

## Psalm 27 (Part 5) - Hold Him and Don't Let Him Go (10/14/2023)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/sn58999/psalm-27-part-5>

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Shabbat shalom.

In our last message, we looked at Psalm 27:4—David said—<sup>4</sup> **One thing I have desired of the LORD, that will I seek: That I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.** (Emphasis added).

Such a profound, spiritually amazing, and incredibly deep statement David shared with us. This is a life and death statement because it is the template. If you want to enter the kingdom of God, you will have to have the heart David had. He set bar with this statement, and you cannot afford to fall short of it. This statement is the requirement.

You need to come to a point in your life where you say, “There's one thing I care about,” and everything else fades into the background. Everything! “I despise all the things the world has to offer. There is only one thing I desire and one thing I will seek.”

Given the gravity and the importance of this statement, we will continue to build upon what we talked about last week. Last week, we talked about having that desire in our heart and seeking the Lord. Today, I want to talk about what seeking the Lord looks like. Is this noble idea of seeking the Lord only an idea in our head? Is it just a concept? Or is there a tangible expression by which we can determine whether or not we truly are seeking the Lord in this life?

We will vet this out and dig deep. I will hit you with a barrage of various Scriptures on this. Then we will isolate this discussion down to one man, a man I respect very dearly. This man has scripturally impacted my life greatly.

I want to open up with the words of David in 1 Chronicles 28. David has called the assembly of all assemblies. All the men who were somebody in the land were to come. The leaders and elders of thousands, everyone in charge over the affairs of David, and anyone having a position of authority in the kingdom were gathered together. Listen to the words David spoke to them. Incredible! This was the Lord speaking through David:

1 Chronicles 28:8a—<sup>8a</sup> "Now therefore, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, **be careful to seek out all the commandments of the LORD your God.** (Emphasis added).

Do you understand what David conveyed here? This is the same David who said, "**One thing I have desired of the LORD, that will I seek: That I may dwell in the house of the LORD**" (Psalm 27:4). David said the exact same thing in Chronicles, but it is articulated a little bit differently, and that is to desire the Lord, to seek Him, is to seek His commandments (His *mitzvot*, His instructions, His Word, His heart). This is a tangible expression of relationship. I'm in relationship with God if I am immersed in His word, His counsel, and His voice. What is the benefit of seeking this precious treasure, a treasure we are willing to sell everything for and forsake all we have?

Here is the benefit of that as found in 1 Chronicles 28:8b—<sup>8b</sup> **that you may possess this good land, and leave it as an inheritance for your children after you forever.** (Emphasis added). This is not simply referring to that which is temporary in this age. This is about inheriting eternal life. If there is only one thing we desire, and we seek the Lord by immersing ourselves in His counsel and His commandments and do them, we are told we will receive eternal life.

You could lay Matthew 19 right over the top of 1 Chronicles 28:8. In Matthew 19, the rich young man asked Jesus—<sup>16</sup> "**What good thing shall I do that I may have eternal life?**" That's the million-dollar question. That's what I want to know; what do I need to do? *Yeshua* responded, "<sup>17</sup> **if you want to enter into life, keep the commandments.**" This is exactly what David said in 1 Chronicles 28.

The writer of Hebrews believed the same thing. Hebrews 12:14a—<sup>14a</sup> **Pursue**—as in seek— **peace with all people, and**—look at this—**holiness....** We are supposed to seek holiness, so what is holiness? The Apostle Paul told us in Romans 7:12—<sup>7</sup> **Therefore the law is holy, and the commandment holy and just and good.** Paul described the Law, His Torah, as holiness. We are called to seek it. Hosea 6:3 says—<sup>3</sup> **Let us pursue the knowledge of the LORD.** This is to be our pursuit. This is what we are to seek. Hebrews 12:14b—<sup>14b</sup> **without which no one will see the Lord.** (Emphasis added).

Do you understand why David said, "**One thing I have desired of the LORD, that will I seek: That I may dwell in the house of the LORD**"? Because if you are not where David's at, you are not getting in. Since Jesus, *Yeshua*, is the Word made flesh, He is the ultimate pursuit. If you are not actively pursuing *Yeshua*, you are lost and in trouble.

