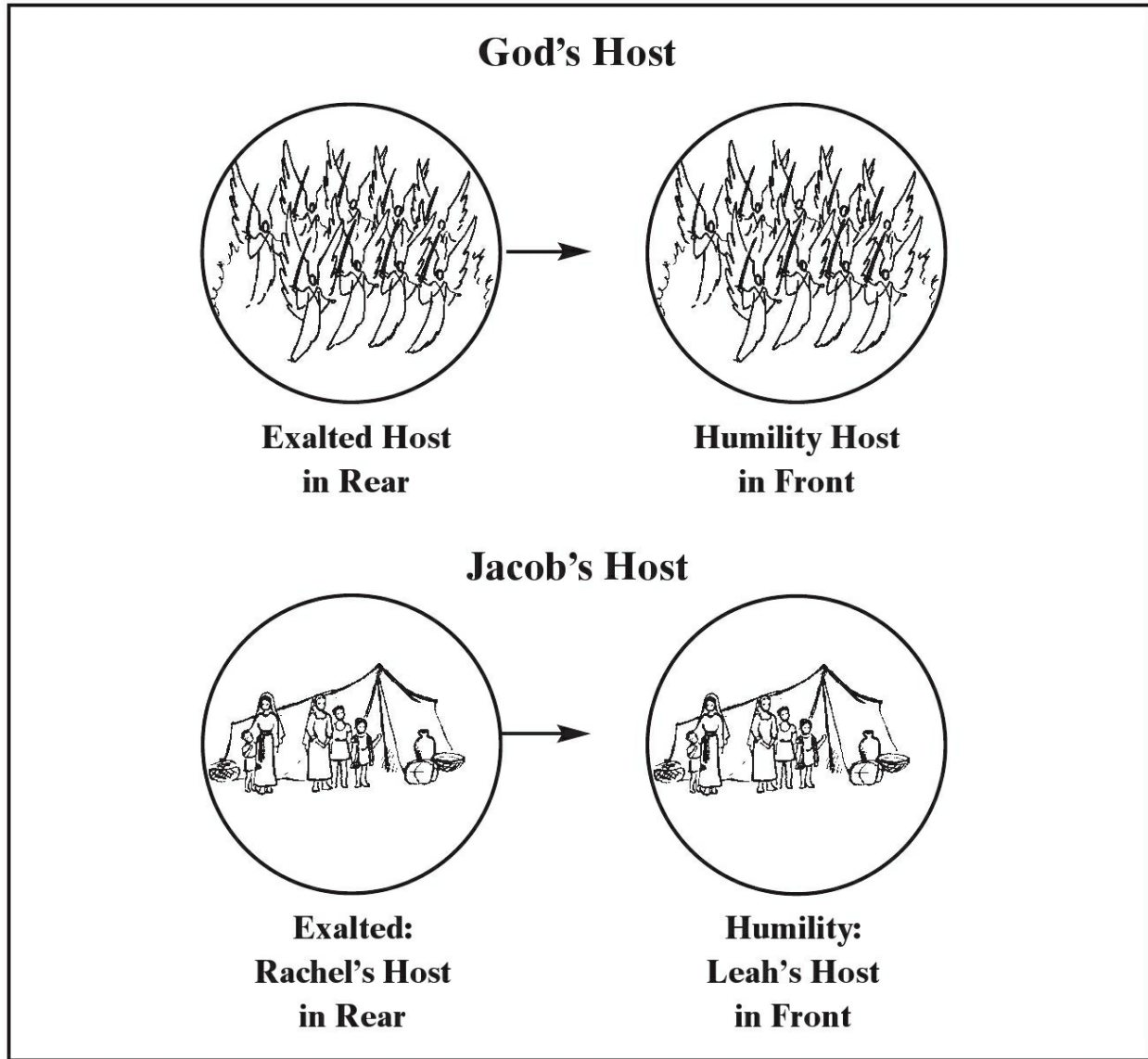
When the Angelic Messengers returned to Jacob to report that Esau was coming to meet him with four hundred armed men, Jacob's fear of his brother revived. Twenty years had passed since Jacob had seen his envious brother, but he still feared that Esau might wreak vengeance upon him and his dependents. Although Jacob had sent an humble, conciliatory message to Esau, desiring to find favor in his sight, Esau responded by coming with four hundred armed men, which greatly alarmed Jacob because he did not know his brother's intention. Jacob was greatly distressed lest he and his wives and children be slain or lest he be compelled to slay Esau.

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. **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;** And said, If Esau come to the one

company, and smite it, then the other company which is left shall escape (Genesis 32:6-8).

Jacob was justifiably afraid of his brother Esau. We, too, would have been afraid if the last time we had seen our brother he had wanted to murder us. Then, if he came to meet us with four hundred armed men as we were coming back home, we would tremble too!

Jacob was trembling, but still he knew God was on his side, and he divided his natural host according to God's Spiritual Host.



Jacob knew that if He divided his host according to God's Master Plan that God's Humility Host would protect his "humility-Leah host" and that God's Exalted Host would protect his "exalted-Rachel host."

When we divide our affairs according to God's Master Plan, we always can expect Him to cover us with the shielding, covering Glory of His Headship, which will protect us from injury, danger, or loss.

Although Jacob was afraid, he did not give way to despair; he followed the example of God's Heavenly Host by dividing his earthly host after God's Divine Order. After Jacob had divided his host according to God's Host, God assumed the divine responsibility of protecting Jacob against Esau's threatening violence.

We never will lose a battle nor be defeated if we follow the LORD's divine Example. We, too, must learn the same Truth that Jacob learned at *Mach-aw-naw-eem*: how to divide our earthly life into a double host of humility

and exaltation. This is a powerful Truth!

If we do not allow God to divide our host according to His Double Host, the Devil will come along to divide our situations according to his double host—by putting his double hosts of enmity one against the other. The Devil always imitates everything God does. God divides into two Hosts so that He can establish His Master Plan and, by His Purposive Will, protect the two hosts and bring them into unity. But the Devil divides to accomplish his plan and purpose by bringing them into disunity.

Are we going to be God's divider or the Devil's divider? The reason for dividing into two camps—one of humility and one of exaltation—is for the purpose of the two camps uniting with God's Double Host under the LORD's Headship. And although one host is praying for the LORD's Humility Headship and the other is praying for the LORD's Exalted Headship, the hosts are still unified in one aim and one purpose—the LORD's Sovereign Control.

Everything the Devil knows he has learned from God; and everything he does is a wicked imitation of what God does. In Eternity-past, the Devil learned the Dividing Principle from God, but when he defected from God, he corrupted it, reversed it, and used it for the humbling of man's soul into sin and corruption; and he used it for the exaltation of his own headship and his own glory. The Devil divides situations and people into double hosts for the purpose of making the two hosts fight against one another.

God divides for the purpose of balancing His Scales with humility and exaltation. And, by using His Headship, He joins His Double Host together so that they can war against fallen Lucifer, the common enemy.

God makes two sides—one of His Humility and one of His Exaltation—as one so that they can be joined to war victoriously against His enemies: the world, the flesh, and the Devil. But, when we allow the Devil to wickedly divide us from our brother and sister, we enter into Lucifer's destructive warfare of backbiting and saying harmful, injurious things against one another. Hence, we become a warrior *against our brother or our sister* instead of becoming a Jacob's Warrior against Lucifer, who is a common enemy of ours and God's.

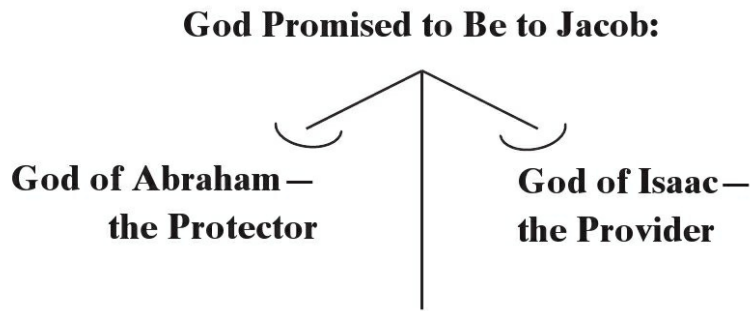
Learning how to divide according to God's Master Plan of Humility and Exaltation is vastly important. This is a great Spiritual Principle! To be victorious, we must divide according to God's Humility and Exaltation, not according to Lucifer's haughty degradation and proud elevation.

#### **4. Fourth Class of Warfare: We Must War Against Doubts and Unbelief by Standing on God's Promises.**

Jacob warred against his human doubts and unbelief by recalling the Promises God had given him. First, he recalled the Promises that had come to him at Bethel.

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; 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. **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 (Genesis 28:13-15).

When Jacob first fled from Esau, after having obtained the birthright, God met him at Bethel and promised that He would be the God of Abraham and Isaac to him.



At Bethel, Jacob was in great need of a protector from his mortal enemy, Esau, and from the dangers presented by his long journey to his Uncle Laban’s house. Jacob also was in need of a provider of sustenance since he had fled from his home with only his staff.

God did indeed protect and *provide* for Jacob—during his flight from Esau—as he journeyed and while he resided in his Uncle Laban’s house. Furthermore, God promised to give Canaan’s Land to Jacob and to his Seed. God also promised that Jacob’s Seed would spread out, as the dust, to the west, to the east, to the north, and to the south to bless all the families of the earth. God promised to keep and protect Jacob in *all* the places that he would go and to bring him again to Canaan’s Land. And He promised that He would not leave Jacob until He had fulfilled His Promises to him.

