



Pastor Scott Velain

Genesis Chapter 28

As you may already know, we're going to be moving into the 28th chapter of the book of Genesis here this evening. We'll soon see the birth of the house of Judah and the Jewish people in chapter 29, along with the promised family line that will ultimately lead to the arrival of the only begotten son of God who is Yeshua Hamashiach. And so, these chapters are foundationally important for us to understand, and as we move forward, we're going to see a very profound change between the offspring of Abraham, and the offspring of Jacob... and we'll get into that as we move forward, but for now I'd like us to turn to the 28th chapter of the book of Genesis so that we can read it for ourselves. And once again, this is massively important for each and every modern-day Christian to do. As we always say, it's just as important to know what is "not" in the Bible as it is to know what "is" in the Bible. And so, as we move through our Fathers Torah lets read Genesis chapter 28:

Gen 28:1 *Then Isaac called Jacob and blessed him and directed him, "You must not take a wife from the Canaanite women.*

Gen 28:2 *Arise, go to Paddan-aram to the house of Bethuel your mother's father, and take as your wife from there one of the daughters of Laban your mother's brother.*

Gen 28:3 *God Almighty bless you and make you fruitful and multiply you, that you may become a **company of peoples**.*

Gen 28:4 *May he give the blessing of Abraham to you and to your offspring with you, that you may take possession of the land of your sojournings that God gave to Abraham!"*

Gen 28:5 *Thus Isaac sent Jacob away. And he went to Paddan-aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.*

Gen 28:6 *Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take a wife from there, and that as he blessed him he directed him, "You must not take a wife from the Canaanite women,"*

Gen 28:7 *and that Jacob had obeyed his father and his mother and gone to Paddan-aram.*

Gen 28:8 *So when Esau saw that the Canaanite women did not please Isaac his father,*

Gen 28:9 *Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.*

Gen 28:10 *Jacob left Beersheba and went toward Haran.*

Gen 28:11 And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep.

Gen 28:12 And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it!

Gen 28:13 And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring."

Gen 28:14 Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed.

Gen 28:15 Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you."

Gen 28:16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it."

Gen 28:17 And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

Gen 28:18 So early in the morning Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it.

Gen 28:19 He called the name of that place Bethel, but the name of the city was Luz at the first.

Gen 28:20 Then Jacob made a vow, saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear,

Gen 28:21 so that I come again to my father's house in peace, then the LORD shall be my God,

Gen 28:22 and this stone, which I have set up for a pillar, shall be God's house. And of all that you give me I will give a full tenth to you."

The first thing that I want us to take notice of, is that Isaac calls Jacob and blesses him. And so, it's reasonable to assume that Isaac and his wife Rebecca sat down and had a little talk with Yahovah concerning the fact that Jacob was indeed the elected one from birth. Isaac seemed to have forgotten that when he presumptuously decided that he was going to take it upon himself to bless Esau with both the birthright and the blessing, his wife Rebecca had already been told by Ya that Jacob was going to be the one that Ya chose. And again, we can see that in Genesis chapter 25 verse 23.

Gen 25:23 And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."

And so, I think it's important for us to see here that at this point in time Isaac agrees with Rebekah, that Jacob is indeed, and has always been... the chosen one of Yah to carry on the promised covenant of Abraham.

