



# FEED MY SHEEP

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## The Stone Pillar at Luz

*The Story of Joseph, Part 34*

I want to begin with a clarification of a passage I wrote in last month's issue. I wrote: "(1 Timothy 2:)  
**5 For there is one God, and one mediator between God and men, the man Christ Jesus;**  
**6 Who gave himself a ransom for all, to be testified in due time.**"

[And I will now underline that which might have been unclear:]

"Each man or woman in her own due time, and for some, we know that will not be until after the great white throne judgment when they will have to undergo what is metaphorically called the lake of fire, but that is not what churches call hell fire, nor is it eternal.

What I meant was that many churches do teach that the "lake of fire" is synonymous with "hell fire" and that it is everlasting. We disagree on both counts. We have shown in my *God's Plan for Man* series how that the "lake of fire" is God's method of bringing the rest of creation to salvation. And His method and Plan go *beyond* the time of the lake of fire. See my extensive biblical analysis of all this in the audio lecture series, *God's Plan for Man*; see enclosed flier.

Now, to pick up the story of Joseph where we left off. We left off as we had gone back to a very important incident in the life of Joseph's father, Jacob, when he had just fled Esau and was camping overnight at a place called Luz (pronounced "looz"). Jacob was feeling low and distressed and he probably really needed to hear from God. Jacob needed to feel God's presence, God's power, God's protection, God's provision and it all results in God's posterity through Jacob.

So notice how, God "shows up" for Jacob. Let us look at verse 15: God's presence...

**15 And, behold, I *am* with thee,**

Then, God's protection:

**and will keep [protect] thee in all places whitherso thou goest,**

Next, God's power:

**and will bring thee again into this land;**

In reality, of course, all of the promises imply God's power. So when Jacob awakens, he makes this vow in verse 20 as he recapitulates the promises—which were *unconditional*, mind you; but yet Jacob says "if" in the next verse. Nonetheless, I don't think it indicates doubt on Jacob's part. Rather, it is just a manner of speaking, as when we might say: "Okay, if (meaning, "because" or "since") you promised to give me a Mercedes, well then, I'll be your friend."

**Genesis 28:20 And Jacob vowed a vow, saying, If God will be with me, (there's God's presence reiterated), and will keep me in this way that I go (there is God's protection), and will give me bread to eat, and raiment to put on (there is God's provision),**

**21 So that I come again to my father's house in peace; then shall YHWH be my God:**

Is that not the way it sounds to you? "Okay, then, I believe what you say. And if you're going to be with me and protect me and provide my creature comforts; then, okay, you are the God I am going to adhere to." I don't mean it to sound like Jacob was disrespectful in any way. I don't think that was the case. Because at the same time he is saying this, he is in effect carrying out this solemn ceremony of dedicating and consecrating his own life and swearing allegiance to Yahweh

through the ritual of anointing the stone as a memorial stone to this great occasion. Jacob can now proceed on his journey secure in the faith that Yahweh will meet his every need.

**22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.**

There are several layers of meaning here concerning the stone, the pillow that became a pillar. One layer is this: In Scripture, who is the Stone? ...Such as in "the Stone that the builders rejected who became the chief cornerstone?" [Luke 20:17] Could we agree that Jesus the Christ is the Stone? Now, Paul, in recalling the children of Israel wandering in the wilderness, says this:

**1 Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.**

Who is the Rock? Christ. Question: does Paul say the Rock was Jesus? No. What did we learn last month that the word "christ," (Greek: "christos") means? It means "anointed." Evidence indicates that the very stone that Jacob had anointed was this same stone which the children of Israel later carried around with them in the wilderness for 40 years.

At that time, Jesus the man, had not yet been born. However, there are a number of instances where many Bible students and scholars believe that the pre-incarnate Christ made an appearance in the form of an angel. One of those was the angel that wrestled with Jacob on his way back home roughly 21 years later. In any event, in one sense, as Jacob anointed the Stone, he was anointing Jesus, one of his own posterity or progeny while at the same time, Jesus was the posterity of the Father, the Most High God Himself.

On another level, but not too far removed—Do you think that stone might have anything to do with the Stone Kingdom? Think about it! Condense the first half of verse 22 and it says: this stone shall be God's house! There is both a literal stone and a metaphorical stone being spoken of here. (And of course, I am presently expounding a series of Bible lectures collectively entitled *Mystery Babylon and the Stone Kingdom*. See the back side of the enclosed cover letter for a synopsis of just a few of the lectures on CD.)

As for the literal stone, the stone that Jacob had used for a pillow—and frankly, I cannot see him actually resting his head on a stone for the night, can you? How about this explanation? If we look very carefully

at verse 18 it says "...and took the stone that he had put for his pillows," plural. How can a stone singular be used as pillows, plural? I think what it means is that he used the stone as a kind of back stop for his actual pillows, bags of wool or whatever. I just cannot see anyone using a stone for an actual pillow.

In any case, the stone which was a pillow (or pillow support), in the morning is referred to as a pillar, and Jacob poured oil upon it. From that point on, it is quite a story—a story which traces that stone down through the ages, and right up to where it rested for the last 700 years underneath the seat of the chair upon which almost all the kings and queens of England have been anointed.