In Psalm 119:9—The psalmist said—<sup>9</sup> **How can a young man cleanse his way? By taking heed according to Your word**—His commandments.

That's how we cleanse. That's *teshuvah*, repentance. *Teshuvah* is when you are walking your own way, according to the dictates of your own heart, but now you take the counsel of the Lord and do it His way. We cleanse our way through having faith in *Yeshua*.

Psalm 119:10—<sup>10</sup> **With my whole heart I have sought You; Oh, let me not wander from Your commandments!** (Emphasis added). Look at this! The psalmist ties "seeking with the whole heart" explicitly to "seeking the commandments" (the *mitzvot* of the Lord, the instruction of the Lord).

Psalm 119:11—<sup>11</sup> **Your word I have hidden in my heart, that I might not sin against You.**

Isn't this amazing because do you know what the Word is? The Word is the heart of the Lord. It's the heartbeat, the character, the likes and dislikes, and the personality of *Yeshua*. *Yeshua* said—<sup>46</sup> "For if you believed Moses, you would believe Me; for he wrote about Me (John 5:46). All this expression of holiness is the character of God. Isn't it amazing? And the psalmist wanted the character of the Lord in his heart. That's a great love story.

Ezra, this incredible scribe, joined the ranks of great men in Scripture, and look at why in Ezra 7:10—<sup>10</sup> For Ezra had prepared his heart to seek the Law of the LORD, and to do it, and to teach statutes and ordinances in Israel. (Emphasis added).

Ezra prepared his heart. He said in his heart, "I'm done doing it my way. I am committed to doing it the way of the Lord. I'm committed to walk in His path. I don't want to walk in another path. This is my heartbeat."

So, Ezra sought the Law of the Lord, which is to say he sought God. You seek the Lord by seeking the Torah, but not just seeking it to gain knowledge. If you are seeking to simply gain knowledge intellectually, you will be puffed up. There is no advantage to that. Do you know where the advantage comes in? This was the brilliance of Ezra: "to do it."

I can read the Word and simply regurgitate the words, so I can impress everybody with how much I know. Or I can read the Word and say, "Lord, transform me from the inside." I can do as the psalmist did and hide His Word in my heart; then it can transform me from the inside, and I become a new creation in Messiah *Yeshua*. That's what I want.

Where do you get the power to conquer sin? Where do you get the power to conquer your habitual failures where your sinning keeps cycling over and over again? You get the power when you allow *Yeshua* into your heart and righteousness to transform you. You allow the fear of God to come in and the conviction of God to come in. That's where you gain the power. That's how you walk in liberty.

Ezra is so profound, and I love this. There is a three-part segment to this statement: he wanted to seek the Law of the Lord, to do it, and to share it. Ezra wanted to share the gospel. He taught others everything that transformed him on the inside. It's absolutely beautiful. This is what David meant when he said, "One thing I have desired of the LORD, that will I seek." It's tangible. There's a real expression here on Earth.

The great revivalist, Charles Finney, 1792-1875, said—A revival is nothing else than a new beginning of obedience to God.

King David was a revivalist. We just read Ezra stirred revival. Nehemiah stirred revival. They went out preaching exactly what John the Baptist, a revivalist, preached: Repent. *Yeshua's* first words in His ministry were "Repent, for the kingdom of heaven is at hand." *Yeshua* taught His apostles to go out and preach, "Repent, for the kingdom of heaven is at hand." We are called to teach repentance, the remission of sins, and the mercy of *Yeshua* to the Jew first and also to the Greek.

2 Chronicles 14:4—Asa was a revivalist—<sup>4</sup> He—Asa—commanded Judah to seek the LORD God of their fathers, and to observe the law and the commandment. (Emphasis added).

Observing the Law and the commandments is how you seek the Lord God of your fathers. Asa was a revivalist. I love Asa; he wasn't messing around.

Can you imagine if the Knesset today led by Benjamin Netanyahu, the president, etc., in Israel said, "We are going to repent and fast. We will call on the name of *Yeshua*. We will turn back and keep the Torah"? What would happen overnight is mind-blowing!