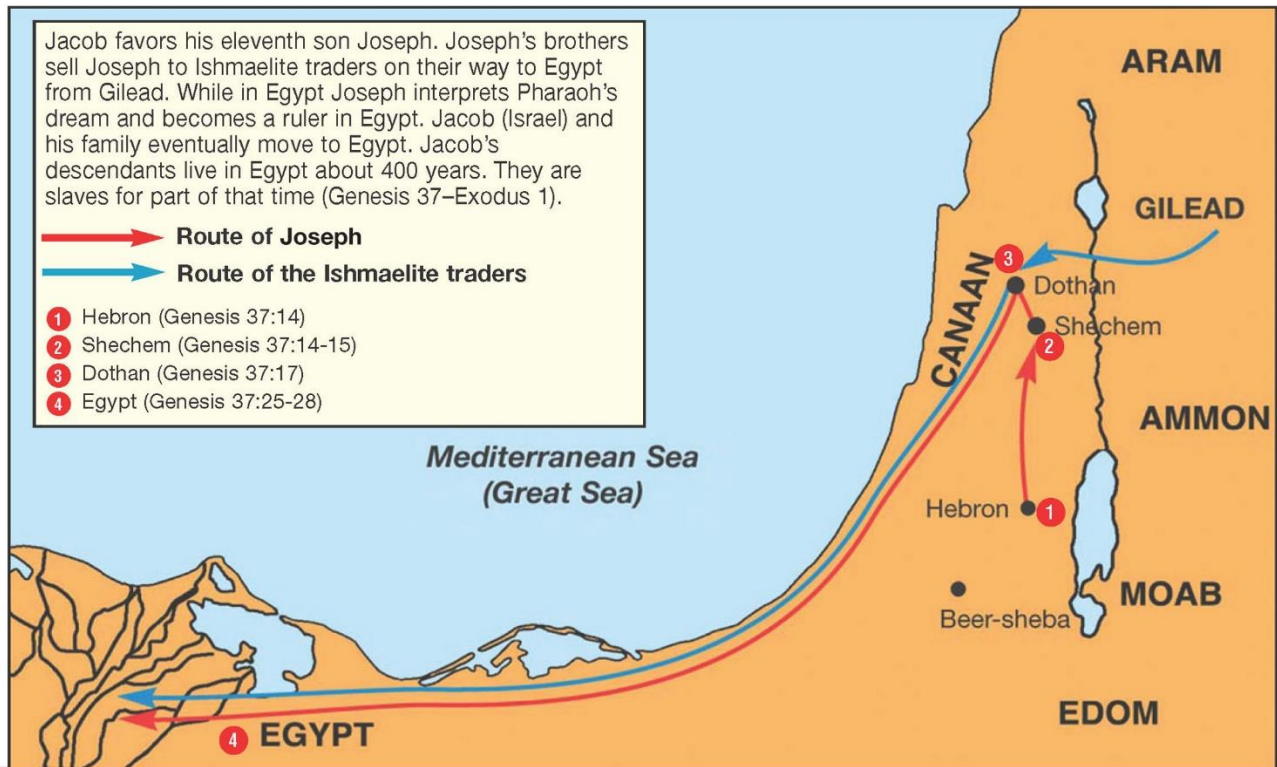
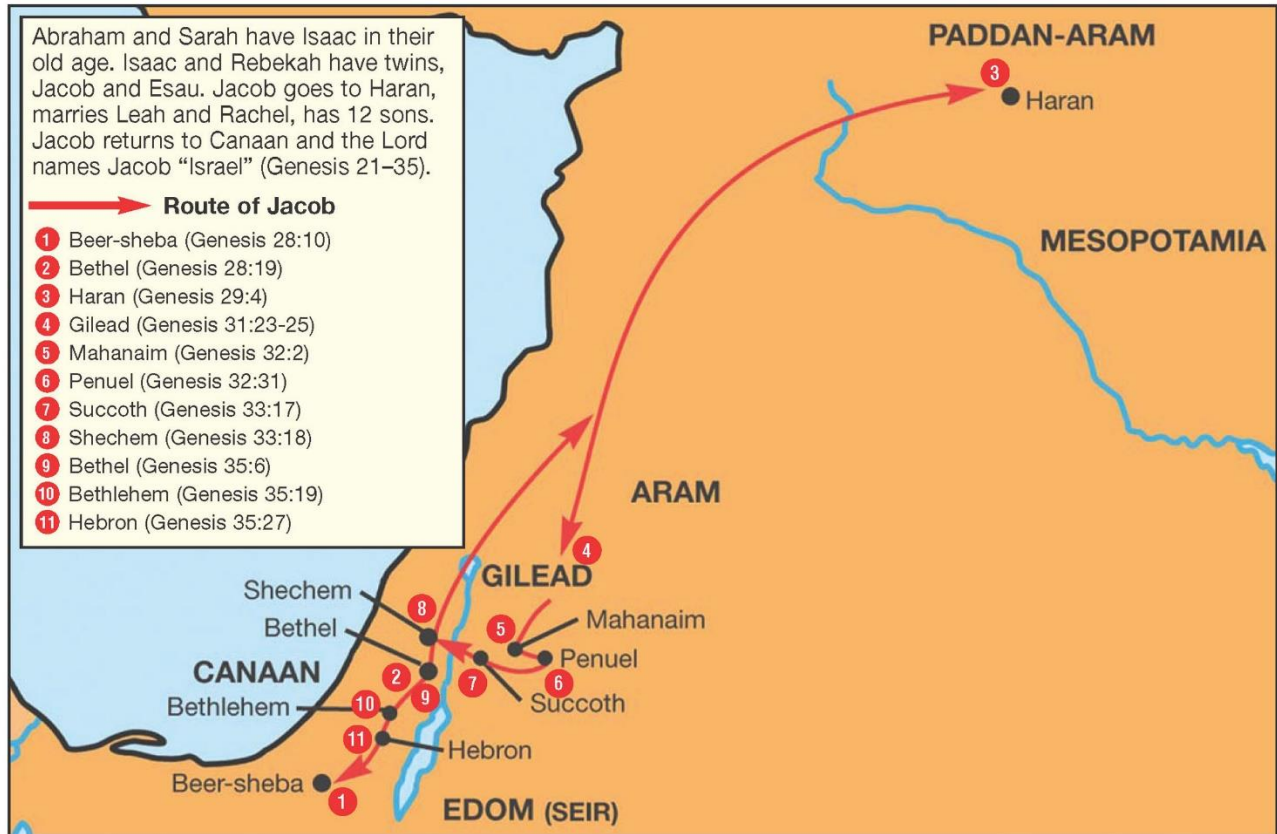
This is exactly why Yahovah made both man and woman. Nowhere in the Bible does it tell us that man is always right and woman is always wrong. It simply says that man is the head of the woman. This does not mean that man is always right. Man needs to always understand that Yah gave the woman to man for a helper. If the man does not allow the woman to help him, then the man is going against the will of Yahovah. And this is a perfect example of why a man and a woman are to become one flesh. Being of one flesh means to be of one mind and of one heart. If both the man and the woman love Yahovah, they will work together as one, rather than separated as two.

