

## Jerry Leslie - My Father's House

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Brother Jerry is known to us all of course and he's selected the subject My father's house. My father's house. Brother Jerry.

Well, thank you Brother Lou.

Like to first of all bring the love and greetings of our class here in the Portland area from we have a text of greetings to all of you from Malachi 3, verse 10. Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me that now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. That's a precious promises that belongs to to all of the Lord's people if you bring all your ties into his house. The greetings from the Portland area Bible students.

We call ourselves the Portland area because even though there's about 31 brethren in the class, only one brother lives actually in in the city of Portland. The rest are the area. So they all send their love and greetings.

So brethren, if you can see the screen, I might suggest that you maximize it to a full screen because some of the slides will be more clear if you have a bigger section of it. Before we begin, I might say that the. The reason for this. This subject came first of all. Our class had a study from the sermon book, Pastor Russell's sermon, page 200.

And after that Brother Igor in our class had a discourse on the faith of Abraham, and both these sources were an inspiration to. To dig in a little deeper and a little further. So the. The.

The background precedes me with the good studies and lessons from others.

So you know that the plan of God, the plan of the ages has been our chart of human history and a map of for restitution. From it we learned the covenants of the Jewish and the Gospel ages. We saw that the Abrahamic promise embraces two seeds. We learned that ransom and redemption brings two salvations, a heavenly and an earthly and so much more. Today we will look at this same plan mapped in Adam's family and God's family.

We are familiar with family trees and may be able to trace a generation of our grandparents or even earlier. We are all the product of another generation. We find ourselves in the shadow of their choices, their faith, and even in their failures.

It is our part to both live and hope the visions and also lift up the standard and rise above the tide of degeneration of those that may have gone before us.

Ours is a legacy of which we did not create, but inherited from those that went before us. Yes, Each generation must make choices and build with their own hands.

The apostle Paul writes to Timothy and Titus to advise them in 1st Timothy 1:4. Neither give heed to fables and endless genealogies which minister questions rather than godly edifying, which is in faith, you know, among the Jews, some kept genealogies to show from what tribe they were or to prove themselves priests or Levites and such things. There was no end of their proofs, and these often produced questions and debates. Then there were fables or false traditions without foundation.

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However, both Matthew and Luke give a long list for the genealogy of Jesus to establish the line and legacy of faith in the promised seed of the woman and the seed of Abraham.

Matthew begins only from Abraham, but Luke traces the line all the way back to Adam. Still, Abraham is a common point in both lists. Luke shows the genealogy of Mary, by which our Lord was actually related according to the flesh and to the royal family of David through the line of Nathan. Joseph's genealogy as given by Matthew traces also back to David, but through his son Solomon, and we would see a comment by Brother Russell in the fifth volume, page 129 and 130.

The rule of birthrights was to pass the inheritance of a father to a son. But as you know, the birthright did not always go to the firstborn. Sometimes it went to a son with the greater faith. Today we would like to trace the true family seed of faith, but not with endless genealogies. So let us look at a few genealogies.

A few genealogies that had a purpose of faith. Our thoughts are based on an article from Pastor Russell. As we said in the sermon book on page 200 and also a reprint page 3935 and another on 5177. Well, and several other articles on this same subject.

You are familiar with the image from the photogramme on page 21. From Adam to Moses. With five persons between each, one could speak directly with several generations before them. How would you like to speak and learn from your great, great, great great grandfather?

There are some most interesting connections after Noah and the family of faith. Don't be troubled by the details in this slide.

First look at the upper left corner of this chart. There is the flood waters on the left, and those who lived after the flood.

Noah lived 950 years.

The years BC before Christ are above the lines.

Numbers that are below the lines are the age of the patriarchs at various events in their lives.

For instance, Shem lived and Shem died rather when? At the age of 600 in the year 1970 BC.

The evidence from Genesis are in parentheses.

Then notice how their lives overlapped between fathers and sons. Here we can see that Shem lived 600 years, which was 152 years after father Noah died.

Well tutored by his father. The Great Pyramid was built while they both lived. The connection with Shem's long life is interesting. We know that Shem was not the oldest son of the three boys. He was a hundred years old two years after the flood.

Shem's faith came from his father with great respect, dignity and honor above his siblings.

