

The Tsunami Blessing Inside and Out, Part 316 Scriptures

This is Section AC of a multi-part instruction. The only ones who have the right to claim Preeminent Domain is Elohim and those who were called and elected to inherit and inhabit the earth, i.e., every member of the Body of Christ. Build your capacity to receive the exceeding, abundantly, above all that you can imagine through the Word of God and the Spirit of God.

Recognize you are heavily endorsed and reinforced by the kingdom of God that is already within you. Always remain in the position of honor and humility before the Lord. Realize you are supernaturally endowed with *exousia* authority and *dunamis* power. Release your God-given dominion to work in you at the fullest strength to govern the earth by faith. Recover all lost, stolen, and destroyed territory and take new ground.

Enlarge your territory to bring Heaven to Earth. Enlarge your heart to receive God's vision and provision. Enlarge your mouth over the enemy and give him no room to cause any division. Make it impossible for satan to ever breach your property line. Be the triple threat that employs: 1) the Word of God, both logos and rhema; 2) the blood of the Lamb; and 3) the name of Jesus.

What's most important to seeing preeminent domain in your life is having, hosting, and holding on to your intimate relationship with God. Wherever the presence of God is, there will always be the power of God for you to be fruitful, multiply, replenish, subdue, and have dominion by faith.

Genesis 1:26-28, Amplified Bible, Classic Edition

²⁶ God said, Let Us [Father, Son, and Holy Spirit] make mankind in Our image, after Our likeness, and let them have complete authority over the fish of the sea, the birds of the air, the [tame] beasts, and over all of the earth, and over everything that creeps upon the earth.

²⁷ So God created man in His own image, in the image *and* likeness of God He created him; male and female He created them.

²⁸ And God blessed them and said to them, Be fruitful, multiply, and fill the earth, and subdue it [using all its vast resources in the service of God and man]; and have dominion over the fish of the sea, the birds of the air, and over every living creature that moves upon the earth.

<https://webstersdictionary1828.com/Dictionary/Earth>

Strong's Concordance

erets: earth, land

Original Word: אֶרֶץ

Part of Speech: Noun Feminine

Transliteration: erets

Phonetic Spelling: (eh'-rets)

Definition: earth, land

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

earth, land

NASB Translation

common (1), countries (15), countries and their lands (1), country (44), countryside (1), distance* (3), dust (1), earth (655), earth the ground (1), earth's (1), fail* (1), floor (1),

ground (119), land (1581), lands (57), lands have their land (2), open (1), other* (2), piece (1), plateau* (1), region (1), territories (1), wild (1), world (3).

“Be fruitful Abraham

פָּרַו (pə·rū)

Verb - Qal - Imperative - masculine plural

Strong's Hebrew 6509: 1) to bear fruit, be fruitful, branch off 1a) (Qal) to bear fruit, be fruitful 1b) (Hiphil) 1b1) to cause to bear fruit 1b2) to make fruitful 1b3) to show fruitfulness, bear fruit

and multiply, Isaac

וַיִּרְבֵּו (ū·rə·bū)

Conjunctive waw | Verb - Qal - Imperative - masculine plural

Strong's Hebrew 7235: 1) be or become great, be or become many, be or become much, be or become numerous 1a) (Qal) 1a1) to become many, become numerous, multiply (of people, animals, things) 1a2) to be or grow great 1b) (Piel) to make large, enlarge, increase, become many 1c) (Hiphil) 1c1) to make much, make many, have many 1c1a) to multiply, increase 1c1b) to make much to do, do much in respect of, transgress greatly 1c1c) to increase greatly or exceedingly 1c2) to make great, enlarge, do much 2) (Qal) to shoot

and fill Jacob

וַיִּמְלֵאוּ (ū·mil·'ū)

Conjunctive waw | Verb - Qal - Imperative - masculine plural

Strong's Hebrew 4390: 1) to fill, be full 1a) (Qal) 1a1) to be full 1a1a) fulness, abundance (participle) 1a1b) to be full, be accomplished, be ended 1a2) to consecrate, fill the hand 1b) (Niphal) 1b1) to be filled, be armed, be satisfied 1b2) to be accomplished, be ended 1c) (Piel) 1c1) to fill 1c2) to satisfy 1c3) to fulfil, accomplish, complete 1c4) to confirm 1d) (Pual) to be filled 1e) (Hithpael) to mass themselves against

and subdue it; Joshua

וַיִּכְבְּשֵׁהוּ (wə·kib·šū·hā)

Conjunctive waw | Verb - Qal - Imperative - masculine plural | third person feminine singular

Strong's Hebrew 3533: 1) to subject, subdue, force, keep under, bring into bondage 1a) (Qal) 1a1) to bring into bondage, make subservient 1a2) to subdue, force, violate 1a3) to subdue, dominate, tread down 1b) (Niphal) to be subdued 1c) (Piel) to subdue 1d) (Hiphil) to bring into bondage

rule David

וַיִּרְדֹּ (ū·rə·dū)

Conjunctive waw | Verb - Qal - Imperative - masculine plural

Strong's Hebrew 7287: 1) to rule, have dominion, dominate, tread down 1a) (Qal) to have dominion, rule, subjugate 1b) (Hiphil) to cause to dominate 2) to scrape out 2a) (Qal) to scrape, scrape out

Get a snapshot of God’s intimate relationship with Abraham to be fruitful. If you be Christ, then you are Abraham’s seed and an heir of the promise too.