I look at all the great Jewish people that have lived, survived, and have left us a template of how we are to walk. They stirred revival. They flipped their country upside right because they bent their knee to the Living God of Israel. That is an awesome reality.

Acts 17:30—Paul said of the entire world—<sup>30</sup> **"Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent.**

Repentance is commanded because of what *Yeshua* did at the cross. This is not optional; it is commanded you turn from your sins. Otherwise, you find yourself committing a far greater sin than any other man has committed before *Yeshua* came, as you insult the Spirit of grace. It's anathema.

Matthew 6:33—*Yeshua* said—<sup>33</sup> **"But seek first the kingdom of God—**What does that mean? He tells you—**and His righteousness, and all these things shall be added to you.** (Emphasis added). You don't compartmentalize this thought because seeking first the kingdom of God is to delve into His righteousness, and what is His righteousness? Look at Psalm 119:172—<sup>172</sup> **My tongue shall speak of Your word, for all Your commandments are righteousness.** (Emphasis added). This was the tangible reality of David when he said, **"One thing I have desired of the LORD, that will I seek."** David immersed himself in the Torah, the Word of God.

John 14:15—*Yeshua* said—<sup>15</sup> **If you love Me, keep My commandments.** This is a deceptively simple statement that requires a radical change in your life. It destroys the very corrupt and perverse narrative that has been sown by the devil in this age, specifically against the church.

Notice the words, **"If you love me."** *Yeshua* connected this concept of love, *ahabah*, with obedience to His commandments. That's interesting because that's not the narrative I grew up in. That's not the Christianity you see by and large today. They don't make that connection because that's not how they define love. In fact, love today is defined as what Christ did for you on the cross; therefore, you walk away from the Torah and abandon the commandments. We have preachers and teachers from the pulpit telling people they don't need to keep the Ten Commandments; Jesus did away with that. There is no concept of love.

How in the world has the enemy accomplished the unthinkable like redefining the term "love" and the term "law"? We are told in Deuteronomy 11:26-28a—<sup>26</sup> **"Behold, I set before you today a blessing and a curse: <sup>27</sup> "the blessing, if you obey the commandments of the LORD your God which I command you today; <sup>28a</sup> "and the curse, if you do not obey the commandments of the LORD your God.**

The devil has said, "If you try to keep the Law, you are coming under the curse. The devil is telling you the exact opposite of Scripture, and the church is lapping it up. For some odd reason, it makes sense to Christianity. It baffles the mind. One of the primary stumbling blocks for the Jew is Christians look insane. Since Christians go against the plain beautiful truth of Torah, how can a Jew listen to them. They think Christians are absurd. This is problematic in the faith. Listen to these words in Psalm 91:14—

<sup>14</sup> "Because he has set his love upon Me—this means setting your love upon the Lord— **therefore I will deliver him; I will set him on high, because he has known My name.** (Emphasis added).

I will bring you into the kingdom of God if you set your love upon me. *Yeshua* just told you what that looked like. If you love me, you will follow me, you will serve me, you will worship me, and you will keep my commandments. That's worship. The one whom you obey is the one you worship, pure and simple.

So, as we look at this profound statement: <sup>4</sup> **One thing I desired of the LORD, that I will seek; that I may dwell in the house of the LORD** (Psalm 24:4a), we see there is a tangible expression for every one of us. If we have the heart of David, we will walk and seek His Torah and His commandments.

Scripture makes it very clear that David did not turn to the left or to the right (2 Kings 22:2). David is one of the most decorated men in all of Scripture, except in the matter of Uriah the Hittite, which is the one flaw recorded of David. Every king that followed David was likened to David. When the king did good, Scripture says they walked as their father David, and when they didn't do good, they didn't walk as their father David. David was the bar, and this statement, Psalm 24:4, is the bar. This is what it takes. If we are not there, we will fall short.

I want to talk about Jacob, *Yaaqob*, one of my favorite Bible characters, who is called Israel. Unfortunately, I will give you an oversimplified summary of some of the things we see recorded of Jacob: how he acted, behaved, and responded in certain situations. Be prepared to have your mind blown. This guy is the embodiment of the statement in Psalm 24:4. Jacob had the heart of David.