Jacob also reminded God of the Promise that He had given him while he was in the Land of Mesopotamia. He called God to remembrance so that God would know he was standing on His Promises.

And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and **I will be with thee** (Genesis 31:3).

While Jacob was reflecting on the change of attitude being manifested toward him in his Uncle Laban’s house, the LORD commanded Jacob to depart for the land of his fathers, his kindred, which included his brother Esau, and He promised, “I will be with thee!”

Jacob had obeyed God’s Will by going to Mesopotamia, and God was with him as He had promised; then God again promised to be his Protector and Provider as Jacob returned to the land from whence he had come. So, once more, Jacob, in faith, went forth in obedience to the LORD’s Commands. These are the two Promises Jacob held up before the LORD at *Mahanaim*, at the time Esau was marching toward him with four hundred armed men.

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:** (Genesis 32:9).

Jacob’s first appeal to the LORD at *Mach-aw-naw-eem* was for Him to continue fulfilling the two special Promises He had made to him. Second, Jacob appealed to God on the merits of his grandfather, Abraham, and his father, Isaac. Jacob, in his humility, did not base his prayerful petition on his own worth. Jacob reminded God that he was in this dangerous position because of his obedience to the LORD’s Command. Therefore, Jacob, as a prayer warrior, overcame his doubts and unbelief by standing trustingly on God’s Promise to keep him and to save him and his seed from Esau and his four hundred armed men.

Jacob rehearsed the divine Promises and demonstrated his faith by standing on the Promises of God’s Word. Jacob never could have used God’s Word in his spiritual warfare if he had not memorized it and stored it in his heart.

Likewise, if we are going to be a Jacob’s Warrior, we must memorize God’s Word so that when we come to pray we can shout to Him, reminding Him of His Promises.

First, Jacob talked to God about the Promises of His Master Plan for him. He did not speak about Esau, yet. He said, “O, God, when I was in the land of Mesopotamia, You told me to come here, and You told me that it would be

well with me.” He was saying, in so many words, “I’m standing on the past Promises of Your Holy Word.”

This is a powerful Truth! When we are in a great battle for our very life, and when it looks as though we are going down into defeat and destruction for lack of strength, we can pull out a past Promise from God’s Word which says, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). After we have done what God has told us to do, after we have obtained the Witness of the Holy Spirit, after we have received the LORD’s Headship, and after we have obeyed God’s Word, when we are confronted with some “Esau” coming against us with four hundred armed men, we can *stand* on God’s Promise and say, “God, You said I should come here, and I have obeyed You; therefore, I am standing on Your Promise as a Jacob’s Warrior.” We can rest assured that God will manifest Himself as our protector and our provider.

As Jacob’s Warriors, we can beseech the LORD by saying, “God, drive back the powers of darkness,” and by affirming, “LORD, we are standing on Your Promises.”

All kinds of terrible things are coming against God’s people in these last days before the soon return of the LORD Jesus Christ. But we are more than conquerors in Christ Jesus!

We cannot claim God’s Promises if we do not memorize them. We cannot run to our concordance to look up a Promise every time we are engaged in spiritual warfare or every time we are in spiritual need.

David hid God’s Word in his heart so that he always would have it in times of need.

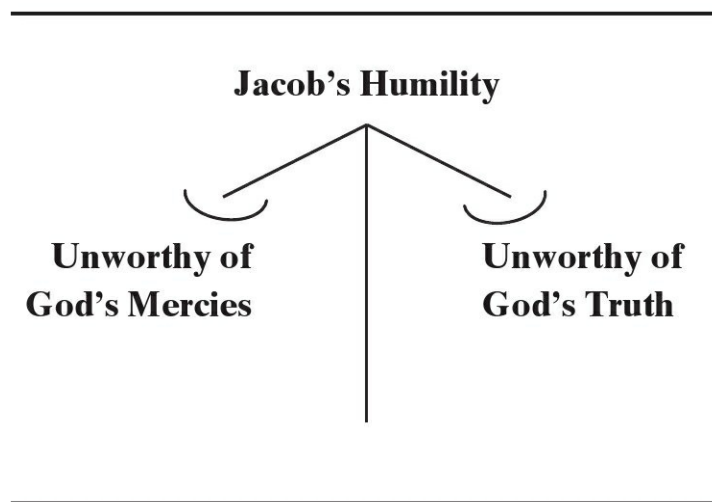
**Thy word have I hid in mine heart, that I might not sin against thee** (Psalm 119:11).

David safeguarded God’s precious Word by putting it in his heart. David concealed God’s Word in his heart, by memorizing it, so that he could stand on it in times of trouble and not err by sinning against God.

If we have memorized God’s Word in times of need, we can pull it out of our heart, out of our mind, our memory, which gives us victory over doubts and unbelief. However, we cannot do this if we have *not* memorized God’s *Torah-Truth*. This is one important reason for memorizing the Scriptures.

#### **5. Fifth Class of Warfare: We Must War Against Pride by Learning to Humble Self.**

Instead of becoming lifted up in pride in his heart, Jacob felt *diminished* and *humbled* because of all the graciousness and kindness God already had shown unto him. Jacob felt so undeserving of God’s Mercies and Truth.



God’s Mercies, which are conferred voluntarily on man, drive back the punishment man deserves. God, in His Goodness, Kindness, and Mercy, had driven back what Jacob deserved as a mortal human being. God’s Graciousness had given Jacob His *Torah-Truth* which assured Jacob of God’s Eternal Existence. Jacob’s inheritance from Adam’s sinful choice had given him a fleeting, temporal life that ultimately would disappear.

**I am not worthy of the least of all the mercies, and of all the truth,** which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands (Genesis 32:10).

Jacob never forgot the poverty-stricken condition in which he had left Canaan's Land. He had only his staff when he had crossed Jordan. And now, by God's Mercy and Truth, he had become two hosts or camps.

In order to give God all the Glory, humbly, in the time of our great blessing, we must remember our former poverty and great travail. Thus, we truly can thank God for His Mercy and Truth because He is the One from Whom all blessings flow.

Jacob humbled himself by consciously making himself lower in rank and position than God. Jacob was willing to be spinelessly submissive to the LORD's Master Plan and Purposive Will. He was not boastful and conceited about his present possessions.

The Message of *Mach-aw-naw-eem* is that of Scales or Balance or Division, with God as the Head, as he governs the Law of Opposites.

Jacob humbled himself by cowering under God's Protection and Providence in his time of danger and distress over Esau. Jacob humbled himself by putting his head under the LORD's feet.

Why does the LORD want to tramp on our head? The LORD desires to trample out all our carnal plots, plans, and purposes. A person with a surrendered heart counts it a joyful privilege to place his head, by faith, under the feet of the Father and the Son so that all sinful thoughts and intents may be trodden down.

Sinful thoughts, sinful opinions, and sinful ideas must be trampled out if we expect to dwell in spiritual Canaan's Land. When we are in distress and danger, and an armed enemy plus four hundred armed men are coming after us, our first sinful thoughts are our doubt about God's Power to *protect* and our disbelief about the veracity of His Promises to *provide* all we need.

Our first temptation is to use wrong thinking to form wrong images. God had told Jacob to get out of Mesopotamia and go back to the Land of Canaan, and He would go with him and bless him, and everything would be well with him. However, Jacob found a diametrically opposite situation when he arrived home. Nothing seemed to be well. Esau and four hundred armed men were coming against him!

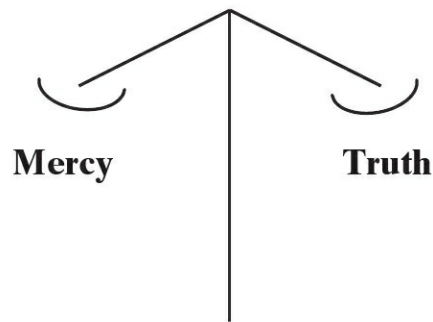
Now, what would be the first thing we might think in a similar situation? Would we think God was going to forsake His Promise because we perhaps had erred or had done something wrong? Would we think we deserved God's forsaking us? As a result of all our thinking, we might conclude God had brought us to our present situation to kill us. But this would be an evil thought. However, this is exactly what some of the children of Israel thought in the wilderness, although God had promised to bring them to Canaan's Land.

Jacob could have had an evil thought that said, "I am worthy of more. After all the suffering I have endured in obeying the LORD, I am worthy of a better situation than being faced with my angry, hateful brother." But Jacob did not think these evil thoughts. Jacob humbled himself by *not* saying, "I am worthy of more." Jacob could have looked at Esau and his army and said, "I am worthy to go back where I came from. I am worthy to be taken another way so that I do not have to face this angry, hateful Esau and his four hundred men." But Jacob did not even look at the outward, visible situation. He looked to the invisible God and His invisible Promises.

Remember, we humble ourself by recognizing that we do not deserve what God *already* has done for us, much less thinking we deserve God's doing something more and greater for us right now. We humble ourself by looking back at all the things God has done for us out of His manifold Mercies and His great Grace. When we practice this Principle, we find ourselves diminishing in worthiness in our thoughts, feelings, and actions. This is exactly what Jacob did. He said, "*I am not worthy of Your Mercy and Your Truth.*"

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## “I Am not Worthy of More”



God’s majestic Mercy refrains from harming or punishing us as offenders and enemies of His Word and His Spirit. We all are sinners, doomed for an Eternity in Hell and the Lake of Fire. But, faith in Jesus Christ causes God’s Mercy to drive back what we deserve, in all fairness, and what God’s Law justly demands. Thus, God’s Pity, contained in His Mercy, gives us compassionate treatment by pushing back and canceling the decrees of Death and Hell that are justly ours. Furthermore, Christ’s illuminating Grace brings to our penitent heart what we do not deserve, even His Salvation, full and free.