Then eight generations later, Terah, Abraham's father, lived concurrently with Shem and could have had conversations with Shem because of Shem's long life. Even Abraham and Isaac could have also known and conversed with this grand patriarch, Shem, who came across from the flood.

When Shem died, Abraham was 150 years old and Isaac was just 50.

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So who followed? In the seed tree of faith, we found several graphics that portray the family of Abraham. One featured the line of faith to Jacob. We wanted to look into this further. At first it seemed complicated, but looking carefully, we noticed several important persons who participated in the line and seed of faith.

It was Abraham, Isaac and Jacob.

Apologize for the background noise. Our lawn is being cut just outside the window.

So let's look at the top. This picture. We trace the promised seed with red lines and those with faith in blue.

Tara had three sons. First there was Haran.

Then there was Nahor and Haran and Abraham, and they were in that order. So Abraham, Nahor and Haran are brothers.

Haran died young and seems to be the reason that Terah traveled to the city that had his name, Haran.

Terah then went to honor his son in the city that was named for him. Terah chose to finish life for his son had died.

Here begins one of the grand dramas of Bible history with a new family. Genesis 12:1. Now the Lord said to Abraham, get the out of thy country and from thy kindred and from thy father's house into a land that I will show thee. Haran had three children before he died. Nahor married one of Haran's daughters, Milka.

So he married a niece. So Milka leaves her father's house to marry her uncle and be part of the Nahor family. Then there was another daughter named Isca, and finally one son, Lot.

Before leaving Ur of the Chaldees, Abraham took a wife, Sarai. Her vows were bonds of faith in The Almighty for the rest of their lives. We know she was also a close family member. But who was this sarai?

In Genesis 20, verse 12, Abraham says, she is the daughter of my father, but not the daughter of my mother. This is when Abraham faltered in his faith before four monarchs. This could mean that his father had another wife who was not Abraham's mother. This would make Sari his half sister.

But there's another possibility that father means his father's family. She was of his father's family. Possibly Sarai's mother was not Tara's wife, but possibly Haran's unnamed wife. This would make Sari his niece, but still his father's family. Like a sister, even a nephew.

Lot is called his brother in Genesis 14:16, although he was really his nephew.

It will be noted that Sarai was 10 years younger than Abraham in Genesis 17, verse 17.

Now in Genesis 11, verse 29 suggests the possibility that Sarai being the other daughter of Haran, both brothers took wives from Haran's daughters, and perpetuating the seed whom Tara honored, Abraham and Nahor took them wives. The name of Abraham's wife was Sari, and the name of Nahor's wife Milka, the daughter of Haran, the father of Milka and the father of Isca.

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It will be noted that Milka and Isca were sisters and their father had died. The reason for mentioning Milka of course is that she is the grandmother of Rebecca. But it seems Sarai's family is not recorded. Why then mention Isca at all? And who is she?

This is the only reference to that name. In scriptures, the name Iska means a seer or a visionary. It may possibly have been a sweet family name like dear Clear Eyes. But her real name may have been Sarai Princess. Perhaps the family adopted the enduring name Sara.

Iscah is the text saying that both Abraham and Nahor took their wives from the daughters of Haran. Rabbinical tradition interprets Iscah is the same as Sarai and that indicated her clear mind as well as her attractive eyes.

Is she listed here called Sweet Clear Eyes because she was brought into the family line of Abraham with a vision of the mother of the promised seed.

One joined with the family of Nahor and the other with the family of Abraham.

If Abraham took his nephew Lot under his wing as orphaned, what will happen to orphaned Isca? Was she left behind? We cannot be sure. The scriptures don't tell this story. But nothing more is recorded with the name Iscah.

So we simply have a dotted line with A question mark.

Together, Abraham and Sarai set out for the new life in the promised land.

So Abraham traveled with father Terah to Haran and waited till Terah died. Then she and Sarah crossed into Canaan and entered into a new father's house of promise. Whether or not she was Abraham's half sister or his niece, still a new lineage is started.

Sarah Sari left her father's house to join with Abrahams. Then her name was changed to Sarah. Genesis 17, verse 5 and 16. This notes their change of names. Abraham Abrams also was changed to Abraham.

Under the covenant, the father of nations, Abraham and Sarah, the princess and mother of nations. Brother Russell comments on this aspect in reprint 5169 and reprint 3935.