I love looking at this because this gives us something tangible. It inspires us to walk as he walked. I want to start in Genesis 25:30, and this is what we read—<sup>30</sup> **And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom.** (Emphasis added).

I won't go too far down this road, but in Hebrew "red stew" is read differently. Red stew is *hā'āqōm hā'āqōm*. This is a play on words because something specific was recorded about Esau when he was born; he came out red, *admoni*.

So, there is an interesting play on words that hasn't eluded the ancient sages, but that's not what I want to highlight here. What I want to highlight is when Esau said, **"Please feed me with that same red stew, for I am weary."** Pay very close attention because this is the plight of Christians when the Antichrist and the demonic host of wickedness come out. In Daniel 7:25, we are told the Antichrist comes to wear out the saints of the most High, to bring them to a place of weariness, where they are past the point of exhaustion and ready to give in because they can't take it anymore.

Esau was weary and exhausted, so he asked Jacob to feed him this stew. Jacob responded in Genesis 25:31—<sup>31</sup> **But Jacob said, "Sell me your birthright as of this day."**

Why did Jacob ask for the birthright? The birthright is legally Esau's. With the birthright comes a special inheritance, a special blessing. What does Jacob desire? **One thing I have desired and that I will seek.** Jacob wants the birthright. This is the heart of Jacob. He wants nothing else in his whole world.

We are really getting into the mode here. As we look at this story, it's important to lay the tracks: this is not simply a recordation of some historical account of a conversation between two men. This is a prophetic revelation, a prophetic template, that was to speak to every single generation that followed.

Every generation should know there are deep spiritual prophetic implications here. We will see this as we continue.

Esau responded to Jacob in Genesis 25:32—<sup>32</sup> **And Esau said, "Look, I am about to die; so what is this birthright to me?"** (Emphasis added).

Isn't that fascinating? Esau's life was hanging in the balance. His life was on the line. When you are put in a situation that's life or death, you will find out what you value and where your faith is. When your life is on the line, you will find out how committed you are to the name of Jesus—really quick.

Esau's life is on the line, and he said, "What good is the birthright to me?" Esau didn't value the eternal because the birthright being spoken of here was not simply temporal; it was eternal. He was valuing the existence of his own fleshly life in this age above all else. Do you know how scary that is? Go back to what we talked about in Job 2:4—<sup>4</sup> **And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.** What do you see happening here? The devil pinned Esau. The devil knew exactly how Esau would respond. The expectation of HaSatan was right. Esau was willing to give it all up.

As you read through the book of Maccabees, one of the most tragic things you see is Antiochus Epiphanes offering the Jews life. He said he wouldn't kill them, but he would bless them with silver and gold, and they would be a friend of the king. All they needed to do was abandon the Torah, stop keeping the Sabbath, abandon their faith, and bend their knee to their gods. The text records that many of the Jews followed.

It was at that moment when their life was on the line—skin for skin. Unfortunately, we had Jews, who were called into Covenant by God, turning into Edomites. That terrifies me because Paul said to the Gentiles not to judge Israel, <sup>21</sup> **For if God did not spare the natural branches, He may not spare you either** (Romans 11:21). If He doesn't spare the natural branches, don't think for a moment, you will waltz into the kingdom; it won't happen.

Genesis 25:33—<sup>33</sup> **Then Jacob—Yaaqob—said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob.** (Emphasis added).

Unbelievable! The deal was sealed. Why did he do it? Because his life was more valuable in this age than the blessing, than the birthright. This is the moral of the story. This isn't a concoction of me telling you that this is truly spiritual and truly prophetic.

The writer of Hebrews thinks this and actually builds on this. He said the following in Hebrew 12:16-17—<sup>16</sup> **lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.** Listen to this—<sup>17</sup> **For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.** (Emphasis added).

Take that in. The writer of Hebrews was a Messianic Jew who knew the Torah. He spent time in the Torah analyzing this story backward and forward. This Messianic Jew picked up on what happened. Esau expected to get the blessing from his father. He expected it when he had already sold the birthright. He had already compromised, and yet his expectation was to still get the blessing.