We always should start with God’s Mercy to us. Our existence depends on God’s Mercies, not on an “Esau” and his four hundred armed men who are against us. We are alive right now because God has been merciful to us in the past, and He is being merciful to us in the present.

Jacob remembered God’s past Mercies when, on the day he had left Canaan’s Land, God had protected him from his murderous brother who was plotting to kill him. He remembered God’s past Mercies when he had journeyed, all alone, through a wilderness—all the way to the Land of Mesopotamia. Consider that there were no expressways nor lighted ways back then. It was dark! Jacob had no bed. He slept in the wilderness with stones for a pillow. He went to live with his Uncle Laban who was a deceitful crook. During his sojourn with his Uncle Laban, Jacob’s wages were changed ten times.

Laban gave Jacob all the *speckled* beasts, but if God blessed the speckled beasts, Laban said, “I want the speckled ones.” So, Jacob took the other ones; then, God would bless the other ones for Jacob’s sake. But Uncle Laban would say, “I want the other ones,” for they had increased the most, and Laban was greedy. He changed Jacob’s wages over and over, always trying to take Jacob’s share, which was mightily blessed by God.

Jacob was a true shepherd with a caring heart who stayed out in the cold to guard and protect the flocks and herds. God’s Mercy always was with him, and God’s Truth came to him constantly.

We humble ourselves, not by just looking at the Mercy, Grace, and Truth God has given us in the present, but by looking retrospectively at God’s Mercy, Grace, and Truth that He has given us in the past. Let us look at where we were when Jesus found us, buried deep in the miry clay of sin. Let us look at where Jesus brought us from when we were without Christ, when we were aliens from God’s Commonwealth of Israel, strangers from His Covenants of Promise, having no hope, and without God in our world.

Although we were a long way off, God brought us nigh unto Himself by the Blood of Jesus Christ, His Son. Hence, we humble ourself by looking back to yesteryear and calling to mind what God did for us then.

When Jacob looked back to see all the former good things God had done for him and the long way He had brought him, he gratefully came to this conclusion: “God, Your Manifold Mercy, Truth, and Grace have led me through the wilderness and guarded and guided me while I was in Mesopotamia, where deceitful Uncle Laban always tried to rob me, but You still blessed me in spite of it all. It did not matter what Laban did; You blessed me, and my possessions grew. And, You helped me build the Nation of Israel.” The Seeds of eleven of the twelve tribes of Israel came from the loins of *Jacob* while he was in Mesopotamia. Then, after Jacob had had his name changed to *Israel*, he begat one more son, Benjamin. Only one son was born from the Seed of Israel-Jacob. The other eleven were born from the Seed of Jacob.

Jacob’s prayer showed his humility and gratitude for God’s Mercy, Grace, and Truth that had helped him, through

testings, trials, and troubles, to stride forward in his spiritual education and moral development. Hence, Jacob had come forth from the Land of Mesopotamia with greater Spiritual Stature and an enlarged, noble heart. His twenty years of sacrifice firmly had fixed his purpose to do God's Purposive Will, no matter what tried to stop or hinder him. Jacob's trials with his Uncle Laban prepared his heart and soul for his greater encounter with Esau.

When Jacob looked back to God's redemptive Mercy and Grace in Mesopotamia, it renewed his faith in God's redemptive Mercy and Grace for the present and the future.

God was the one Who had promised Jacob that his Seed would increase as the dust; therefore, it was up to God's Mercy and Grace not to allow Esau to destroy Jacob's Seed who were the roots of the future Family Tree of Israel.

Jacob helped to win the battle at *Mahanaim* by humbling himself and calling to mind God's former redemptive Mercy and Grace.

We can humble ourselves by remembering just two words—look backward—look backward to where we have come from; look backward to God's Mercy, Grace, and Truth that He has given us in the past. This backward look brings us to this conclusion: if God has taken care of us in the past, and if He has brought us through all the trials and troubles of the past, He surely will take care of "Esau and his four hundred armed men" in the present.

Let us be like Jacob and humble ourselves and say, "*I am unworthy*. I do not deserve God's Mercy. I have not merited God's Grace, and I have not been fit for God's Truth." This is easy to say when we look back on our yesterdays and see where we have come from and remember all the things that the LORD has done for us.

Jacob felt humble and small as he stood before the LORD in prayer. He acknowledged the great miracle God had done for him when, as a lonely wanderer, he had placed his staff in the River Jordan and the Jordan had split for him, allowing him to pass over.

Three other times, Jordan's waters were smitten and split: the Jordan split for Israel when the Priests, who were carrying the Ark, placed their feet in the brim of its waters. The Jordan was split for Elijah when he used his Prophetic Mantle to smite its waters. Then, Jordan's waters were split for Elisha when he used Elijah's inherited Prophet-Mantle to smite its waters again.

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## **Jordan's Waters Split**

**By Elisha with Elijah's Mantle  
(II Kings 2:14)**

**By Priests Carrying the Ark  
of the Covenant  
(Joshua 3:15,16)**

**By Elijah with His Mantle  
(II Kings 2:7,8)**

**By Jacob with a Staff  
(Genesis 32:10)**

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Jacob used his staff to split Jordan, miraculously, so that he could go to Mesopotamia, where he would overcome Laban and build the roots of the Family Tree of the Nation of Israel.

The Priests used the Ark of the Covenant, God's Headship, to split Jordan so that Israel could pass over, conquer their enemies, and take possession of Canaan's Land.

Elijah used his powerful Prophetic Mantle to split Jordan so that he could pass over to be translated from God's chosen place.

Elisha picked up Elijah's Mantle that had fallen down to him and used it to split Jordan so that he could pass over, returning to take authority over all the sons of the Prophets so that he could lead and guide them in God's Purposive Will.

Jacob used his staff, from the beginning, to split Jordan, proving that one must pass through Jordan to obtain blessing and fertility. When he returned, Jacob testified that, in the beginning, he was poor and owned nothing but his staff, but, meanwhile, God's Mercy, Grace, and Truth had multiplied his possessions into two bands. (Jewish history says that Jacob's staff was handed down to Judah, Moses, Aaron, David, and every king until the destruction of the Temple.)

Jacob testified, "...for with my staff I passed over this Jordan; and now I am become two bands." God did a miracle, and Jacob passed over Jordan. He said, "With my staff I passed over." In other words, "I lifted up the LORD's Name on my staff, and I put the Name down in Jordan, and the LORD's Name separated the waters of Jordan."

Jacob warred against pride by humbling himself to remember his original poverty and by remembering all the miracles God had done for him through His Mercy, Grace, and Truth.

So we, too, must learn to humble ourselves at our *Mach-awnaw-eem* by remembering our original poverty and all the miracles God has done for us through His Mercy, Grace, and Truth. Jacob humbled himself, and so must we.

#### **6. Sixth Class of Warfare: We Must War Against Bondage by Praying for Deliverance.**

Jacob besought God to rescue him from the hand of Esau, his brother. Although Jacob was humbly aware that he was unworthy of God's past and present Mercy, Grace, and Truth, he knew that God's bountiful blessings and gracious gifts to him would be useless if profane Esau came and took him and his Seed into cruel bondage or if Esau brought him and his Seed into the bondage of death. In either case, Jacob would be unable to continue striding forward in his spiritual education and moral development, doing God's Purposive Will.

**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 (Genesis 32:11).

Jacob feared that wicked Esau might come upon him with his four hundred armed men and strike him, the mother (Leah), and his children, with wholesale, merciless slaughter. Note that Jacob prayed for deliverance for the "... mother with the children." This was Leah! The reason he did not say "mothers" is that Rachel already was in the last camp with her one son Joseph. If Leah, who was in the front camp, were smitten, Rachel would have opportunity to flee with Joseph. Consequently, Jacob prayed for Leah and her children.

Notice that Jacob said, "Deliver me... and the mother with the children." Jacob did not abandon Leah and leave her alone. He stood in unswerving loyalty to his wife of humility. If Leah were going to be smitten, he would be smitten with her. This showed incredible surrender and bravery!

Jacob had great faith in and exclusive surrender to the LORD's Headship in his life. God's Promise of protection had come to Jacob, personally, when he had crossed Jordan alone, carrying only his staff. But, God never had given him a Promise about protecting his family. Therefore, Jacob did not know if God's Promise to him at Jordan would also cover his family. Jacob did not know whether Esau would take his wife, Leah, and his children captive or whether he would smite them or whether God would deliver them.

So, Jacob warred in prayer against Esau's taking his children into bondage, the ones with whom God had promised to build such a great future nation.

Nevertheless, Jacob had faith in and surrender to God's Headship. Therefore, he said, in so many words, "God, if You want us to be smitten, that is all right. If we are smitten, You still will have Rachel and Joseph from which you can build a future nation." Jacob had faith that God would raise up a Seed, through Joseph, to inherit Canaan's Land.

Jacob warred in prayer in the extremity of his peril. He boldly poured out his fear of Esau, who was not just a robber but also a murderer.

God always takes note of our warring in prayer when it is for a just cause. God's Purposive Will was not that Jacob and his family be taken captive or killed. So, God ultimately delivered them.