Genesis 12:1-9, Living Bible

¹ God had told Abram, “Leave your own country behind you, and your own people, and go to the land I will guide you to. ² If you do, I will cause you to become the father of a great nation; I will bless you and make your name famous, and you will be a blessing to many others.^[a] ³ I will bless those who bless you and curse those who curse you; and the entire world will be blessed because of you.”^[b]

⁴ So Abram departed as the Lord had instructed him, and Lot went too; Abram was seventy-five years old at that time. ⁵ He took his wife Sarai, his nephew Lot, and all his wealth—the cattle and slaves he had gotten in Haran—and finally arrived in Canaan. ⁶ Traveling through Canaan, they came to a place near Shechem, and set up camp beside the oak at Moreh. (This area was inhabited by Canaanites at that time.)

⁷ Then Jehovah appeared to Abram and said, “I am going to give this land to your descendants.” And Abram built an altar there to commemorate Jehovah’s visit. ⁸ Afterwards Abram left that place and traveled southward^[c] to the hilly country between Bethel on the west and Ai on the east. There he made camp, and made an altar to the Lord and prayed to him. ⁹ Thus he continued slowly southward to the Negeb, pausing frequently.

Footnotes

- a. Genesis 12:2 *you will be a blessing to many others*, or “I will make your name so famous that it will be used to pronounce blessings on others.”
- b. Genesis 12:3 *the entire world will be blessed because of you*, or “the nations will bless themselves because of you.”

c. Genesis 12:8 *traveled southward*, implied.

Genesis 13, Living Bible

1-2 So they left Egypt and traveled north into the Negeb—Abram with his wife, and Lot, and all that they owned, for Abram was very rich in livestock, silver, and gold. **3-4** Then they continued northward toward Bethel where he had camped before, between Bethel and Ai—to the place where he had built the altar. And there he again worshiped the Lord.

5 Lot too was very wealthy, with sheep and cattle and many servants.^[a] **6** But the land could not support both Abram and Lot with all their flocks and herds. There were too many animals for the available pasture. **7** So fights broke out between the herdsmen of Abram and Lot, despite the danger they all faced^[b] from the tribes of Canaanites and Perizzites present in the land. **8** Then Abram talked it over with Lot. “This fighting between our men has got to stop,” he said. “We can’t afford to let a rift develop between our clans. Close relatives such as we are must present a united front! **9** I’ll tell you what we’ll do. Take your choice of any section of the land you want, and we will separate. If you want that part over there to the east, then I’ll stay here in the western section. Or, if you want the west, then I’ll go over there to the east.”

10 Lot took a long look at the fertile plains of the Jordan River, well watered everywhere (this was before Jehovah destroyed Sodom and Gomorrah); the whole section was like the Garden of Eden,^[c] or like the beautiful countryside around Zoar in Egypt. **11** So that is what Lot chose—the Jordan Valley to the east of them. He went there with his flocks and servants, and thus he and Abram parted company. **12** For Abram stayed in the land of Canaan, while Lot lived among the cities of the plain, settling at a place near the city of

Sodom. ¹³ The men of this area were unusually wicked, and sinned greatly against Jehovah.

¹⁴ After Lot was gone, the Lord said to Abram, "Look as far as you can see in every direction, ¹⁵ for I am going to give it all to you and your descendants. ¹⁶ And I am going to give you so many descendants that, like dust, they can't be counted! ¹⁷ Hike in all directions and explore the new possessions I am giving you." ¹⁸ Then Abram moved his tent to the oaks of Mamre, near Hebron, and built an altar to Jehovah there.

Footnotes

- a. Genesis 13:5 *many servants*, implied; literally, "many tents."
- b. Genesis 13:7 *despite the danger they all faced*, implied.
- c. Genesis 13:10 *Garden of Eden*, literally, "Garden of Jehovah."

Get a snapshot of God's intimate relationship with Isaac to multiply. If you be Christ, then you are Abraham's seed and an heir of the promise too.

Genesis 26, Living Bible

¹ Now a severe famine overshadowed the land, as had happened before, in Abraham's time, and so Isaac moved to the city of Gerar where Abimelech, king of the Philistines, lived.