Let that sink in because there are a lot of Christians that will be waiting at the end of the age, looking to get in having already sold their birthright and compromised their faith in the Lord, that will expect the blessing. They will expect to get into the kingdom of God. This is not my narrative or my commentary; this is *Yeshua*'s. He said in Matthew 7:21—<sup>21</sup> "Not everyone who says to Me, 'Lord, Lord,'—These Christians are calling Him by name—shall enter the kingdom of heaven—look at this—but he who does the will of My Father in heaven. (Emphasis added).

Take this in because we will find out what the will of the Father in heaven is right within this passage. This is very important. If you want to enter into the kingdom of God, you have to do the will of the Father, pure and simple.

Now, listen to what Jesus says next. It's an Antiochus moment. Matthew 7:22—<sup>22</sup> "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' (Emphasis added).

They present their works before the Lord: their sacrifice and all the time they spent in ministry, laboring in the fields, proclaiming the gospel and the name of Jesus, *Yeshua*. They said, "Lord, look at this!"

Then we read this in Matthew 7:23—<sup>23</sup> "And then I will declare to them, 'I never knew you . . . (Emphasis added).

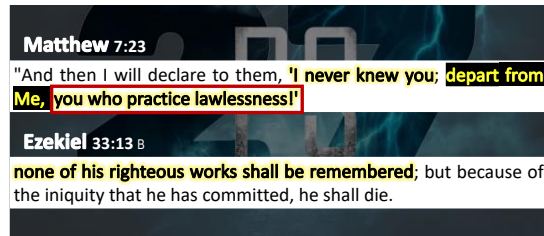
The scary part is when Calvinists jump on this verse and say, "Yeshua saying, 'I never knew you,' proves if anybody who came into the faith, confessed Jesus, started walking with Him, and fell away, none of it was authentic because they were never saved at any point in their life." Never mind the countless Scriptures that talk about falling away. That is not what this is saying. The reality of what's being conveyed here is way scarier.

Let's look at Ezekiel because the Lord spoke these very words in Ezekiel, articulated a little differently, but is the exact same concept. Ezekiel 33:13a—<sup>13a</sup> "When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity....

Every time I come to this passage, I always stop and just take it in. The definition *HaSatan* provides to most of the church today is if you labor in the commandments of God, in His Torah, you are trying to earn your own righteousness, which is a feeble attempt, totally futile, and you will never make it. This is what is being presented.

Pay attention to the words of the Lord and how He articulated it: "When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity." Do you know what it means to trust in your own righteousness? It means you'll do as the men did in Matthew 7:21-22 who say, "Lord, look at all the things I did for the kingdom." Do you know what? They let their hair down. They are so confident in all their work because they have labored so much that they think it's okay to let their hair down and allow sin to creep in. They don't think it's a big deal to sin because of what they have done. That's what it means to trust in your own righteousness. It is when you get comfortable with sin. It's demonic.





Ezekiel 33:13b—The Lord continued—<sup>13b</sup> **none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die.** (Emphasis added).

Do you understand? So, when He said, **“I never knew you,”** it's because these men got comfortable with their sin and never repented. There is no remembrance of everything they've done. There is no remembrance of who they are. The Lord no longer knows their name. They didn't follow Him; they followed the dictates of their own heart. They followed the voice the Torah warns about. Do not think to say to yourself, **“I shall have peace, even though I walk according to the dictates of my heart”** (Deuteronomy 29:19). Do not think that. If you live like that, you will die.

Interestingly enough, what did *Yeshua* go on to say in Matthew 7:23? <sup>23</sup> **“And then I will declare to them, 'I never knew you; depart from Me . . .** (Emphasis added).

If you hear the three words **“depart from Me,”** you are doomed for all eternity. You will die in your sin. There will be no one to help you. On that day, there won't be a mediator to come between you and *Yeshua* to plead your case. As you plead your case before the Lord, He will say, **“depart from Me,”** because you didn't get it right, right now. You valued the things of the world in this age more than the things of the kingdom. There will be a payday. Then He said in Matthew 7:23—<sup>23</sup> **“And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' (Emphasis added).**

So, here's the deal. Let's look at these two statements:

Matthew 7:21—<sup>21</sup> **“Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.** (Emphasis added).