#### **7. Seventh Class of Warfare: We Must War Against Doubts and Unbelief by Standing on God's Promises on the Experiential Side of His Scales.**

Standing on God's Promises on the experiential side of His Scales furnishes us with the best sharp swords with which we can cut down doubts and unbelief. The threat of Esau and his four hundred armed men drove Jacob, afresh and anew, to God's Promises.

**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 (Genesis 32:12).

God had extended many unpromised kindnesses to Jacob, in spite of Jacob's unworthiness. Surely, now, God would not withhold his kindnesses to Jacob which, in His abundant Mercy, He already had promised.

God in his abundant Mercy, Grace, and Truth promised to bestow *good* on Jacob *and* to increase and *multiply his seed* as the sand in the sea. Just as the sand is the sea's "swaddling bands" of restraints, so God intended Jacob's Seed to be the moral swaddling bands for the nations of the earth, the great sea of humanity.

Jacob warred on the basis of the worthiness of the LORD's Name, which would be made more glorious if God

fulfilled His merciful, gracious Promises.

Thus Jacob, in his humble unworthiness, *stood* on God's Promises. This is powerful!

This example shows us that to be a Jacob's Warrior, we must stand on God's Promises, both theoretically and experientially. Hence, we, too, have a right to remind God of His Promises of Mercy, Grace, and Truth. If we are going to be a Jacob's Warrior in prayer, we frequently must remind God of His Promises, which are our sharp swords that will cut away our fears, doubts, and unbelief in times of dangers and troubles.

Jacob used his sharp sword by saying, "God, You promised me that my Seed would be as the sand of the sea, as a multitude." Notice, all this time in prayer, Jacob did not mention Esau's four hundred men. He simply called God to remembrance of His Promises to him.

We should not look on the enemy who is drawing near but on the Almighty God Who already is *near* and Who is powerful enough to defend the Promises of His Master Plan and His Purposive Will and Who is also powerful enough to implement His Promises in due season. The Almighty God is the One Who has the Omnipotence and the Omniscience to deliver us. He is the Almighty One Who is going to help us and support us in our time of need. Therefore, let us not look on the one who is trying to kill us; but let us look on the One Who is going to make us alive. Let us not look on the Tree of Death, as Adam Female did, but let us look on the Tree of Life. We become conformed to the shape of whatever we *look* upon. This is another powerful Principle!

We must learn to stand on God's Promises. We must learn to leap from one Promise to another Promise. We must learn to fight and war by standing on One Promise; then we must leap to another Promise and war while standing on that Promise.

The whole warfare in the Garden of Eden consisted of whose promise Adam-female and Adam-male would stand on and war for. Would they stand on God's Promise and war against doubts and unbelief? Or would they stand on the Serpent's promise and war against God's Truth and Trust?

The spiritual warfare of yesterday is the same old warfare today. God is still Truth; and Lucifer still wars against Truth with his lies and doubts. This is exactly how it worked in Jacob's life. There is no victorious, happy substitute for the Jacob's Warrior who is standing on God's Promises and warring against the deceitful doubts and lying unbelief of the Serpent. *Warring* is the only way to gain victory over the things of Lucifer, God's arch enemy. The old adage says, "Anything worth having is worth fighting for." Certainly the Prize God offers us is worth fighting for.

#### **8. Eighth Class of Warfare: We Must War Against Disharmony by Learning to Send Reconciling Presents Ahead.**

After Jacob's prayer unto the LORD, he sought to be an example for all future generations by sending reconciling gifts to Esau in a noble effort to appease his enemy by God's help.

**And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;** Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. 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 betwixt drove and drove. 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 sent unto my lord Esau:** and, behold, also he *is* behind us. 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. 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. So went the present over before him: and himself lodged that night in the company (Genesis 32:13-21).

The LORD Jesus Christ did not appear to Jacob until Jacob had sent his reconciling gifts to Esau, his adversary.

Let us look at the steps Jacob had taken thus far in his journey, steps that were leading him to victory, so that we may know how to follow in his steps in times of danger and distress.

## Jacob's First Eight Steps to Victory

- 1. Jacob Warred Against Anger and Hatred by Learning to Trust Exclusively in the LORD God**
- 2. Jacob Warred Against the Flesh and the Devil by Testifying About God's Goodness and Grace to Him**
- 3. Jacob Warred Against Failure and Loss by Learning to Divide According to God's Master Plan**
- 4. Jacob Warred Against Doubts and Unbelief by Standing on God's Promises**
- 5. Jacob Warred Against Pride by Learning to Humble Himself**
- 6. Jacob Warred Against Bondage by Praying for Deliverance**
- 7. Jacob Warred Against Doubts and Unbelief by Standing on God's Promises on the Experiential Side of the Scales**
- 8. Jacob Warred Against Disharmony by Sending Reconciling Presents Ahead**

When Jacob sent his reconciling gifts to Esau, he put special stress on each leader of a drove of gifts, which led Esau to believe that he would be meeting Jacob immediately. However, instead of meeting Jacob, Esau kept meeting a new leader with a new drove of fresh gifts. Consequently, every time Esau worked himself up into a new frenzy because he kept expecting to see Jacob, he was met with new, reconciling gifts—fresh, new appeasements. Thus, Esau gradually cooled down, and his anger and hate toward Jacob was assuaged.

Notice, first, Jacob's reconciling gifts. There were she-goats, he-goats, ewes, rams, milk camels, colts, kine, bulls, she-asses, and foals.

First, let us look at the division of the flocks of goats and sheep Jacob sent to Esau. Jacob sent the animals he had raised from his own toil and labour. He selected the choicest animals to send as a reconciling present to Esau. As a skilled shepherd who knew the breeding habits of his animals, Jacob sent sufficient males for breeding with the females.



And he said unto me, My grace is sufficient for thee: for **my strength is made perfect in weakness**. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for **when I am weak, then am I strong** (II Corinthians 12:9,10).

The LORD informed Paul that His illuminating Grace was sufficient for all Paul's weaknesses.

Jesus Christ always gives us sufficient Grace to strengthen and to comfort us in the midst of our sorest trials, to support our weak soul in the midst of unspeakable suffering, and to cheer our failing spirit in time of affliction and distress.

Christ's Strength is made perfect, put to perfect use, in the midst of our weakness. Christ's illuminating Grace always is manifested in our weakness, and His divine Strength is magnified. We have no just reason either to be ashamed or grieved when we must suffer afflictions, reproaches, persecutions, and distresses for Christ's sake. Because, "When I am weak, then am I strong." We are to *lift up* the Name of the LORD Jesus Christ Who is our Strength when we are weak. Also, we are to *put down* the Name of the LORD Jesus Christ, as a staff, and lean upon it in our weakness.

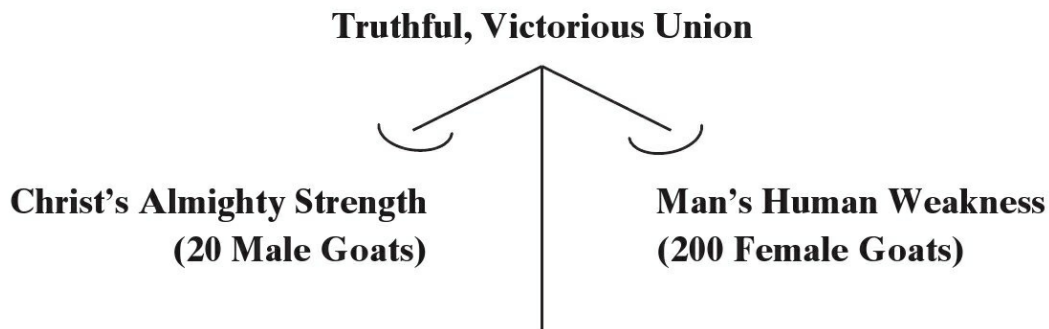
And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness**. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong (II Corinthians 12:9,10).

The Apostle Paul had the same experience as Jacob. He was weak before his thorn, but God's almighty Strength encircled him when he leaned on the LORD in the midst of his weakness; therefore, he, like Jacob, was a great overcomer.

Leaning on Jesus has everything to do with our getting the victory in the midst of weakness. When we see our weakness, we think, "O, I can't go on for God." However, the minute we see our weakness, if we begin to join our heart to Christ's procreative Power, we will find His almighty Strength encircling our weakness, making us strong to do His Purposive Will. A true Jacob's Warrior will get victory over his "Esau" and his four hundred armed men by the Strength of Jesus Christ leading and covering his weakness because he is leaning on Jesus and trusting Him.

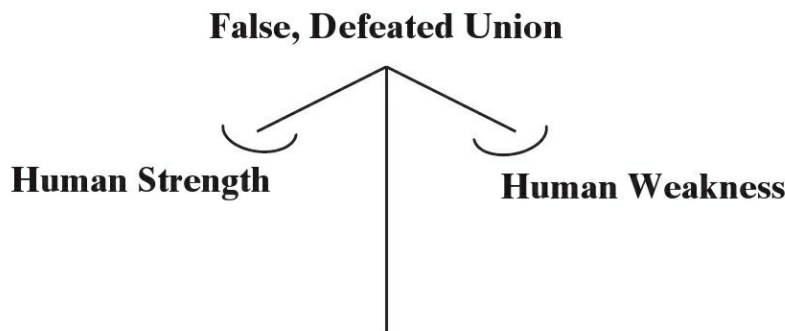
Jacob sent twenty male goats, which was a lot of strength, a lot of determination, and a lot of procreative power. Likewise, Jesus Christ puts the "Male-Goat Power" of His Word inside us, which gives us strength, determination, and procreative power to join to the weak submissiveness of our "female-goat nature." Jacob also sent two hundred female goats to Esau. The union of the twenty male goats (strength) with the two hundred female goats (weakness) had a great procreative, reconciling effect upon Esau.