Now let us follow the red and blue lines. You are familiar with Ishmael being the first and Isaac the second child of Abraham and Sarah. But Isaac becomes the seed of promise. Sarah understood the seed would not be from Ishmael, the seed of the bond woman, but from Isaac. The promise was from Abraham's free woman.

Genesis 21:10 and 12. Wherefore she said unto Abraham, cast out the bond woman and her son. For the son of the bondwoman shall not be the heir with my son, even with Isaac.

Wherefore she said to Abram, for the son of the bond woman shall not be heir with my son, even Isaac.

Now who will Isaac marry to carry the birthright and the seed of promise? Isaac did not choose his own wife, but left this to his father's wisdom and in the hands of Eliezer, with his father's house of servants, a symbol of the Holy Spirit.

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Abraham told ELIEZER In Genesis 24, thou shalt not take a wife unto thy son, my son, from the daughters of the Canaanites, among whom I dwell. But thou shalt go unto my country and my kindred, that is my father's house, and take a wife for my son Isaac. The promise was to stay in the family. There was only two other families of Abraham's brothers. Yeah.

The fans that you turn on. Yeah, you're welcome. Yeah, I think someone needs to be muted. Okay. Thank you.

So the promise was to stay in the family.

The family of Lot was ruled out as that family became the children of incest when Lot's daughters made their father drunken and lay with their father to bring forth illegitimate children.

So the family of Nahor and Milcah is chosen to carry the family seed. This couple have a son, Bethuel, and Bethuel was one son, had one son, Laban, and one daughter who was Rebecca in Genesis 24 is one of the great love stories of the Bible. We need not repeat all the details.

You know this wonderful story, but you will remember that father Abraham tells his servant Eliezer go into his own country, that is Mesopotamia, to his own kindred, to take a wife for his son Isaac. There he finds the home of Bethuel, who was Abraham's nephew and Isaac's cousin.

Bethel was a son and daughter Rebecca is found at a well and pours water for Eliezer and his camels.

When discovering the family relations, aliens are placed golden bracelets, jewels on her, then is invited into Bethuel's home for the night.

Eliezer explains his vows and mission From Abraham. Genesis 24:37 to 38.

My Master made me swear, saying, thou shalt not take a wife to my son of the daughters of the Canaanites in whose land I dwell, but thou shalt go to my father's house, my father's house, and take a wife unto my son. Bethel calls Rebecca and asks her if she is willing to go with this man. She replies, I will go. In Genesis 24, verse 58 and onward. Yes, I will leave my father's house to join with Abraham's.

Now, in verse 60, they blessed Rebecca and said to her, thou art our sister. Be thou the mother of thousands of millions, and let thy seed possess the gates of those which hate them. So you know the story of the journey with the 10 camels, and at first sight of Isaac, she covers herself and runs to Isaac, her new husband.

In Genesis 24:67, Isaac brought her into his mother Sarah's tent and took Rebecca, and she became his wife, and he loved her, and Isaac was comforted after his mother's death.

So Rebecca left her own family from Nahor to be bound with Isaac as the seed of Abraham.

Then Bethuel said with faith to Eliezer, take her and go and let her be thy father's son's wife. As the Lord hath spoken, he gave his daughter to the house of Abraham. Much is said about Jacob's deception to receive Isaac's birthright.

I think that I'm losing my place here. One moment. You know the story of the second born twin with Esau. But Esau has little respect for the birthright promised to Abraham. Now much is said about

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this deception, and I think I may be on the wrong slide.

One moment.

No, we need to go back about his birthright to Jacob. For a pot of lentils, this. This trade was happened. So was Esau. It was Esau who broke his oath to Jacob when he tried to reclaim the birthright while his father was on his deathbed.

It was Jacob who replaced his brother's ambition by presenting himself to father Jacob as the one who officially now stood in the place of the firstborn. On discovery of the exchange, Isaac gave Esau a generous secondary blessing.

So is now Jacob who continues the seed and line of faith. Now we we must move over with Jacob a little to see something of the marriage and family of Jacob now.

So the next generation is the next. Question is where will Jacob now find a wife? Genesis 28:1 2. Isaac told Jacob not to take a wife from the daughters of Canaan, but to go to the home of Bethuel like I did and find your uncle Laban, your mother's brother.