If Isaac would have listened to his wife in the first place, he would have already known that Jacob had been chosen by Yahovah to be the one to carry on the promise. But instead of listening to his wife and what Yahovah had already told Rebecca... Isaac had presumptuously decided to choose Esau over Jacob, and that didn't work out to well for Isaac.

But now here in Genesis chapter 28 verse one we can clearly see that Isaac has finally come to his senses and calls Jacob and he blesses him.

The next thing that we see is that Isaac and Rebecca both agree that the last thing that the family needed was more Canaanite women added to the clan through marriage. And so, Isaac calls Jacob and he instructs him to take a wife from his mother's family up in Mesopotamia. Now once again I want us to understand that we are not dealing with some young boy who is the son of Isaac. Jacob is now in his late 70s. And so, Jacob is far from being a child. And I once again want you to see a map of the journey that Isaac had laid out for Jacob, because it was not small journey:

7 • Journeys of Jacob and Joseph (2000 BC – 1800 BC)



Can you imagine what was going through Jacobs mind being in his late 70s (about 77 years old) when his father tells him to travel 400 miles to Mesopotamia to find a wife? Traveling 400 miles today in an air-conditioned vehicle with plush leather seats and cruise control is a far cry from a 77-year-old man walking 400 miles through the wilderness, through rugged terrain, fighting against the beasts of the field, and the hot sun, and sand storms, thieves, and all sorts of obstacles along the way. This was no small task that Isaac was giving Jacob to do, and yet... Jacob knew that he had to get out of town before his brother Esau murdered him for taking his birthright.

We have to remember that Jacob really didn't have a choice at that point in time and both Isaac and Rebecca and Jacob all knew it. In my mind as I contemplate this, I cannot help but once again seeing our Father in heaven dividing, electing, and separating. Our Father in heaven was dividing, electing, and separating Jacob from his family in much the same way that he divided, and elected, and separated Jacob's grandfather Abraham from his family. We can always see our Father in heaven working in patterns all throughout the Bible. The Scripture is full of these kinds of patterns that our Father in heaven consistently works with to teach us his unchanging ways.

Now before we get too far, there is something very profound that I really want us to see. There is a slight difference between the promise that God makes to Abraham, and the promise that God makes to Jacob. Although they sound a lot alike... I would submit to you my friends that they are slightly different. Let's go back and read Genesis chapter 12 verse two:

Gen 12:2 And I will make of you *a great nation*, and I will bless you and make your name great, so that you will be a blessing.

I want us to notice here that Yah (our Father in heaven) told Abraham that he would make him and I quote, "*a great nation*". The Hebrew word for "nation" is the Hebrew word "goy" which basically means exactly that, "*a nation of people*", not necessarily Hebrew people, but a nation of mixed multitudes.