² Jehovah appeared to him there and told him, "Don't go to Egypt. ³ Do as I say and stay here in this land. If you do, I will be with you and bless you, and I will give all this land to you and to your descendants, just as I promised Abraham your father. ⁴ And I will cause your descendants to become as numerous as the stars! And I will give them all of these lands; and they shall be a blessing to all the nations of the earth. ⁵ I will do this because Abraham obeyed my commandments and laws."

⁶ So Isaac stayed in Gerar. ⁷ And when the men there asked him about Rebekah, he said, "She is my sister!" For he feared for his life if he told them she was his wife; he was afraid they would kill him to get her, for she was very attractive. ⁸ But sometime later, King Abimelech, king of the Philistines, looked out of a window and saw Isaac and Rebekah making love.

⁹ Abimelech called for Isaac and exclaimed, "She is your wife! Why did you say she is your sister?"

"Because I was afraid I would be murdered," Isaac replied. "I thought someone would kill me to get her from me."

¹⁰ "How could you treat us this way?" Abimelech exclaimed. "Someone might carelessly have raped her, and we would be doomed." ¹¹ Then Abimelech made a public proclamation: "Anyone harming this man or his wife shall die."

¹² That year Isaac's crops were tremendous—100 times the grain he sowed. For Jehovah blessed him. ¹³ He was soon a man of great wealth and became richer and richer. ¹⁴ He had large flocks of sheep and goats, great herds of cattle, and many servants. And the Philistines became jealous of him. ¹⁵ So they filled up his wells with earth—all those dug by the servants of his father Abraham.

¹⁶ And King Abimelech asked Isaac to leave the country. "Go somewhere else," he said, "for you have become too rich and powerful for us."

¹⁷ So Isaac moved to Gerar Valley and lived there instead. ¹⁸ And Isaac redug the wells of his father Abraham, the ones the Philistines had filled after his father's death, and gave them the same names they had had before, when his father had named them. ¹⁹ His shepherds also dug a new well in Gerar Valley, and found a gushing underground spring.

²⁰ Then the local shepherds came and claimed it. "This is our land and our well," they said, and argued over it with Isaac's herdsmen. So he named the well, "The Well of Argument!"^[a] ²¹ Isaac's men then dug another well, but

again there was a fight over it. So he called it, "The Well of Anger."^[b] **22** Abandoning that one, he dug again, and the local residents finally left him alone. So he called it, "The Well of Room Enough for Us at Last!"^[c] "For now at last," he said, "the Lord has made room for us and we shall thrive."

23 When he went to Beer-sheba, **24** Jehovah appeared to him on the night of his arrival. "I am the God of Abraham your father," he said. "Fear not, for I am with you and will bless you, and will give you so many descendants that they will become a great nation—because of my promise to Abraham, who obeyed me." **25** Then Isaac built an altar and worshiped Jehovah; and he settled there, and his servants dug a well.

26 One day Isaac had visitors from Gerar. King Abimelech arrived with his advisor, Ahuzzath, and also Phicol, his army commander.

27 "Why have you come?" Isaac asked them. "This is obviously no friendly visit, since you kicked me out in a most uncivil way."

28 "Well," they said, "we can plainly see that Jehovah is blessing you. We've decided to ask for a treaty between us. **29** Promise that you will not harm us, just as we have not harmed you, and in fact, have done only good to you and have sent you away in peace; we bless you in the name of the Lord."

30 So Isaac prepared a great feast for them, and they ate and drank in preparation for the treaty ceremonies. **31** In the morning, as soon as they were up, they each took solemn oaths to seal a nonaggression pact. Then Isaac sent them happily home again.

32 That very same day Isaac's servants came to tell him, "We have found water"—in the well they had been digging. **33** So he named the well, "The Well of the Oath,"^[d] and the city that grew up there was named "Oath," and is called that to this day.

³⁴ Esau, at the age of forty, married a girl named Judith, daughter of Be-eri the Hethite; and he also married Basemath, daughter of Elon the Hethite. ³⁵ But Isaac and Rebekah were bitter about his marrying them.

Footnotes

- a. Genesis 26:20 *The Well of Argument*, i.e., Esek.
- b. Genesis 26:21 *The Well of Anger*, i.e., Sitnah.
- c. Genesis 26:22 *The Well of Room Enough for Us at Last*, i.e., Rehoboth.
- d. Genesis 26:33 *The Well of the Oath*, i.e., Shibah. *Oath*, i.e., Beer-sheba.

Get a snapshot of God’s intimate relationship with Jacob to replenish. If you be Christ, then you are Abraham’s seed and an heir of the promise too.

Genesis 29:14-35, Living Bible

¹⁴ “Just think, my very own flesh and blood,” Laban exclaimed.