Jacob's Warriors *join the Strength of Christ to their submissiveness to Christ*. Jacob leaned on the One Who has All Power in Heaven and in Earth! It does not take much of Christ's divine, infinite Strength (twenty goats) to cover our multitude of human weaknesses (two hundred female goats) in order to overpower the anger and hate of Esau and his four hundred armed men. So, to win the battle, we just have to acknowledge our great human weakness, then join it to Christ's divine Strength.



A small portion of God's divine Strength far outweighs man's weaknesses. But, the flesh and the Devil tell us just the opposite. The Devil says that we must have more human strength than human weakness.

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We never can win the spiritual battle by employing a union of human strength with human weakness.

Jacob made a demonstration of the union of divine, procreative Strength (twenty male goats) and human, submissive weakness (two hundred female goats). All we need for victory is to lean on Christ's "Male-Goat Strength" of His Word.

Goats were used for sacrifice to represent Christ's Sacrifice at Calvary. If we have "twenty goats' worth" of Christ's sacrificial Strength to lead us, we always can win. We cannot have Christ's leading without being willing to sacrifice our time, our energies, our body, our resources, our whole being, and everything we own. Then, we have to lean "two hundred female goats' worth" of our weaknesses, as it were, on Jesus and humble ourself until we get the victory and win the battle.

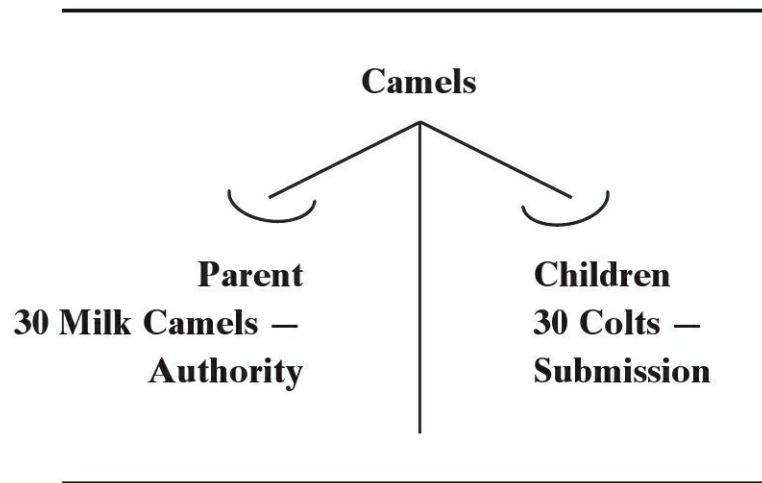
Jacob was at *Mach-aw-naw-eeem* when he divided the male and female goats into bands. The sheep, which were also in flocks, he divided into two bands, in the same proportion as he had divided the goats. Jacob divided two hundred ewes (female) to twenty rams (males). Within the flocks of sheep, Jacob divided out the same proper balance of procreating power.

Jacob properly divided the flocks of goats and sheep so that they would be balanced for procreating purposes. The females of the flocks were dependent upon the males for procreating purposes. The females had to learn to lean on the males in order to be productive.

Likewise, we must learn to lean on Jesus in order to be balanced and to be productive spiritually in Him. God lets us be humanly weak so that we will lean humbly and dependently on Him. When we are humanly strong, we are pridefully independent; therefore, we do not trustfully lean on Jesus.

Now, let us consider some of the other animals Jacob sent in his droves of reconciling gifts to Esau. The camels and their colts were the next drove Jacob divided. He divided thirty milk camels, or mothers, with their thirty colts.

Again, Jacob divided the camels and colts in perfect balance.



Jacob sent Esau goats and sheep from his flock for meat, for clothing, and for new, fresh productivity. Then, he sent him thirty milk camels so that Esau could have camel's milk as well as burden bearers.

Camels are well-known and highly useful animals in eastern countries. They are justly called the "ships of the desert." Although the camel makes loud complaints when he is made to kneel in order to receive a load, he is docile and marches on under a painful sense of duty. The camel is more sure-footed than the ass and is capable of carrying an incomparably greater burden. The camel can carry from 600 to 800 pounds while traveling at the rate of 30 miles a day. Camels in the East are among the chief possessions of the wealthy.

Along with the mother camels, Jacob sent their thirty colts so that Esau's herd of camels would grow. The gifts Jacob sent to Esau were powerful.

A mother speaks of nourishment, but a mother also is a parent, which represents parental authority. A colt or a child speaks of submission to the parent. Jacob sent Esau an anointed *balance of authority and submission* through these thirty mother camels and their thirty children.

Likewise, if we are going to go on for God and become a Jacob's Warrior, we must be balanced in authority and submission. There are times God wants us to take parental authority, as a spiritual mother, giving commands according to God's Master Plan and enforcing obedience to His Purposive Will. God desires that we take authoritative action to protect His Words of Truth. There are other times God demands that we be in submission to Him as our Heavenly Father. He commands us to submit, yield, and surrender our will to His Holy Will, with meekness and resignation. God desires that, as His children, we yield our power and control to His Judgment or Decision. There is a time to exercise authority according to God's Holy Will, and there is a time to be in submission to His Purposive Will. God wants us to be balanced in His Scales of Authority and Submission.

The hardest thing in the world is to get people to become balanced in their authority and their submission and react according to God's Holy Purposive Will. Being balanced in these two aspects of our conduct is how we overcome our own anger and hatred and the anger and hatred of others because we are either angry over our lack of authority or we are angry because we have to be submissive to someone else's authority. If our authority is contraried, and we find ourself out of control, we become angry, and we hate those who have nullified our authority. If it is our time to be in submission, we become angry, and we hate to take the low, humble position unless we have made an exclusive surrender of our will to the Will of the Crucified Christ. When our carnal will is out of control, we are angry. But, how wonderful it is to say, willingly, "LORD, I do not care which side of the Scales You put me on, whether it is pleasure or pain. You be the Owner, the Master, the Governor, the Guide, the Leader, the Sovereign Ruler of my life." When we are able to give up our "bossing," we do not get angry.

Jacob proved in his relationship with his Uncle Laban and with his brother Esau that he had no desire to rule and reign over them. Because of Jacob's humble, sweet, submissiveness, he reconciled his adverse brother to himself.

We always go down spiritually when we lose our balance between authority and submission.

If we are going to be true Jacob's Warriors, we have to be like camels and become "ships" in the desert, carrying the milk of God's Word with us and carrying the spiritual burdens He has placed upon our back. We have to carry the Authority and the Submissiveness of the resurrected Christ and the crucified Christ with us, allowing the LORD

to govern and guide, if we are to overcome our adversaries.

The Bible says that Jacob took “whatever his hand found to take.” God governed and guided Jacob with the Spirit’s Anointing as he selected the gifts for Esau. Jacob did not pick them according to his own human choice. As God marched Jacob’s possessions by him, the Anointing of the Spirit of the LORD came upon Jacob’s hand, and he reached out to take the particular animal according to God’s Purposive Will. All these specially selected animals had God’s Anointing upon them! Subsequently, when these powerfully anointed creatures were presented to Esau, the Anointing on them calmed and soothed Esau’s spirit and the spirits of his four hundred men. Their anger and hate were assuaged, so their hearts lost their desire to fight.

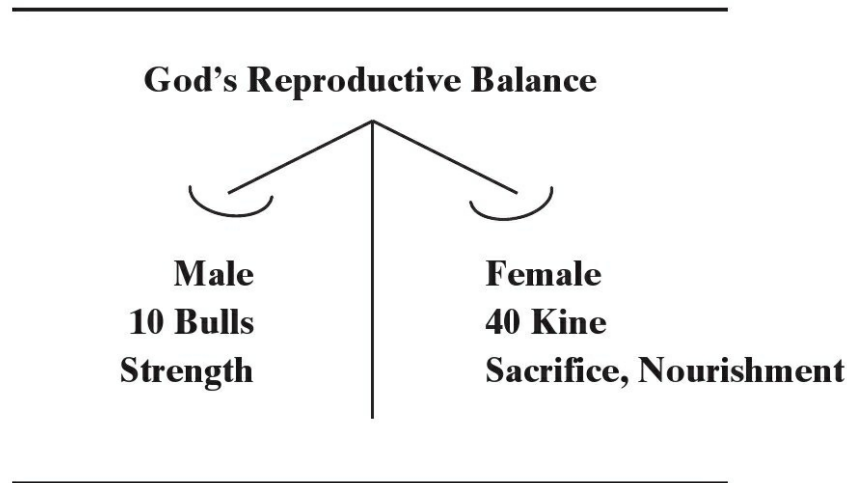
This great natural miracle in Jacob’s day was a shadow and type of what God can do with the anger and hate we have in our old heart right now. We never can go on for God and possess spiritual Canaan’s Land unless we overcome our anger and hate. God will not allow any angry or hateful people to gain entrance into the New City.

What a glorious, joyful day it will be for those who go to the New City where there will be no envy, no jealousy, no strife, no anger, no hate—just generosity, peace, patience, trust, love, and joy.