The Hebrew word "goy" is connected to the Hebrew word "*Goyim*" which means non-Hebrew people. Back in Abraham's time the Hebrew word "goy" generally meant "*a Gentile nation*", but it wasn't always use in that way. What we need to remember is that until Isaac was born, there was no such thing as a Hebrew or a non-Hebrew.

We have to remember that Abraham was the first person to ever be referred to as a "*Hebrew*". The designation of "*Hebrew*" refers to the fact that he descended from "*Eber*", and that he came from "*the other side*" of the Euphrates River. The word "*Hebrew*" generally means "*one from beyond*", or one who has crossed over. And so, it's important to keep in mind that not all of Abraham's offspring were considered to be "*Hebrews*". Only the promised line of Abraham that was divided, and elected, and separated were considered to be Hebrews that carried the promise

that Yah our Father in heaven gave to Abraham. And this is an important distinction for us to see.

And so, in Genesis chapter 12 verse two Yah tells Abraham that he's going to make him into a great nation of people. But I want us to contrast that with the promise that he makes Jacob here in Genesis chapter 28 verse three:

Ya 28:3 *God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples.*

Notice the difference between “*a great nation*”, and a “*company of people's*”. Yah, our Father in heaven uses two different words when he makes these two promises to these two men. In the first promise he uses the Hebrew word “*goy*” which basically means a nation of people which basically means a mixed multitude of people. But in the second promise to Jacob he uses the Hebrew word “*qahal*”, which means “*assembly, company, a congregation, or a convocation.*”

I would submit to you that there is a difference between the promise that Yah made to Abraham and the promise that Yah made to Jacob and that there is a reason for this difference. We must remember that although Abraham was called the first Hebrew, it's not until the birth of his sons Ishmael and Isaac that we see a fork in the road being created between a Hebrew and a non-Hebrew offspring.

One was chosen to carry on the promise of Yah, and the other was not. Isaac was divided, elected, and separated by Yah himself, and Ishmael was not. Therefore, the crossing over from being a simple human being to be coming a Hebrew human being belongs to Isaac, even though... both Isaac and Ishmael were both sons of Abraham.

As we move through Genesis chapter 28 verse three we now see what appears to be the same blessing that God gave to Abraham, and then Abraham gave to Isaac, now being transferred by Isaac to Jacob. But... there is indeed that important difference. When Yah makes this promise to Jacob he clearly uses the Hebrew word “*qahal*” which does indeed mean an assembly of people, for holy purposes, consisting of people from the same tribe or groups of tribes.

We'll soon see later on in the Torah that Jacob is soon to be renamed “*Israel*”. And Jacob will be the first in the line of the covenant promise to produce only Hebrews. Jacob, who is soon to be renamed “*Israel*” will produce only nations of Hebrew people... only. By the time Moses arrives on the scene these Hebrew people will be called “*God's precious treasure*”. And so, this is strikingly important to see, and to know, and to understand. Genesis chapter's 28 and 29 represent a tectonic shift in the promised line of Abraham. Jacob will ultimately be the third and last patriarch of the house of Israel.

Through Jacob all of the tribes of Israel will be produced, and we see the beginning of that in chapter 29, and we'll get to that as we get into chapter 29 next week. And so, it's important to

understand the pivotal point that Jacob makes in the Torah. From Jacob will come, “*The House of Israel*”, and it’s important to remember that Yah, our Father in heaven calls no other people on the face of the earth “his chosen people”, other than, “*The House of Israel*”. And so, this is extremely profound for us to see, know, and understand as we move forward.

As we move forward, I want us to once again understand how misguided Esau was. Esau just cannot seem to get it right. Esau had already taken two Canaanite wives that greatly displeased both his father Isaac and his mother Rebecca. And so, it was that Esau heard his father Isaac sending Jacob to Mesopotamia to get a wife from his mother’s side of the family. And so, what does Esau do? Does he go to Mesopotamia to get a wife from his mother’s side of the family like Jacob? No... Esau makes up his own plan to try to make amends with his father by going to his father’s brother’s family. Esau goes to his uncle Ishmael, the son that Abraham had sent away, and Esau takes in Ishmaelite woman as his third wife. Esau is just absolutely incapable of following instructions, and making wise decisions. Everything he does seems to be in opposition to not only Isaac and Rebecca but to Yahovah as well. Esau constantly wants to do things his own way, and by doing so, he just continuously makes things worse for himself.