After Jacob had been there about a month, ¹⁵ Laban said to him one day, “Just because we are relatives is no reason for you to work for me without pay. How much do you want?” ¹⁶ Now Laban had two daughters, Leah, the older, and her younger sister, Rachel. ¹⁷ Leah had lovely eyes, but Rachel was shapely, and in every way a beauty. ¹⁸ Well, Jacob was in love with Rachel. So he told her father, “I’ll work for you seven years if you’ll give me Rachel as my wife.”

¹⁹ “Agreed!” Laban replied. “I’d rather give her to you than to someone outside the family.”

²⁰ So Jacob spent the next seven years working to pay for Rachel. But they seemed to him but a few days, he was so much in love. ²¹ Finally the time came for him to marry her.

"I have fulfilled my contract," Jacob said to Laban. "Now give me my wife, so that I can sleep with her."

²² So Laban invited all the men of the settlement to celebrate with Jacob at a big party. ²³ Afterwards, that night, when it was dark, Laban took Leah to Jacob, and he slept with her. ²⁴ (And Laban gave to Leah a servant girl, Zilpah, to be her maid.) ²⁵ But in the morning—it was Leah!

"What sort of trick is this?" Jacob raged at Laban. "I worked for seven years for Rachel. What do you mean by this trickery?"

²⁶ "It's not our custom to marry off a younger daughter ahead of her sister," Laban replied smoothly.^[a] ²⁷ "Wait until the bridal week is over and you can have Rachel too—if you promise to work for me another seven years!"

²⁸ So Jacob agreed to work seven more years. Then Laban gave him Rachel, too. ²⁹ And Laban gave to Rachel a servant girl, Bilhah, to be her maid. ³⁰ So Jacob slept with Rachel, too, and he loved her more than Leah, and stayed and worked the additional seven years.

³¹ But because Jacob was slighting Leah, Jehovah let her have a child, while Rachel was barren. ³² So Leah became pregnant and had a son, Reuben (meaning "God has noticed my trouble"), for she said, "Jehovah has noticed my trouble—now my husband will love me." ³³ She soon became pregnant again and had another son and named him Simeon (meaning "Jehovah heard"), for she said, "Jehovah heard that I was unloved, and so he has given me another son." ³⁴ Again she became pregnant and had a son, and named him Levi (meaning "Attachment") for she said, "Surely now my husband will feel affection for me, since I have given him three sons!" ³⁵ Once again she was pregnant and had a son and named him Judah (meaning "Praise"), for she said, "Now I will praise Jehovah!" And then she stopped having children.

¹ Rachel, realizing she was barren, became envious of her sister. "Give me children or I'll die," she exclaimed to Jacob.

² Jacob flew into a rage. "Am I God?" he flared. "He is the one who is responsible for your barrenness."

³ Then Rachel told him, "Sleep with my servant girl Bilhah, and her children will be mine." ⁴ So she gave him Bilhah to be his wife, and he slept with her, ⁵ and she became pregnant and presented him with a son. ⁶ Rachel named him Dan (meaning "Justice"),^[a] for she said, "God has given me justice, and heard my plea and given me a son." ⁷ Then Bilhah, Rachel's servant girl, became pregnant again and gave Jacob a second son. ⁸ Rachel named him Naphtali (meaning "Wrestling"), for she said, "I am in a fierce contest with my sister and I am winning!"

⁹ Meanwhile, when Leah realized that she wasn't getting pregnant anymore, she gave her servant girl Zilpah to Jacob, to be his wife, ¹⁰ and soon Zilpah presented him with a son. ¹¹ Leah named him Gad (meaning "My luck has turned!").

¹² Then Zilpah produced a second son, ¹³ and Leah named him Asher (meaning "Happy"), for she said, "What joy is mine! The other women will think me blessed indeed!"

¹⁴ One day during the wheat harvest, Reuben found some mandrakes^[b] growing in a field and brought them to his mother Leah. Rachel begged Leah to give some of them to her.

¹⁵ But Leah angrily replied, "Wasn't it enough to steal my husband? And now will you steal my son's mandrakes too?"

Rachel said sadly, "He will sleep with you tonight because of the mandrakes."

¹⁶ That evening as Jacob was coming home from the fields, Leah went out to meet him. "You must sleep with me tonight!" she said; "for I am hiring you with some mandrakes my son has found!" So he did. ¹⁷ And God answered

her prayers and she became pregnant again, and gave birth to her fifth son. ¹⁸ She named him Issachar (meaning "Wages"), for she said, "God has repaid me for giving my slave girl to my husband." ¹⁹ Then once again she became pregnant, with a sixth son. ²⁰ She named him Zebulun (meaning "Gifts"), for she said, "God has given me good gifts for my husband. Now he will honor me, for I have given him six sons." ²¹ Afterwards she gave birth to a daughter and named her Dinah.

²² Then God remembered about Rachel's plight, and answered her prayers by giving her a child. ²³⁻²⁴ For she became pregnant and gave birth to a son. "God has removed the dark slur against my name," she said. And she named him Joseph (meaning "May I also have another!"), for she said, "May Jehovah give me another son."