Matthew 7:23—<sup>23</sup> **“And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' (Emphasis added).**

In His first statement (verse 21), *Yeshua* only included into the kingdom of heaven those **who do the will of the Father.** In His last statement (verse 23), *Yeshua* excluded from the kingdom of heaven those **who practice lawlessness.** So, what is the antithesis to the will of the Father? It's lawlessness, which makes the will of the Father: Law. To do the will of the Father is to love and obey His Law, His commandments.

Let's get back to Genesis 32:24-25—<sup>24</sup> **Then Jacob—*Yaaqob*—was left alone; and a Man wrestled with him until the breaking of day.** <sup>25</sup> **Now when He saw that He did not prevail against him, He touched the socket of his hip—meaning the angel touching Jacob—and the socket of Jacob's hip was out of joint as He wrestled with him.**

We don't have time to go too far down this path. How the “Man” was introduced is important because *Yeshua* is called the Son of Man. So, it was a “Man” but was later identified as an Angel, a *Malak*. This



Angel was *Yeshua*. For further proof of this, read Genesis 48:16 where Jacob said—<sup>16</sup>**The Angel who has redeemed me from all evil.** That's *Yeshua*. There is no debate about who Jacob was talking about. So, Jacob wrestled with *Yeshua*, the one who redeemed him from all evil, from all sin.

Genesis 32:26—<sup>26</sup> **And He said, "Let Me go, for the day breaks." But he said—listen to this—"I will not let You go unless You bless me!"** (Emphasis added).

What did Jacob want? **One thing I desire and that I will seek that I may dwell in the house of the Lord.** Jacob wanted the blessing. Why did he ask Esau for the birthright? All Jacob cared about was the age to come, which was the very thing David cared about. Look at his determination and commitment: **"I will not let you go."** He would not let go of *Yeshua*. Talk about a lesson for every single person! We cannot let Him go.

I love what the Shulamite said to the Beloved. Listen to Song of Songs 3:4a—<sup>4a</sup> **Scarcely had I passed by them, when I found the one I love—the Beloved, which is a typology of *Yeshua*—I held him and would not let him go.** (Emphasis added).

This is the heart of the righteous. This is the heart of King David. In Deuteronomy 30:20—The Lord said—<sup>20</sup> **that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days.** Clinging to Him is the very expression of obeying His voice. This was the heart that was revealed with Jacob and with the Shulamite: never letting go of *Yeshua*.

Genesis 32:27-28—<sup>27</sup> **So He said to him, "What is your name?" He said, "Jacob."—*Yaaqob*—And He said, "Your name shall no longer be called Jacob—*Yaaqob*—, but Israel; for you have struggled with God and with men, and have prevailed."**

It's interesting because the same thing happened in the Gospel of John; *Yeshua* changed Peter's name. John 1:42—<sup>42</sup> **He—Jesus— said, "You are Simon the son of Jonah—*Shimon ben Yonah*. You shall be called Cephas"—*Képhas*— (which is translated, A Stone—*Petros*).**

The name Jacob gets is Israel. If you look at Philo, Origen, or early traditional rabbinic writings, they recognized the name meant "one who has seen God." Think about the statement "one who has seen God" as Jacob wrestled with the Angel, and think about who *Yeshua* is. This is profound. The very name of Israel has everything to do with *Yeshua* being the Son of God. That is an amazing thought to me.

Genesis 32:29—<sup>29</sup> **Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" **And He blessed him there.**** (Emphasis added). Jacob would not let go. All he wanted was the blessing. And guess what? Because he didn't let go of *Yeshua*, he got the blessing.

Genesis 32:30—<sup>30</sup> **So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved."** (Emphasis added). Incredible. This was the heart of Jacob.

Let me share with you another story about Jacob. We will keep digging into this. We read this in Genesis 27:8—<sup>8</sup> **"Now therefore, my son—this is Rebekah speaking to Jacob—obey my voice according to what I command you.** (Emphasis added).