What we do find here in Esau’s blatant disobedience is that this alliance through intermarriage between Esau and this Ishmaelite woman forms a bond between two firstborns that were rejected by Yahovah as possible heirs to the covenant line of the promise. Both Ishmael and Esau were rejected by God as being heirs to the covenant line of the promise, and yet... this unusual bond through intermarriage is what creates an anti-Israel group of nations that will form and exist even into our time today.

It is the intermixing of Esau and Ishmael that form the vast bulk of Islam in the world today and most of the Arab people, and there’s a whole history here that you can dive into when you have the time that clearly sets in motion the circumstances that will bring about the antichrist and the end of world history as we now know it, and we got into a small part of that last week.

Moving forward, Jacob leaves Beer-Sheba and travels about 40 miles when he finally stops after about two or three days to get some rest, and this is where we find the historical story of “Jacob’s ladder”, and I want us to make note of a couple of realities of dualities that we find embedded in these Scriptures.

Notice that Jacob takes a rock and places it under his head, and then he falls asleep. Upon which time, he has this dream of a ladder, or staircase with Angels ascending and descending between heaven and earth, and it’s here that Yah gives Jacob the promise of the land and of many descendents, and that these descendents would once again bless all the families of the earth.

Now, I want us to understand that this blessing that Yah gives Jacob represents the official transfer of the promised line to Jacob. Up until this point in time, some of us might be wondering if Jacob really has been chosen by Yah to continue the Hebrew line and the promise of the covenant. The way that Jacob obtained the blessing from his father was extremely

unusual and peppered with what some may call deceit and trickery. But let there be no mistake about it my friends, Yah, our Father in heaven seals the deal right here and right now in Genesis chapter 28 concerning the fact that Jacob has indeed been divided, elected, and separated to be the one who would carry on the promise of the covenant that Yah made with his grandfather Abraham. Jacob no longer has to wonder whether or not he is the chosen one of Yah to carry on the promise of Abraham. Yah is making it extremely clear to Jacob right here in chapter 28 that he indeed is... the chosen one.

Something else that I find very profound is the relationship between the one true God of Abraham Isaac and Jacob, and mankind. Yahovah Originally resided in heaven in the beginning, but he moved his place of residence from heaven to earth in the garden of Eden, and it is said that Adam used to walk through the garden with Yah until the fall of man when both Adam and Eve ate from the tree of the knowledge of good and evil, at which time... Yah, our Father in heaven moved back to heaven, because man decided to bow his knee to the creature rather than his creator.

And so, this stairway that we see in Jacob's dream spiritually represents the connection between man and God that had been broken. That stairway, or that ladder that we see in Jacob's dream is a shadow picture of what our Messiah says we will see in the very near future. Let's turn to John chapter 1 versus 45 through 51:

Joh 1:45 Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph."

Joh 1:46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

Joh 1:47 Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!"

Joh 1:48 Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

Joh 1:49 Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!"

Joh 1:50 Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."

Joh 1:51 And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

That connection between Yahovah and mankind only exist today through Yeshua Hamashiach who is the only mediator between Yahovah and man. And so, I find this shadow picture extremely interesting, and this causes me to look for other shadow pictures within this particular Scripture as well.

What Jacob saw in this dream clearly changed his life. He called this very place "The House of

God”, or as we know it “*Beth-el*”, “*Beth*” meaning house... and “*El*”, meaning God.

We’ll often times see the word “*El*” being used to represent Yahovah here in the early stages of the Torah. We must remember that it wasn’t until Moses came to Sinai that we actually learned the true name of Yahovah our Father in heaven. Up until the Exodus, our Father in heaven had a number of titles, mostly beginning with the word “*El*”. Yah was mostly known as “*El-Shaddai*” with an emphasis on the word “*El*”. And so, I want us to make note of that as we walk through our Fathers Torah up until the story of the Exodus.

Something else very interesting that we see in this Scripture in Genesis chapter 28 is the anointing of the stone that Jacob laid his head on to sleep during the time that he had this dream, or this vision of a ladder ascending and descending from heaven to earth.

Rocks, and stones, and pillars are important symbols all throughout the biblical narrative. Rocks were often times thought of as symbols of solid ground, and immovable covenants. The cornerstone has always been a symbol of the root, or the one who supports the structure. It’s important to take note of the fact that our Father in heaven is called the rock where God’s people should take refuge. Let’s turn to Psalms chapter 18 verse two:

Psa 18:2 The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold.