²⁵ Soon after the birth of Joseph to Rachel, Jacob said to Laban, "I want to go back home. ²⁶ Let me take my wives and children—for I earned them from you—and be gone, for you know how fully I have paid for them with my service to you."

²⁷ "Please don't leave me," Laban replied, "for a fortune-teller that I consulted^[a] told me that the many blessings I've been enjoying are all because of your being here. ²⁸ How much of a raise do you need to get you to stay? Whatever it is, I'll pay it."

²⁹ Jacob replied, "You know how faithfully I've served you through these many years, and how your flocks and herds have grown. ³⁰ For it was little indeed you had before I came, and your wealth has increased enormously; Jehovah has blessed you from everything I do! But now, what about me? When should I provide for my own family?"

³¹⁻³² "What wages do you want?" Laban asked again.

Jacob replied, "If you will do one thing, I'll go back to work for you. Let me go out among your flocks today and remove all the goats that are speckled or spotted, and all the black sheep. Give them to me as my wages. ³³ Then if

you ever find any white goats or sheep in my flock, you will know that I have stolen them from you!”

³⁴ “All right!” Laban replied. “It shall be as you have said!”

³⁵⁻³⁶ So that very day Laban went out and formed a flock for Jacob of all the male goats that were ringed and spotted, and the females that were speckled and spotted with any white patches, and all of the black sheep. He gave them to Jacob’s sons to take them three days’ distance, and Jacob stayed and cared for Laban’s flock. ³⁷ Then Jacob took fresh shoots from poplar, almond, and sycamore trees, and peeled white streaks in them, ³⁸ and placed these rods beside the watering troughs so that Laban’s flocks would see them when they came to drink; for that is when they mated. ³⁹⁻⁴⁰ So the flocks mated before the white-streaked rods, and their offspring were streaked and spotted, and Jacob added them to his flock. Then he divided out the ewes from Laban’s flock and segregated them from the rams, and let them mate only with Jacob’s black rams. Thus he built his flocks from Laban’s. ⁴¹ Moreover, he watched for the stronger animals to mate, and placed the peeled branches before them, ⁴² but didn’t with the feebler ones. So the less healthy lambs were Laban’s and the stronger ones were Jacob’s! ⁴³ As a result, Jacob’s flocks increased rapidly and he became very wealthy, with many servants, camels, and donkeys.

Footnotes

- a. Genesis 30:6 *Dan* (meaning “Justice”). The meaning is not of the actual Hebrew name, but of a Hebrew word sounding like the name. The name given is a Hebrew pun. An example in English might be, “Because of the large hospital bill the child was named ‘Bill.’”
- b. Genesis 30:14 *mandrakes*, a leafy plant eaten by peasant women who supposed this would aid them in becoming pregnant.

- c. Genesis 30:27 a fortune-teller that I consulted, literally, "I have learned by divination."

Genesis 31, Living Bible

¹ But Jacob learned that Laban's sons were grumbling, "He owes everything he owns to our father. All his wealth is at our father's expense." ² Soon Jacob noticed a considerable cooling in Laban's attitude toward him.

³ Jehovah now spoke to Jacob and told him, "Return to the land of your fathers, and to your relatives there; and I will be with you."

⁴ So one day Jacob sent for Rachel and Leah to come out to the field where he was with the flocks, ⁵ to talk things over with them.

"Your father has turned against me," he told them, "and now the God of my fathers has come and spoken to me. ⁶ You know how hard I've worked for your father, ⁷ but he has been completely unscrupulous and has broken his wage contract with me again and again and again. But God has not permitted him to do me any harm! ⁸ For if he said the speckled animals would be mine, then all the flock produced speckled; and when he changed and said I could have the streaked ones, then all the lambs were streaked! ⁹ In this way God has made me wealthy at your father's expense.

¹⁰ "And at the mating season, I had a dream, and saw that the he-goats mating with the flock were streaked, speckled, and mottled. ¹¹ Then, in my dream, the Angel of God called to me ¹² and told me that I should mate the white female goats with streaked, speckled, and mottled male goats.^[a] 'For I have seen all that Laban has done to you,' the Angel said. ¹³ 'I am the God you met at Bethel,' he continued, 'the place where you anointed the pillar and made a vow to serve me. Now leave this country and return to the land of your birth.'"

¹⁴ Rachel and Leah replied, “That’s fine with us! There’s nothing for us here—none of our father’s wealth will come to us anyway! ¹⁵ He has reduced our rights to those of foreign women; he sold us, and what he received for us has disappeared. ¹⁶ The riches God has given you from our father were legally ours and our children’s to begin with! So go ahead and do whatever God has told you to.”