Out of his willing generosity, peace, patience, and love, Jacob sent his gifts of goats, sheep, camels and their colts to Esau, according to God’s Purposive Will, and Esau’s anger and hatred were overcome. Jacob also sent forty kine or cows, which were females, representing weakness, and ten bulls, which were males, representing strength.

The bull, because of his stubbornness, also represents our rebellion against God’s Headship, and rebellion is nothing but strength going in the wrong direction, under fallen Lucifer’s headship. All we have to do is let God turn our rebellious strength around; then, it becomes a mighty, forceful strength for God and His Kingdom. When our strength is under the LORD’s Headship, we have a picture of Christ’s Strength upholding our weaknesses.

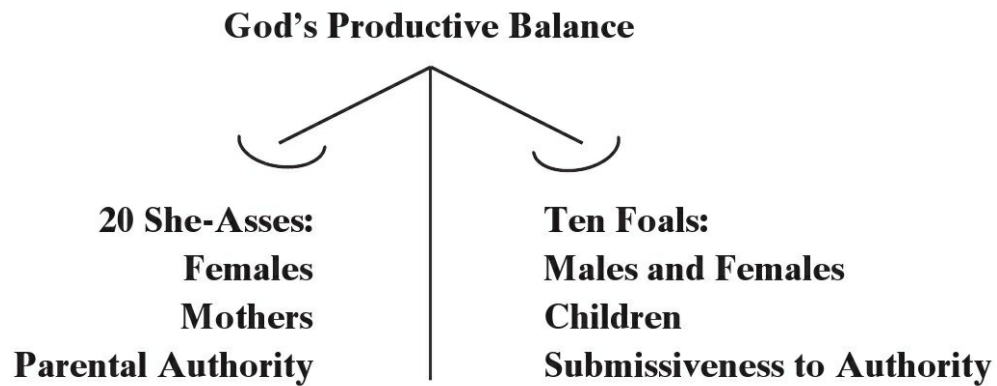
God’s concern always has been that His creation be fruitful and multiply. Hence God caused Jacob to select forty cows which could be serviced by ten bulls for reproductive balance. This presented a pleasant sight to the greedy Esau.



Through all these numbers, we can see the number of the *Torah*, which is *ten*. Thus, Jacob’s gifts to Esau were *Torah*-gifts, as it were. Two hundred—made up of twenty tens. Thirty—made up of three tens. Twenty—made up of two tens. Forty—made up of four tens. So, ten was the common denominator in all the groups of animals that Jacob selected. Because these were *Torah*-gifts, God’s *Kaw-bode* Glory and *Shekinah* Glory accompanied them, working mighty miracles of peace and love in Esau’s heart and mind and removing his hateful, murderous anger against Jacob.

Again, the kine speak of sacrifice and nourishment and gain. Under the Principle of the cattle, we need four times as much humility weakness (represented by the cows) as we do strength (represented by the bulls). We see the same Spiritual Principle carried throughout this chapter, which is this: we need less of Christ’s infinite, divine Strength to encompass our human weaknesses than we ever thought. His Strength enables us to overcome anger and hate.

Among the many gifts Jacob sent Esau were twenty she-asses and ten foals. They, again, were divided according to male and female.



Jacob sent Esau twenty she-asses or mothers with their foals. A foal is a young animal that can be either a colt or a filly. Again, this present made a great impression on greedy Esau because he saw the great possibility of increased productivity. Here, the mothers, the twenty she-asses, were the ones with the parental authority, as it were, the ones with the nourishment, the ones with the strength, on the right side of the Scales, to guide and to guard their young. The young foals, the submissive ones, were in the place of subjection, on the left side of the Scales, following their mothers, carrying God's glorious Anointing until they came to Esau. In this case, the mothers, the she-asses, and the foals were divided into two bands.

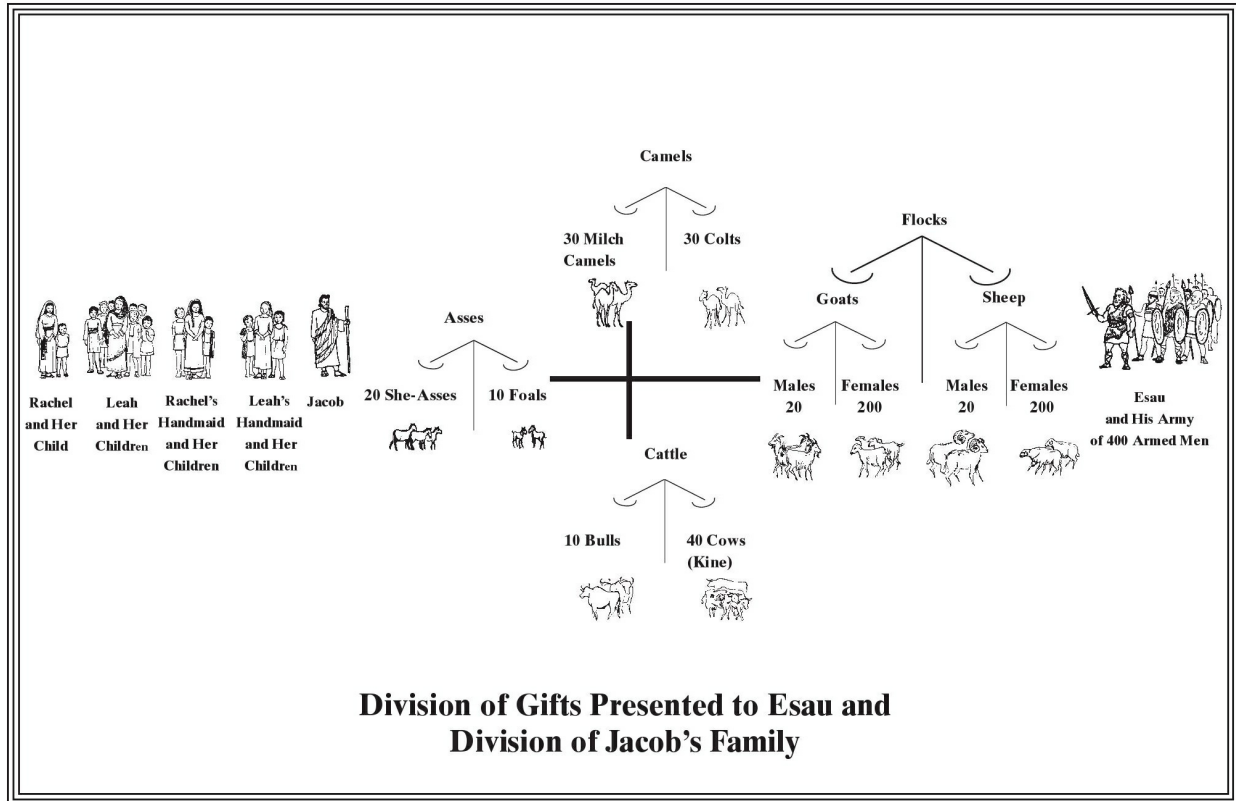
The Spiritual Principle of things being divided into two bands or camps at *Mach-aw-naw-eem* is seen throughout this portion of Jacob's life's story.

The Principle of division into two bands produces a powerful productive balance when it is ordered and ordained of God. "And he delivered them into the hand of his servants, every drove by themselves;..." When the picture of how Jacob divided his gifts is completed, we see that Jacob sent his gifts in the form of a Cross.

Send the anointed "Cross" out to the enemy, and watch it melt his anger and hate! Send the anointed "Cross" to your own hatred and wrath, and watch it melt, too!

All these animals, sent by Jacob, speak of power that is found at the Cross of Jesus Christ. We will have no problem overcoming our own personal "Esau" of anger and hate if we always send Christ's anointed Cross of Blood out ahead of us.

The hidden message of Truth which God has placed in this passage of Scripture about Jacob and Esau is so exciting! Jacob said, "...*Pass over before me, and put a space betwixt drove and drove.*" In so many words, he was saying, "I want each point of the Cross plainly observed. Stretch it out so that Esau can see the flocks, so that he can see the camels, so that he can see the cattle, and so that he can see the asses. Put a distance in between each group because each one of them has a message to deliver to Esau from one of the four points of the Cross." So, Jacob commanded his leaders of the droves to take this arrangement of the Cross and allow it to move slowly so that Esau and his four hundred men would have time to meditate and consider each drove from the four points of the Cross. Hence, it was important not to go too fast! It was important to allow Esau and his men to see the droves and to comprehend the productive life in all four points of the Cross.



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 sent unto my lord Esau: and, behold, also he *is* behind us. **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. (Genesis 32:17-19).

Each leader of each of the four classes of droves told Esau the same thing, "Thy servant Jacob has sent my lord Esau this present." Four times there was a message: one from each of the four points of the Cross. The LORD's arrangement of the Cross was a gift to Esau. After Esau had fed on Jacob's gifts of the anointed animals, as they were arranged in the form of the Cross, his anger and his hatred melted.

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 (Genesis 32:20).

The Hebrew word for *appease*, in this verse, is *kaw-far*, meaning to cover and to atone. The Hebrew root word for *kaw-far* is connected to the Hebrew word for *lion*. In other words, Jacob said, "My appeasement or atonement will be like a lion to rip, claw, and devour Esau's anger and hatred," and so it was.

A true Jacob's Warrior will be faithful to engage in warfare in prayer against anger and hate and to dance before the LORD so that He will send down His Blessing on Christ's Bride and so that He will send down His Judgment upon Christ's enemies in this world, today. We live in a godless world, and it is getting worse every day. The LORD is coming soon!