Psa 18:3 I call upon the LORD, who is worthy to be praised, and I am saved from my enemies.

Let’s also turn to first Samuel chapter 2 verse two:

1Sa 2:2 “There is none holy like the LORD: for there is none besides you; there is no rock like our God.

To get an even better idea of the symbol of a rock of its turn to Matthew chapter 16 verse 18:

Mat 16:18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

The rock, or a stone, or a pillar had great significance as a symbol all throughout the biblical narrative. It was a sign of strength, it was a sign of immovability, it was a sign of a foundation or a foundational principle that could not be moved or shaken. And so, Jacob uses the stone that he had laid his head upon while having this dream about this ladder that ascended and descended from heaven, as a symbol to Mark the very place that this happened. Jacob was convinced that this place was indeed the house of God, and that it was extremely special. And it’s important to notice that Joshua makes a vow of his own upon this very rock to give 10% of everything that Yah gives him... back to Yah, and we’ll come back to this in just a moment.

Anointing with oil was another very common use during this era, and it was often used for making an agreement or a vow not unlike the more extensive covenant of salt that involved animal sacrifice. And so, we see a couple of things that man was already doing in remembrance of the one true God of Abraham Isaac and Jacob and in honor of him, and because this was a tradition of the Israelite patriarchs, we see this tradition Lasting all throughout the Bible including the New Testament.

We must remember that our Messiah was known as “*the anointed one*” who was also known as the rock. And I would submit to you that those traditions go clear back to the book of Genesis right here starting with the early patriarchs. Something else very important to understand is that anointing with oil was extremely important to our Father in heaven as well. Let’s take a sneak peek into the book of Exodus chapter 30 versus 22 through 33:

Exo 30:22 The LORD said to Moses,

Exo 30:23 “Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane,

Exo 30:24 and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil.

Exo 30:25 And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil.

Exo 30:26 With it you shall anoint the tent of meeting and the ark of the testimony,

Exo 30:27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

Exo 30:28 and the altar of burnt offering with all its utensils and the basin and its stand.

Exo 30:29 You shall consecrate them, that they may be most holy. Whatever touches them will become holy.

Exo 30:30 You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests.

Exo 30:31 And you shall say to the people of Israel, “This shall be my holy anointing oil throughout your generations.

Exo 30:32 It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. It is holy, and it shall be holy to you.

Exo 30:33 Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people.”

And so, once again we see Yahovah our Father in heaven using this anointing of oil for his own purposes in the book of Exodus. And I want us to notice that he tells us that even Aaron and his sons were to be anointed by this oil before they even came into his presence. And so, the anointing of oil has always been a commandment of Yahovah that makes someone or something

holy. The anointing with oil is even important today in our time. Listen to what James instructs the elders of the assembly to do with someone if they are sick... we can find that in James chapter 5 versus 14 and 15:

*Jas 5:14 Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, **anointing him with oil** in the name of the Lord.*

Jas 5:15 And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

And so, the anoint of oil still stands to this very day for those of us who listen to what is written in both the Torah and the New Testaments.

I want us to also go back to the 10% tithe that Jacob vowed to Yah so that we can better understand that the 10% tithe that Jacob vowed to give Yahovah was a shadow picture of what Ya commanded to be given to the Levitical priesthood. But... this does not come into fruition until much later in the Scripture. This 10% tithe that Jacob decided to give back to Yah was a vow that Jacob made to Yah by his own accord and of his own free will.

Many of today's twisted teachers will wrongly command a Christian to give 10% of their income to some denominational brick-and-mortar empire because Jacob decided to give Yahovah 10% of his income. This my friends is simply nonsense. It is a trick of the devil himself! If you want to truly give 10% of your income to Yahovah... then give it to the poor, and to the destitute. Give it to those who have less than you have. Give it to the family of a sick person. Buy a box of Bibles and give them away freely. This my friends is giving to Yahovah.

Our Father loves a cheerful giver, and there's nothing wrong with supporting a ministry that is speaking the truth of God's word, but there is nothing in the Scripture that commands you to give 10% of your income to any denominational charter of men. And if that ministry is not preaching the truth of God's word, and if that ministry is preaching pagan festivals, and Pagan sabbaths, and pagan rituals, and pagan myths, and following after the Roman Catholic Church... then you are not giving to Yahovah so that the truth of his word might go forth. You are giving to the seed of Satan... so that his word goes forth.