¹⁷⁻²⁰ So one day while Laban was out shearing sheep, Jacob set his wives and sons on camels, and fled without telling Laban his intentions. He drove the flocks before him—Jacob’s flocks he had gotten there at Paddan-aram—and took everything he owned and started out to return to his father Isaac in the land of Canaan. ²¹ So he fled with all of his possessions (and Rachel stole her father’s household gods and took them with her) and crossed the Euphrates River and headed for the territory of Gilead.

²² Laban didn’t learn of their flight for three days. ²³ Then, taking several men with him, he set out in hot pursuit and caught up with them seven days later, at Mount Gilead. ²⁴ That night God appeared to Laban in a dream.

“Watch out what you say to Jacob,” he was told. “Don’t give him your blessing and don’t curse him.” ²⁵ Laban finally caught up with Jacob as he was camped at the top of a ridge; Laban, meanwhile, camped below him in the mountains.

²⁶ “What do you mean by sneaking off like this?” Laban demanded. “Are my daughters prisoners, captured in a battle, that you have rushed them away like this? ²⁷ Why didn’t you give me a chance to have a farewell party, with singing and orchestra and harp? ²⁸ Why didn’t you let me kiss my grandchildren and tell them good-bye? This is a strange way to act. ²⁹ I could crush you, but the God of your father appeared to me last night and told me, ‘Be careful not to be too hard on Jacob!’ ³⁰ But see here—though you feel you must go, and long so intensely for your childhood home—why have you stolen my idols?”

³¹ “I sneaked away because I was afraid,” Jacob answered. “I said to myself, ‘He’ll take his daughters from me by force.’” ³² But as for your household idols, a curse upon anyone who took them. Let him die! If you find a single thing we’ve stolen from you, I swear before all these men, I’ll give it back without question.” For Jacob didn’t know that Rachel had taken them.

³³ Laban went first into Jacob’s tent to search there, then into Leah’s, and then searched the two tents of the concubines, but didn’t find them. Finally he went into Rachel’s tent. ³⁴ Rachel, remember, was the one who had stolen the idols; she had stuffed them into her camel saddle and now was sitting on them! So although Laban searched the tents thoroughly, he didn’t find them.

³⁵ “Forgive my not getting up, Father,” Rachel explained, “but I’m having my monthly period.”^[b] So Laban didn’t find them.

³⁶⁻³⁷ Now Jacob got mad. “What did you find?” he demanded of Laban. “What is my crime? You have come rushing after me as though you were chasing a criminal and have searched through everything. Now put everything I stole out here in front of us, before your men and mine, for all to see and to decide whose it is!” ³⁸ Twenty years I’ve been with you, and all that time I cared for your ewes and goats so that they produced healthy offspring, and I never touched one ram of yours for food. ³⁹ If any were attacked and killed by wild animals, did I show them to you and ask you to reduce the count of your flock? No, I took the loss. You made me pay for every animal stolen from the flocks, whether I could help it or not.^[c] ⁴⁰ I worked for you through the scorching heat of the day, and through the cold and sleepless nights. ⁴¹ Yes, twenty years—fourteen of them earning your two daughters, and six years to get the flock! And you have reduced my wages ten times! ⁴² In fact, except for the grace of God—the God of my grandfather Abraham, even the glorious God of Isaac, my father—you would

have sent me off without a penny to my name. But God has seen your cruelty and my hard work, and that is why he appeared to you last night.”

⁴³ Laban replied, “These women are my daughters, and these children are mine, and these flocks and all that you have—all are mine. So how could I harm my own daughters and grandchildren? ⁴⁴ Come now and we will sign a peace pact, you and I, and will live by its terms.”

⁴⁵ So Jacob took a stone and set it up as a monument, ⁴⁶ and told his men to gather stones and make a heap, and Jacob and Laban ate together beside the pile of rocks. ⁴⁷⁻⁴⁸ They named it “The Witness Pile”—“Jegar-sahadutha,” in Laban’s language, and “Galeed” in Jacob’s.

“This pile of stones will stand as a witness against us if either of us trespasses across this line,^[d]” Laban said. ⁴⁹ So it was also called “The Watchtower” (Mizpah). For Laban said, “May the Lord see to it that we keep this bargain when we are out of each other’s sight. ⁵⁰ And if you are harsh to my daughters, or take other wives, I won’t know, but God will see it. ⁵¹⁻
⁵² This heap,” Laban continued, “stands between us as a witness of our vows that I will not cross this line to attack you and you will not cross it to attack me. ⁵³ I call upon the God of Abraham and Nahor, and of their father, to destroy either one of us who does.”

So Jacob took oath before the mighty God of his father, Isaac, to respect the boundary line. ⁵⁴ Then Jacob presented a sacrifice to God there at the top of the mountain, and invited his companions to a feast, and afterwards spent the night with them on the mountain. ⁵⁵ Laban was up early the next morning and kissed his daughters and grandchildren, and blessed them, and returned home.