At this time, the family line from Nahor still lived north of the Euphrates in Mesopotamia. Nahor was the only brother to Abraham and grand granduncle. Where there might be a woman of faith still among Terah's family from Haran's family, two daughters had married into Nahor's and Abraham's families. The family of Lot was not considered because of the sins of the daughters, and those families became Moabites and Ammonites.

You know the story of Genesis 29 when Jacob found Uncle Laban with two daughters, Leah and Rachel. Genesis 29:17 says Leah was weak eyed, maybe different than Isca's clear eyes. But Rachel was beautiful and favored, and Jacob loved Rachel. It was Rachel who had the clear eyes like her grand grandmother.

So Jacob contracted to serve Laban seven years for the hand of Rachel. He loved Rachel more, but was given the older daughter Leah who had on the wedding night.

We may have doubts about the depth of Laban's faith and this which of his daughters or that he merely wanted to keep Jacob and the family with him there in Mesopotamia. But he did say, it is better to you that I give her to thee than that I should give her to another man. At least here is the confidence in the lineage and legacy of Jacob over other tribal peoples. So he also trusted in the Abraham and Isaac connections.

Now Jacob contracted to stay in Mesopotamia and serve seven years for Laban's daughter, thinking it was Rachel. But Laban made the deal for Leah. So Jacob contracted for another seven years for really to receive Rachel. So he served Laban's cattle and sheep for 14 years. But something else, he then stayed on another six years.

He contracted to purchase some of Laban's flocks all the time. Laban changed his wages 10 times so Jacob was there for 20 years. It was an uneasy family relationship that Laban used for his own advantage. Still, Jacob became accustomed to this country, and most all of his children were born there from two wives and two concubines.

While Jacob had sought a wife from the family of Nahor, just as his father had, yet he resided outside the promised land too long. 20 years temporal prosperity had held him too long. But life

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was becoming stressed and he wanted to return to his own father's house and his father's land, and the legacy of Abraham, the covenant with Abraham. Brethren, sometimes the new creation has also been too long with the prosperity outside the promised land of Canaan.

Also, Laban did not want to lose Jacob or for him to leave.

It was not only Jacob's service, but that he cherished, but it was also Jacob's growing family that he wanted to keep here. For this, in this far north country, for his own family tree.

Genesis 31, verse 43. Laban was not ready for his daughters to raise up their seed in the land promised to Abraham. Jacob was faced with the question, where is my father's house? Would it be in the house of Nahor and Laban? Or was it truly the house of Abraham and Isaac?

He was now longing to return to his father's house.

Many, many spiritual Israelites experience the same struggle. A measure of prosperity is a comfort zone that invites us to stay longer than we should while outside of our promised land. Our guaranteed income, our home, our natural family, plentiful harvests, restful retreats to water our flocks, all become an invitation to stay just another year, then another, and then another.

For us, returning to the land of promise may not necessitate physical moves, but rather to start using all the things for the primary covenant that we first made. This may mean greater services for others, a wider witness, expanding our ecclesia activities, expanding our use of time and resources for the kingdom message, and a work of leaving our family safe zones. It may mean more lean material securities and greater investment in a heavenly bank account and less in an earthly one. It may cost us natural strength and health, but we are reminded of our first love, the promises and bonds of the covenant. This is our promised Canaan.

Now, in Genesis 31, verse 19, we learned that Laban kept some idols, literally teraphim. Rachel took them with her, and then from her father.

Genesis 31:19 and Laban went to shear his sheep, and Rachel had stolen the images that were her father's. Those teraphim were graven images or statuettes, large or small. Often these were of dead ancestors and sometimes worshiped or consulted for ancient wisdom.

In Genesis 31, verses 30 to 31, Laban knows Jacob is longing to return to his father's house. Still he says that those teraphim were like a loss of his own family legacy, and now even his daughters were leaving, and now though thou wouldst needs be gone, because you longed greatly for your father's house, yet wherefore hast thou stolen my gods? Elohim, mighty ones.

In Genesis 31, 14 and 15, both Leah and Rachel felt that Father Laban had left them no inheritance. It was a fear to leave. Well, it was Rachel, not Jacob, who took the family treasures with her. It was Rachel. While moving with and to Jacob's promised land, she also held with another secret hand a kind of trust in her father's family line and security.

Her heart and head were divided between old traditions and new hopes. Brethren, isn't it true that many who have joined themselves to the spiritual hopes and families still for a time cling to the flesh and material things of this life? The flesh is always with us. We do indeed leave our natural home and journey toward heavenly Canaan. But we have in one pocket some of those earthly treasures.