And as I have said before, so now I say again, these brick-and-mortar denominational churches will beat on their pulpits and stomp their feet proclaiming that the law of God has all been nailed to the cross. All the while proclaiming that there is still one Levitical law that has not been nailed to the cross. There is still one Levitical law that they love and hold dear to. Do you know which Levitical law that is my friends? It's the 10% Levitical law of tithing that was originally meant to go to the Levitical priesthood in Yahovah's Torah.

According to these wolves in sheep's clothing all the laws of God have been nailed to the cross except that one beloved law that they love so much, which requires you to give them 10% of your income. Their hypocrisy knows no bounds, and their hypocrisy clearly uncovers their own

man-made deceptions and greedy wickedness.

The truth is that there were several tithe's commanded in the Torah. One for the Levites, one for the use of the temple and the feasts, and one for the pour of the land, which totaled about 23% of a man's income. And we'll get into these different types of tithes later on as we get into the book of Leviticus.

As we have said many times before, so now we say again my friends, take these things to your prayer closet and test them through the fire of prayer. Supporting the truth of God's word is a noble and a righteous thing to do. But supporting a whole host of pagan deceptions is certainly not of Yahovah. And so, we want to be careful about who it is that we support when it comes to our Father's word and who we do not support. The Bible tells us to bind together as believers, and he tells us to take care of one another, the apostle Paul tells us that those who proclaim the gospel should get their living by the gospel. Let's turn to first Corinthians chapter 9 verse 14:

1Co 9:14 In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

But this only happens through the hearts of those who Yahovah touches to give, and to give generously. It is not commanded that you have to give a certain percentage of your income to someone who proclaims the gospel.

Now with that being said, if someone is touched by Yahovah to give a certain amount of their income, then they should do as Yahovah commands them. But giving 10% of your income is not commanded by God to be given to just any old denominational charter of men anywhere in your Scripture, and you need to know that and you need to be aware of that.

We at Holy Impact Ministries are supported by those brothers and sisters that our Father in heaven touches to give, and they do give, and this is how we survive as a ministry, but never do we wrongly enforce a ten percent tithe from all of our brothers and sisters. This is not biblical, and this is not what a Christian should be doing according to Yahovah's God breathed Scripture.

Tithing and giving is intended to be a joy and a blessing. I want us to understand how the apostle Paul told us that we are supposed to give, or tithe to the ministry in particular. Let's turn to first Corinthians chapter 16 verses one and two:

1Co 16:1 Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.

1Co 16:2 On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.

The Brit Hadasha (also known as the New Testament) clearly tells us to give as we are able. Sometimes that means giving more than 10%... sometimes that may mean giving less than 10%.

It all depends on the ability of the Christian to give and the needs of the body of our Messiah.

And just as a side note: I also want to point out that Paul is not in any way establishing a first day of the week “Sunday Sabbath” here in 1st Corinthians chapter 16. In fact... Paul nor the Messiah, nor any of the Apostles, nor any heaven sent Angel, nor any Prophet ever changed the 7th day Sabbath of Yahovah to the first day of the week. That my friends was done by the authority of the Roman Catholic church and her demonically proclaimed power to usurp the authority of the one true God of Abraham, Isaac, and Jacob and will be dealt with by our Messiah when he returns. And I for one do not want to be standing any where near the Roman Catholic church when our Messiah returns, and neither should you or your children, or your children’s children.

Moving forward let’s turn to second Corinthians chapter 9 verse seven:

2Co 9:6 The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.

2Co 9:7 Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

2Co 9:8 And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

And so, before we close our study into the 28th chapter of the book of Genesis, I want us all to clearly understand how it is, and why it is that we are to give according to our God breathed Scripture and not according to the twisted wisdom of men, and I daresay that you won’t hear this biblical truth being preached within many of the houses of today’s modern-day corporate Christianity... but it is the truth. And as it is written... let God be true, and every man a liar.

And for now, I think we will close out of the 28th chapter of the book of Genesis and we will pick up the 29th chapter of the book of Genesis live... next Wednesday evening at 7 PM Eastern standard time.

And as we always say, I would like to remind you to please, please take what you have heard here today in this teaching to your prayer closet. Close yourself in. And face the holy promised land of Jerusalem. And bow your head and bend your knee and ask in the name of Yeshua Hamashiach if what you have heard here today be true... Or not. Ask seek and knock and the door will be opened to you.