Jacob appeased Esau with the "lion" atonement, which restrained Esau inside (his anger and hatred toward Jacob) and on the outside (his intent to fight Jacob with his armed men). Therefore, the atonement was a protection between the two of them so that there was no warfare nor bloodshed.

Likewise, if we see our brother going the wrong way, the way of anger and hate, God expects us to put the "Lion-Lamb" Blood of Atonement on him, which will tame him, restrict him, restrain him, and protect him.

Jacob felt that after all the appeasement and atonement he had heaped on Esau, it would be safe to see his face. Jacob sowed confidence in God by trusting in His Ability to change Esau's anger and hatred; therefore, he reaped Esau's peace, love, and forgiveness.

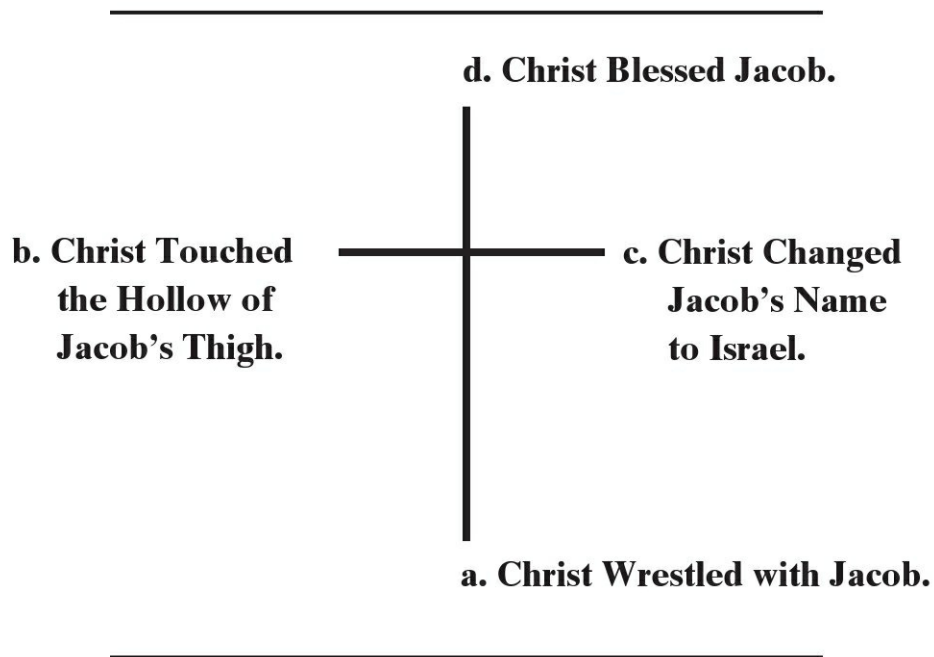
**9. Ninth Class of Warfare: We Must War Against Disunity by Putting on the Dust of Canaan's Land.**

After Jacob had been left alone, Christ appeared in the form of an Angel and wrestled with Jacob.

And **Jacob was left alone; and there wrestled a man with him until the breaking of the day.** 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. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. 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. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is it that* thou dost ask after my name? And he blessed him there (Genesis 32:24-29).

Jacob wept and made supplication to Christ as He appeared to Jacob in Angelic Form. Jacob's tears and prayers were his weapons with which he prevailed over Christ, the Word, in order to obtain the great blessings he received from the LORD. We cannot prevail with God except by His own divine Strength. It is Christ's Spirit that intercedes in us and helps our infirmities (Romans 8:26).

Let us look, now, at the Stature of Truth concerning Jacob's experience in warring against disunity as he wrestled with Christ, the Word, in Angelic Form. Now, we see the ninth class of Jacob's Warfare, which he used in prayer. Jacob warred against disunity by putting on the dust of Canaan's Land. How Jacob warred, and what happened to him as a result of his warring, form a Stature of Truth. All Truth is laid out in the form of a Cross or in the Stature of the LORD Jesus Christ, so Jacob's experiences in this realm of warfare include four main points. When Jacob would not let Him go, Christ touched Jacob's thigh and put it out of joint; He changed Jacob's name to Israel; and He blessed him there.

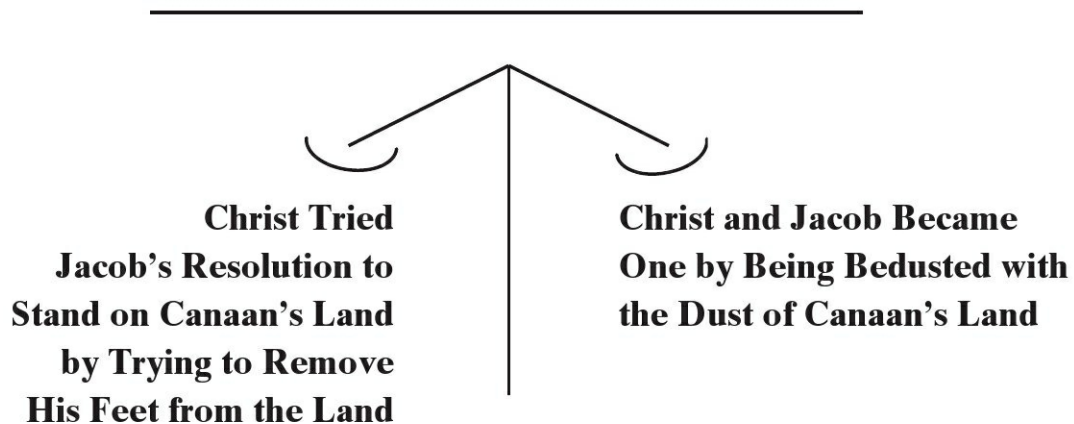


**a. Christ Wrestled with Jacob.**

The Hebrew root word for *wrestle* is *aw-bak*, which means to float away as vapor, to bedust, and to grapple. The first connotation of the word *aw-bak* means a mutual wrestling and effort to make the other lose his stand on

the earth. Christ, in Angelic Form, wrestled with Jacob to see if Jacob's resolution were firmly fixed to stand on Canaan's Land, and if he were determined to inherit the land, even in the midst of Esau's murderous advance toward him. Because Jacob loved his inheritance and Canaan's Land more than his life, although his life may have been forfeited at Esau's wicked hand, God's Spirit empowered him to prove his firmly fixed resolution to stand his ground.

As the two, Jacob and the Christ, struggled hand to hand in an attempt to throw or force the other to the ground, the dust (*aw-bak*) floated about them. The two wrestlers struggled, intertwining themselves round about with their arms, until they both were covered with dust from the movements of their feet. Thus, they became one, as they were covered by the dust from Canaan's Land, Beulah Land. They were covered over by the same covering.



Christ, as a sovereign Bridegroom, and Jacob, as a submissive Bride, were made one through their dusty covering, the dust of Canaan's Land. Christ touched Jacob's thigh as a witness of their Oneness or Unity.

#### **b. Christ Touched the Hollow of Jacob's Thigh.**

The Hebrew root word for *touch* is *naw-gah*, meaning to touch, to lay the hand upon, come nigh, draw nigh, and join.

When Christ saw that Jacob was holding his feet fast upon the ground of his inheritance, and that he was all covered with dust like unto Himself, He touched the hollow of Jacob's thigh, violently tearing it from its joint.

In order to understand the significance of the union or the joining of Christ's *Touch* with Jacob's *thigh*, we must examine the Hebrew word for *touch* (*naw-gah*) in other places in the Scriptures. For instance, When God commanded the blood to be placed upon the lintel and the two side posts of the Israelites' doors on their houses in Egypt, the blood was to be touched (*naw-gah*) by striking it upon the door.

And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and **strike [*naw-gah*] the lintel and the two side posts with the blood** that *is* in the bason; and none of you shall go out at the door of his house until the morning (Exodus 12:22).

The joining (*naw-gah*) of the blood to the door posts and lintel was a preparation for the LORD Himself to pass over the door with new, protective life.

Likewise, Christ's touching (*naw-gah*) of Jacob's thigh was a preparation for the LORD Himself to pass over and reveal Himself in a new, protective way to Jacob. The LORD protected Jacob from Esau and empowered him and Rachel to beget Benjamin, the son of the right hand.

Then, again, we see how God used the word *naw-gah* when we study about the building of the Temple. When Solomon built the Temple, he built two cherubs of ten cubits, whose wings touched (*naw-gah*) the wall on both sides of the Holy of Holies. This prepared the way for the Ark of the Covenant to be brought in and placed under their wings, which, in turn, made way for the LORD Himself to enter and sit down upon the Mercy Seat.

And he set the cherubims within the inner house: and **they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall;** and their wings touched one another in the midst of the house (I Kings 6:27).

And the priests **brought in the ark** of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even under the wings of the cherubims* (I Kings 8:6).

The *naw-gah* touch always prepared the way for a greater manifestation of the LORD's Personal Presence.

We see the word *naw-gah* used again when the Angel touched (*naw-gah*) Elijah to awaken him after his great battle with the false prophets on Mount Carmel. The Angel fed Elijah with supernatural food that strengthened him to go on for forty days.

Elijah was never the same after the Angel's *naw-gah* touch.

And as he lay and slept under a juniper tree, behold, then **an angel touched him**, and said unto him, *Arise and eat....* And **the angel** of the LORD **came again** the second time, **and touched him**, and said, *Arise and eat;* because the journey *is* too great for thee (I Kings 19:5,7).