Footnotes

- a. Genesis 31:12 *and told me that I should mate the white female goats with streaked, speckled, and mottled male goats*, implied; literally, “notice that all the mating males are speckled, streaked, and mottled.”
- b. Genesis 31:35 *but I’m having my monthly period*, implied; literally, “The manner of women is upon me.” She was pregnant with Benjamin, but was falsely claiming her menstrual period, which, under the later Mosaic law, caused ceremonial defilement of all that she sat upon. See Leviticus 15.
- c. Genesis 31:39 *stolen . . . whether I could help it or not*, literally, “stolen by day or by night.”
- d. Genesis 31:47 *if either of us trespasses across this line*, implied.

Get a snapshot of God’s intimate relationship with Joshua to subdue. If you be Christ, then you are Abraham’s seed and an heir of the promise too.

Joshua 5, Living Bible

¹ When the nations west of the Jordan River—the Amorites and Canaanites who lived along the Mediterranean coast—heard that the Lord had dried up the Jordan River so the people of Israel could cross, their courage melted away completely and they were paralyzed with fear.

²⁻³ The Lord then told Joshua to set aside a day to circumcise the entire male population of Israel. (It was the second time in Israel’s history that this was done.) The Lord instructed them to manufacture flint knives for this purpose. The place where the circumcision rite took place was named “The Hill of the Foreskins.” ⁴⁻⁵ The reason for this second circumcision ceremony was that although when Israel left Egypt all of the men who had been old enough to bear arms had been circumcised, that entire generation had died during the years in the wilderness, and none of the boys born since that time had been

circumcised. ⁶ For the nation of Israel had traveled back and forth across the wilderness for forty years until all the men who had been old enough to bear arms when they left Egypt were dead; they had not obeyed the Lord, and he vowed that he wouldn't let them enter the land he had promised to Israel—a land that "flowed with milk and honey." ⁷ So now Joshua circumcised their children—the men who had grown up to take their fathers' places.

⁸⁻⁹ And the Lord said to Joshua, "Today I have ended your shame of not being circumcised."^[a] So the place where this was done was called Gilgal (meaning, "to end"), and is still called that today. After the ceremony the entire nation rested in camp until the raw flesh of their wounds had been healed.

¹⁰ While they were camped at Gilgal on the plains of Jericho, they celebrated the Passover during the evening of April first.^[b] ¹¹⁻¹² The next day they began to eat from the gardens and grain fields which they invaded, and they made unleavened bread. The following day no manna fell, and it was never seen again! So from that time on they lived on the crops of Canaan.

¹³ As Joshua was sizing up the city of Jericho, a man appeared nearby with a drawn sword. Joshua strode over to him and demanded, "Are you friend or foe?"

¹⁴ "I am the Commander-in-Chief of the Lord's army," he replied. Joshua fell to the ground before him and worshiped him and said, "Give me your commands."

¹⁵ "Take off your shoes," the Commander told him, "for this is holy ground." And Joshua did.

Footnotes

- a. Joshua 5:8 *your shame of not being circumcised*, literally "the shame of Egypt." *to end*, literally, "to roll" (away).

- b. Joshua 5:10 *April first*, literally, "the fourteenth day of the first month" (of the Hebrew calendar).

Joshua 6, Living Bible

¹ The gates of Jericho were kept tightly shut because the people were afraid of the Israelis; no one was allowed to go in or out.

² But the Lord said to Joshua, "Jericho and its king and all its mighty warriors are already defeated, for I have given them to you! ³⁻⁴ Your entire army is to walk around the city once a day for six days, followed by seven priests walking ahead of the Ark, each carrying a trumpet made from a ram's horn. On the seventh day you are to walk around the city seven times, with the priests blowing their trumpets. ⁵ Then, when they give one long, loud blast, all the people are to give a mighty shout, and the walls of the city will fall down; then move in upon the city from every direction."

⁶⁻⁹ So Joshua summoned the priests and gave them their instructions: the armed men would lead the procession, followed by seven priests blowing continually on their trumpets. Behind them would come the priests carrying the Ark, followed by a rear guard.

¹⁰ "Let there be complete silence except for the trumpets," Joshua commanded. "Not a single word from any of you until I tell you to shout; then *shout!*"

¹¹ The Ark was carried around the city once that day, after which everyone returned to the camp again and spent the night there. ¹²⁻¹⁴ At dawn the next morning they went around again and returned again to the camp. They followed this pattern for six days.

¹⁵ At dawn of the seventh day they started out again, but this time they went around the city not once, but seven times. ¹⁶ The seventh time, as the priests blew a long, loud trumpet blast, Joshua yelled to the people, "*Shout!* The Lord has given us the city!"