Rebekah, Jacob's mother, told Jacob, "I heard that your father is ready to bless Esau, and that's not going to happen." She told him to get two kids of the goats, so she could make food for Isaac. What did she do with the two kids of the goats? She covered Jacob, so he would be hairy like Esau and get the blessing.

This is mind-blowing because there is one ceremony in Torah that features two kids of the goats. It's called Yom Kippur, the Day of Atonement. Going back to the Garden of Eden, what did the Lord do to cover the sins of Adam and Eve, so they could continue in relationship with God? He covered them with animal skins, which are thought to be two kids of the goats. Absolutely incredible.

So, Rebekah told Jacob to do this. Jacob told his mother that he didn't think this was a good idea. Jacob said, "<sup>12</sup> Perhaps my father will feel me, and I shall seem to be a deceiver to him; and I shall bring a curse on myself and not a blessing." <sup>13</sup> But his mother said to him, "Let your curse be on me, my son; only obey my voice, and go, get them for me" (Genesis 27:12-13). It's amazing because guess what he did? He obeyed his mother. This is the fifth commandment: Honor your father and your mother, *kabbêd 'et- 'ābîkā wə'êt 'immekā*.

Genesis 28:1-2—<sup>1</sup> Then Isaac called Jacob and blessed him, and charged him, and said to him: "You shall not take a wife from the daughters of Canaan. <sup>2</sup> "Arise, go to Padan Aram, to the house of Bethuel your mother's father; and take yourself a wife from there of the daughters of Laban your mother's brother.

Jacob's father gave him a commandment. What did Jacob do? He obeyed. That's a stark contrast to Esau because Esau took wives from the Hittites in the land of Canaan. They were wicked women and a grief of mind to Isaac and Rebekah. Even when Esau saw what he had done displeased his mom and dad, did he tell them, "I want to obey you. I want to do what is right"? No, he yoked himself to Mahalath, the daughter of Ishmael.

Esau was a stark contrast to Jacob. Jacob obeyed his mom and dad. Talk about a tangible expression of walking in the Torah; Jacob honored his father and mother.

Genesis 28:20-21—<sup>20</sup> Then Jacob—*Yaaqob*—made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, <sup>21</sup> so that I come back to my father's house in peace, then the LORD shall be my God. (Emphasis added).

When you go to the Targum Onkelos, the most hyper literal translation, it says, "the Word (*Memra*) of the Lord shall be my God." This is not a surprise considering Jacob wrestled with the Angel who forgave his sins, and he saw God face to face. So, Jacob said, "the Word (*Memra*) of the Lord shall be my God."

Let's look at the character of Jacob. In Genesis 28, Jacob had a dream of a ladder, and the Lord spoke to him. Think about coming before the Lord, and the Lord speaking to you, and you can ask for anything. Jacob could have taken this opportunity and said, "Lord, you will be my God, and here's the deal. I want to be the wealthiest man on the face of the planet. I want to have so much material wealth that I can't handle it all. It won't even fit in the land I live in."

It blows my mind because *Yaaqob* only asked for the essentials of bread and clothing. Let that sink in because this was not a man given to covetousness, which is the tenth commandment. This man walked in Torah. He had the Torah in his heart. He didn't dally with the things of the world. They didn't matter to him.

It's interesting. Where do you think Paul got the words he spoke in 1 Timothy 6:8—**8 And having food and clothing, with these we shall be content?** Jacob. Paul got it from his patriarch father. There was no covetousness in this man.

Let's look at Jacob's character in Genesis 32:4a—**4a And he commanded them, saying, "Speak thus to my lord Esau,** (Emphasis added). For 20 years, Jacob served Laban, the scoundrel who oppressed him and deceived him by changing his wages 10 times. Jacob was on his journey to return to Canaan. He sent messengers before him, and look at how Jacob presented this situation. Esau was a man that was going to kill him. From the womb, Esau was the enemy of Jacob, Israel. (Jacob and Esau fought in the womb.) Jacob had to flee from him otherwise Esau would have killed him. As Jacob returned, he actually called him, **"my lord Esau."**

Genesis 32:4b—**4b Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now.** (Emphasis added). Jacob said, **"your servant."**

Matthew 20:26—*Yeshua* said—**26 but whoever desires to become great among you, let him be your servant.** (Emphasis added).