The word *naw-gah* also appears in the story of the Prophet Elisha. A dead man was cast into Elisha's sepulchre, and when his bones touched (*naw-gah*) Elisha's bones, the man received new Resurrection Life. He was revived from the dead and stood upon his feet.

And it came to pass, as they were burying a man, that, behold, they spied a band *of men*; and they cast the man into the sepulchre of Elisha: **and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet** (II Kings 13:21).

The *naw-gah* touch always prepares the way for the LORD and His Protective Life and His Resurrection Life.

There are many more examples of this Principle in God's Word. However, these few examples enlighten our mind about Christ's *naw-gah* touch on Jacob's thigh, the symbol of his procreating power. Jacob had experienced union with the Word, the Christ; now he experienced Christ's *naw-gah* touch, a thigh witness that he was ready to have his name changed to "Israel." Having his name changed, his nature changed (since name refers to nature), was Jacob's third experience with Christ in Angelic Form.

### **c. Christ Changed Jacob's Name to Israel.**

Jacob wrestled with Christ in Angelic Form until he became One with Christ, the Word, through the unified dust with which he was covered, and through Christ's unified touch on the hollow of his thigh. Jacob now stood in the position of having obtained power with God and with the man Esau.

Jacob was born under the heel of Esau, and he held on to Esau's heel until he had received his new, powerful name of Israel. Receiving his new name secured Jacob the victory over Esau's most vicious plot and plan.

The LORD's Power and His new name of "Israel," will outweigh all material might and power of our Esaus.

Christ's *naw-gah* touch on Jacob prepared him for the LORD's Almighty Power that revealed the LORD's victorious Might over the wicked Esau. Jacob, through his new touch, became Israel, the "superior one."

Christ also blessed Jacob, on this occasion, as Jacob warred against disunity.

### **d. Christ Blessed Jacob.**

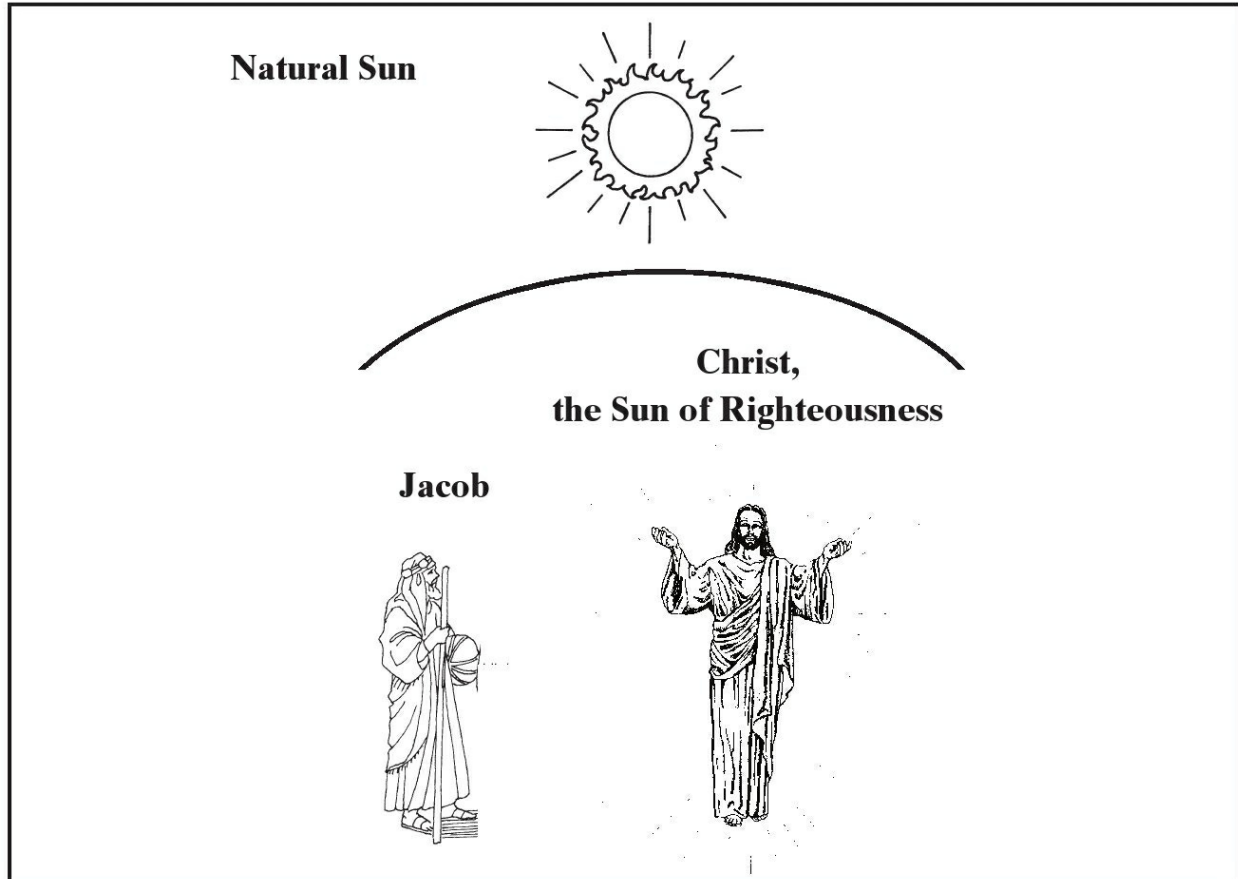
Christ, in Angelic Form, blessed Jacob by acknowledging Jacob's right to the birthright and his right to the prophetic blessing his father Isaac had pronounced upon him. In other words, Christ added His special Anointing to Isaac's prophecy.

Jacob's warring as a warrior in prayer accomplished these four things: he was unified with Christ in Canaan's dust; he was unified with His divine touch; he was unified in his new name that carried God's Name "El"; and he was unified with Christ's Blessing and Anointing, which Christ put on his father Isaac's prophecy.

## 10. Jacob Warred Against the Powerlessness of Blindness until Christ's Face Was Revealed to Him.

The tenth and last class of Jacob's praying as a warrior was his warring against the powerlessness of blindness, over which he gained the victory by holding on to Christ until Christ's Face was revealed to him.

Jacob gave a new name to this place of wrestling; he called it Peniel, the Face of God. Jacob wrestled in prayer, as a doorkeeper, until the curtains of blindness and darkness were pulled back and Christ stood unveiled as God in all His Splendor and Glory, just as the natural sun rises up in the sky.



The highest spiritual height Jacob achieved through his long night of spiritual warfare was overcoming his blindness and seeing God, the Christ, face to face and having his life preserved. This is the purpose of wrestling in prayer: to behold a living vision of Christ, the Sun of Righteousness.

From this time on, Jacob halted on his thigh, a witness of Christ's mighty, unifying touch upon his procreating power which later enabled him to beget Benjamin. This was the only son born to Jacob after he had received his new name, Israel.



In his body, Jacob bore the marks of a Jacob's Warrior; he halted on his thigh as a memorial of his long night of warfare as a Jacob's Warrior.

### **Summary**

The patriarch Jacob overcame the fear and doubts in his own heart and, then, became victorious over the anger and hate of his wicked brother Esau by engaging in the following ten classes of spiritual warfare:

1. Jacob warred against anger and hatred by learning to trust exclusively in the LORD God.
2. Jacob warred against the flesh and the Devil by testifying about God's Goodness and Grace.
3. Jacob warred against failure and loss by learning to divide according to God's Master Plan.
4. Jacob warred against doubts and unbelief by standing on God's Promises.
5. Jacob warred against pride by learning to humble self.
6. Jacob warred against bondage by praying for deliverance.
7. Jacob warred against doubts and unbelief by standing on God's Promises on the experiential side of His Scales.
8. Jacob warred against disharmony by learning to send reconciling presents ahead.

9. Jacob warred against disunity by putting on the dust of Canaan's Land, by having his thigh touched, by having his name changed, and by being blessed.
10. Jacob warred against the powerlessness of blindness by holding on to Christ for a double portion of His Blessing.

Because Jacob faithfully continued to wrestle in prayer in the night season, with the Christ in Angelic Form, the Christ eventually assured him of his rightful place in Canaan's Land because Jacob had become bedusted with the same dust as Christ.

Through his spiritual warfare, Jacob-Israel prevailed with God and with man.

As Jacob experienced personal change in his own life, God wrought a change in the angry, hateful Esau.

**And Esau** ran to meet him, and **embraced him, and fell on his neck, and kissed him:** and they wept (Genesis 33:4).

Esau was so changed in his attitude toward Jacob that he embraced him, kissed him, and wept, bringing forth drops of tears from his innermost soul. Esau cast away his sword of violence in exchange for forgiveness, peace, and love in answer to Jacob's spiritual warfare.

As we learn to become good Jacob's Warriors and experience a similar change in our own inner attitudes and dispositions, we, too, will see God work miracles to diffuse the murderous anger and hate in our own heart and in the hearts of our enemies.

Spiritual warfare is real; this cannot be denied. But so also is the victory real for those who are willing to continue fighting through the night until Christ bedusts them with the spiritual dust of spiritual Canaan's Land, until He changes their name or nature, and until He strips away the blindness from their eyes. A new, living vision of Christ makes all the warfare seem as nothing when compared to the blessed, holy privilege of gazing into His Glorious Face.

May God bless this study to your heart, and may your life be changed as you practice the Principle of Spiritual Warfare taught in God's Word through the example of Jacob's life.