¹⁷ (He had told them previously, “Kill everyone except Rahab the prostitute and anyone in her house, for she protected our spies. ¹⁸ Don’t take any loot, for everything is to be destroyed. If it isn’t, disaster will fall upon the entire nation of Israel. ¹⁹ But all the silver and gold and the utensils of bronze and iron will be dedicated to the Lord and must be brought into his treasury.”)

²⁰ So when the people heard the trumpet blast, they shouted as loud as they could. And suddenly the walls of Jericho crumbled and fell before them, and the people of Israel poured into the city from every side and captured it! ²¹ They destroyed everything in it—men and women, young and old; oxen; sheep; donkeys—everything.

²² Meanwhile Joshua had said to the two spies, “Keep your promise. Go and rescue the prostitute and everyone with her.”

²³ The young men found her and rescued her, along with her father, mother, brothers, and other relatives who were with her. Arrangements were made for them to live outside the camp of Israel. ²⁴ Then the Israelis burned the city and everything in it except that the silver and gold and the bronze and iron utensils were kept for the Lord’s treasury. ²⁵ Thus Joshua saved Rahab the prostitute and her relatives who were with her in the house, and they still live among the Israelites because she hid the spies sent to Jericho by Joshua.

²⁶ Then Joshua declared a terrible curse upon anyone who might rebuild Jericho, warning that when the foundation was laid, the builder’s oldest son would die, and when the gates were set up, his youngest son would die.^[c]

²⁷ So the Lord was with Joshua, and his name became famous everywhere.

Footnotes

- a. [Joshua 6:26](#) See 1 Kings 16:34 for the fulfillment of this curse.

Get a snapshot of God’s intimate relationship with David to take dominion. If you be Christ, then you are Abraham’s seed and an heir of the promise too.

1 Samuel 30, Living Bible

¹ Three days later, when David and his men arrived home at their city of Ziklag, they found that the Amalekites had raided the city and burned it to the ground, ² carrying off all the women and children. ³ As David and his men looked at the ruins and realized what had happened to their families, ⁴ they wept until they could weep no more. ⁵ (David’s two wives, Ahinoam and Abigail, were among those who had been captured.) ⁶ David was seriously worried, for in their bitter grief for their children, his men began talking of killing him. But David took strength from the Lord.

⁷ Then he said to Abiathar the priest, “Bring me the ephod!” So Abiathar brought it.

⁸ David asked the Lord, “Shall I chase them? Will I catch them?”

And the Lord told him, “Yes, go after them; you will recover everything that was taken from you!”

⁹⁻¹⁰ So David and his six hundred men set out after the Amalekites. When they reached Besor Brook, two hundred of the men were too exhausted to cross, but the other four hundred kept going. ¹¹⁻¹² Along the way they found an Egyptian youth in a field and brought him to David. He had not had anything to eat or drink for three days and nights, so they gave him part of a fig cake, two clusters of raisins, and some water, and his strength soon returned.

¹³ “Who are you and where do you come from?” David asked him.

“I am an Egyptian—the servant of an Amalekite,” he replied. “My master left me behind three days ago because I was sick. ¹⁴ We were on our way back from raiding the Cherethites in the Negeb, and had raided the south of Judah and the land of Caleb, and had burned Ziklag.”

¹⁵ “Can you tell me where they went?” David asked.

The young man replied, “If you swear by God’s name that you will not kill me or give me back to my master, then I will guide you to them.”

¹⁶ So he led them to the Amalekite encampment. They were spread out across the fields, eating and drinking and dancing with joy because of the vast amount of loot they had taken from the Philistines and from the men of Judah. ¹⁷ David and his men rushed in among them and slaughtered them all that night and the entire next day until evening. No one escaped except four hundred young men who fled on camels. ¹⁸⁻¹⁹ David got back everything they had taken. The men recovered their families and all of their belongings, and David rescued his two wives. ²⁰ His troops rounded up all the flocks and herds and drove them on ahead of them. “These are all yours personally, as your reward!” they told David.

²¹ When they reached Besor Brook and the two hundred men who had been too exhausted to go on, David greeted them joyfully. ²² But some of the ruffians among David’s men declared, “They didn’t go with us, so they can’t have any of the loot. Give them their wives and their children and tell them to be gone.”

²³ But David said, “No, my brothers! The Lord has kept us safe and helped us defeat the enemy. ²⁴ Do you think that anyone will listen to you when you talk like this? We share and share alike—those who go to battle and those who guard the equipment.”

²⁵ From then on David made this a law for all of Israel, and it is still followed.

²⁶ When he arrived at Ziklag, he sent part of the loot to the elders of Judah. “Here is a present for you, taken from the Lord’s enemies,” he wrote them. ²⁷⁻³¹ The gifts were sent to the elders in the following cities where David and his men had been: Bethel, South Ramoth, Jattir, Aroer, Siphmoth, Eshtemoa, Racal, the cities of the Jerahmeelites, the cities of the Kenites, Hormah, Borashan, Athach, Hebron.