Who is the greater? Jacob, *Yaaqob*. He submitted. He didn't co-mingle, but submitted and called himself his brother's servant. The teachings of *Yeshua* poured out of his life. He just did it. He walked by faith, not by sight. He walked in righteousness. Jacob was a man I can get behind. He was a man that inspires.

Genesis 33:11—**11 "Please, take my blessing that is brought to you—he wanted to bless his brother who wanted to kill him—because God has dealt graciously with me, and because I have enough."**—He didn't covet. He could have said, "Everything I got I earned. I was sucking wind for 20 years, and I'm not giving my enemy diddly-squat. He doesn't deserve anything. This is the guy that wanted to kill me." **So he urged him, and he took it.**

Matthew 5:44-45a—*Yeshua* said—**44 "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, 45a that you may be sons of your Father in heaven.**

This is Jacob. Jacob had the heart. **One thing I have desired, and that I will seek.** He had the Lord in his heart, and he desired to please the Lord. His way of thinking was radically different than the mentality we see displayed today.

Genesis 35:1-2—**1 Then God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother." 2 And Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, and change your garments.** (Emphasis added).

Jacob rose up as a shepherd to all Israel. He was talking to all his children, his entire family, to all Israel. He rose up as a shepherd and said to put your idols away. Prior to Jacob saying this, his two sons laid waste to the town of Shechem. They took everything, including all their idols. What did Jacob do? He sets the stage with the first two commandments of God: you shall have no other gods before me, and you shall not make any graven images. Jacob was running it. He pleased the Lord.

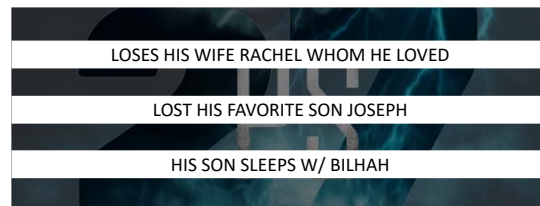
And if that wasn't enough, let's talk about the tribulation he faced. He was forced to go away from his family not for three weeks, not for two years, but for 20 years. He was separated from his homeland and from his mom and dad. He was pushed out because someone was trying to kill him.

Genesis 31:39—<sup>39</sup> **"That which was torn by beast I did not bring to you; I bore the loss of it. You required it from my hand, whether stolen by day or stolen by night.** (Emphasis added).

As Jacob was driven out of his home, he went to Laban where he was oppressed constantly. Even when there was loss, Jacob bore the loss of it. He's the bigger man; he's the better man.

Then we read this in Genesis 31:40—<sup>40</sup> **"There I was! In the day the drought consumed me, and the frost by night, and my sleep departed from my eyes.**

Does it sound like Jacob lived a life of luxury? Day and night Jacob, Israel, was afflicted. And listen to me, he never compromised like his brother even though his life might have been hanging by a thread with all the things he faced in his life.



Let's look at some of these things. He lost his wife that he was in love with and served Laban 14 years for. Did he turn his back on God? He lost his favorite son, Joseph. This is when Satan could whisper in your ear, "You know God hates you. He's picking on you. Everything you love that you hold so dear is ripped from your life." Jacob didn't know Joseph was still alive. His sons brought his garment full of blood. He had to bear the weight of losing a child. Nothing is more painful than that. Then talk about insane drama in your house! Reuben, his own son, slept with his wife. Jacob knew affliction, turmoil, and fear.

Genesis 32:7—<sup>7</sup> **So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies.** (Emphasis added).

When Jacob went back to meet his brother, he experienced exactly what David experienced. David experienced fear. David was very open and transparent about it. David said, <sup>3</sup> **"Whenever I'm afraid, I will trust in You"** (Psalm 56:3). This is amazing because that was exactly what Jacob did. He displayed that same heart.

So, as we consider what we read by David, **"One thing I have desired and that I will seek that I may dwell in the house of the Lord,"** there is a tangible expression, an expectation, and commitment that will be required by you. You will have to bear great burdens, afflictions, and oppression. You will face tribulation, but through *Yeshua* you can have peace.