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In time they will be forgotten and fully left behind. Faithful Abraham heard a voice, and he obeyed. Get thee out of thy country and from thy kindred, and from my father's house into a land that I will show thee, and so it was with an atypical Rachel in Psalms 45, 10 and 11. Hearken, Hearken, O daughter, and consider.

Incline thine ear. Forget also thine own people and thy father's natural house. So shall the king greatly desire thy beauty, and he is thy Lord. Worship thou him after all the other children of Jacob. Rachel finally bore her first child, Joseph, while still in Mesopotamia.

It is time now to move with a large family, cattle and flocks.

Together they crossed into Canaan, and there Rachel bore Benjamin, and she died in childbirth.

In chapter 35, verses 2 and 3, Jacob tells all his extended family in Canaan to put away all those strange gods and change into clean garments.

The long journey to Bethel required purging of the ways of the flesh. The death of Rachel and then Esau's grievance with Jacob is settled.

What a journey.

Finally we see the large family of Jacob. The two wives may very well represent two covenants.

Leah, like the law covenant, bears primarily the seed of Israel.

Rachel, like the grace covenant, finally bears the spiritual seed. The church and the great company.

Then there are two substitute wives not part of Jacob's covenanted wives. But within these pictures are substitute or artificial relationships. Zilpa bears those like nominal natural Israel and Bilhah bears nominal spiritual Israel.

Now from the Rachel covenant of grace is born the royal priesthood. Even Joseph. He was raised to the throne of Egypt next to Pharaoh and provided all Egypt with life giving bread.

The last generation of the Rachel covenant was born of Benjamin, son of my pain, just as they crossed into the promised land of Canaan, and there she died. The grace covenant ends.

Now the natural sea side we see one daughter. The last child of Leah is born, Dinah. It means vindication, and she becomes a good picture of natural Israel. Restored, vindicated, when for so many centuries she was judged and condemned.

And then the natural seed, oppressed, persecuted, hated for centuries, will be vindicated when she is vindicated and sanctified in the eyes of nations. Ezekiel 37, verse 28.

We can see the names of each of the children seem to naturally fit into the generations of Jacob.

We might pause here and note that Jesus was born in the tribe of Judah, whose mother was Leah. Why not from the tribe of Joseph, whose mother was Rachel?

Well, it was Jesus's human nature, his human nature that was born under the law. Perfect in flesh, therefore was under the Leah the law covenant.

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However, when begotten of the Spirit, he took on the picture of Joseph under Rachel according to the spiritual covenant of faith and was faithful.

Each of Jacob's wives will have a place of service and blessing for the families of the earth when they understand the true meaning of the Abrahamic promise and accept their part in our Father's house.

As for Rachel, the blessing from the house of Bethel will soon be fulfilled. Genesis 24:16. Thou art our sister. Be thou the mother of thousands of millions, and let thy seed possess the gates of the house that hate them, of those which hate them. Then the daughters of Nahor will finally all be moved to the house of Abraham.

All the women in blue left their natural father's house and joined with the seed of Abraham. Let this be said of everyone who has left their earthly ties for heavenly hope. That is your legacy. Psalms 45, verse 10. Hearken, O daughter, and consider.

Incline thine ears. Forget also thine own people and thy father's house.

So shall the king greatly desire thy beauty, for he is thy Lord. Worship thou him, and Psalms 45:17. I will make thy name to be remembered in all generations. Therefore shall the people praise thee forever and ever.

Who are those in all generations? They will be regenerated mankind all the human family, they will no longer be inheritors of Adam's condemnation, but transferred to Christ as the giver of everlasting life.

Who then then will be fulfilled the Abrahamic promise to those who can receive it by faith for both stars of heaven and the sand of the seashore.

John 14 verses 2 and 3 in my father's house are many mansions I go to prepare a place for you and if I go and prepare a place for you, I will come again and receive you into myself, that where I am there ye may be also. Soon all the bride class will have left their natural home and entered into my father's house.

Isaiah 40:9,8 Thus saith the Lord in an acceptable time have I heard thee in a day of salvation and help thee and I will preserve thee and give thee for a covenant to establish the earth and cause it to inherit the desolate heritages. May the Lord and his blessing well thank you Brother Jerry.