As some of you know, back in 1999, that 700-year period concluded with the British Prime Minister, Tony Blair, giving the stone back to Scotland, and it remains today in Edinburgh. To read the entire exciting story of this remarkable rock, get the book called *Jacob's Pillar* by Ray Capt. (See page 4.)

Now, from the metaphorical perspective, the stone becomes God's "house." It speaks of God's people, Israel, who became "Christian" with the coming of the Savior, and who will comprise the Stone Kingdom which is to ultimately cover the earth and swallow up all other kingdoms in the righteousness of God's rule and authority.

And then it might seem rather peculiar, that in that same breath of speaking of the stone being God's house, that Jacob promises to be faithful in his tithing. ...Or does anyone see a connection between the two? Ah, yes, while God's kingdom is certainly a *spiritual* kingdom, there is a very real *material* or physical component to it, in that it will rule over the physical world and all its inhabitants, and moreover, that it requires financing by God's people in order to carry out its work.

Therefore, allow me at this juncture to express to my FMS readers and to those on the CD ministry my sincere appreciation for the tithes and gifts which you send. We simply could not continue feeding the sheep without your support.

Alright, that concludes our examination of the first mention of Luz. And that discussion was so long, some of you are probably trying to remember how did we get from the story of Joseph to this this topic in the first place? Well, the scene in the life of Joseph we were discussing was when Jacob is nearing his death and he is getting ready to adopt Joseph's sons, Ephraim and Manasseh. He began his remarks by recalling the covenant that God had made with him at Luz. And

since we are going to see aspects of that covenant being passed on down now to the sons of Joseph, we are scrutinizing what happened back there at Luz.

The second mention of Luz is in Genesis 35. This occurs after Jacob has been gone from home for upwards of 21 years. He has had it up to here with Laban, his father-in-law, so he gathers up his family and possessions, and heads home, but then in Genesis 34 we find the account of the rape of his daughter Dinah. The subsequent revenge by her brothers, Simeon and Levi, figures prominently in the deathbed prophecies of Jacob. It is immediately after that horrible incident that Jacob arrives at Luz for the second time.

**Genesis 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.**

**2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:**

As I said earlier, Jacob had a genuine and a powerful encounter with the Lord of Creation the first time he stopped at Luz. He renamed it Bethel because Bethel means “house of God.” I believe, however, that it would be accurate to describe Jacob as a first-stage believer after Luz 1, if you will.

Because here we are now at Luz 2, and it is obvious that his family had been wholly given over to idol worship, probably with Jacob’s consent by silence. But now he lays down the law and demands that they put away the idols, and be clean and change their clothing.

Think about this: What does a person do when he “gets saved?” Doesn’t he or she renounce false gods, and have their sins washed away in water baptism, and they put on the new garments of Christ’s righteousness? Well, it is all right there in type way back in the book of Genesis! Jacob continues...

**3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.**

**4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.**

Some of you may recall that Ron Oja did a wonderful study on the idols and the oak tree at our Atlanta fellowship some years ago. We still have that study

available on CD. It is called *The End of Witchcraft*. (See page 4.) It concerns both the idols in the church, and the idols which may be in our own hearts.

Before we leave verse 4, some of you may be thinking “what’s wrong with earrings?” Well, in general, nothing. Just understand that from the earliest times, and from the Bible itself, a man wearing an earring meant that he was a slave. Exodus 21:6 describes a man who has a hole put in his ear and of course the ring keeps it from growing back together and it signified the man was a perpetual slave. So any of you men who want to wear earrings, go ahead. I prefer to be free in the liberty of Jesus Christ.

As for women wearing earrings as adornment, there is generally nothing wrong with that, unless—and this must have been the case with Jacob’s household—that some ancient cultures honored their gods by the earrings they wore, with the engravings on the earrings representing the divers idols.

**Genesis 35:5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.**

Did you ever wonder why the terror of God was upon the cities so that they did not come after Jacob and Sons, after Simeon and Levi had slaughtered all the Shechemites? Well, remember as I read from Jasher in the lecture called *Israelite Terrorists in Ancient Egypt*?

We saw there how Judah and his brothers were almost supernaturally skilled in the arts of warfare and how all Egypt was terrified of them. Same thing here. It also is covered in the book of Jasher, but it is too long a detour for this study.

**6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.**

**7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.**

**8 But Deborah Rebekah’s nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.**

**9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.**

**10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.**

**11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a**

**company of nations shall be of thee, and kings shall come out of thy loins;**

**12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.**

**13 And God went up from him in the place where he talked with him.**

We can see that God is essentially reiterating here what he had already promised him at Luz, scene 1. Except that there are a few new details added here. And those phrases which I emphasized in the passage above will figure prominently in the history of God’s people, as we shall begin to see before we conclude this portion of the story of Joseph. I am speaking of God’s promise that Jacob’s descendants would become “a nation and a company of nations,” and that “kings would issue from his loins.”

**14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.**

Now in the intervening 21 years since Luz, scene 1, either the Canaanite neighbors had removed or somehow the monument stone might have been defiled or defaced, and so Jacob now either replaces it with a new one, which I seriously doubt, because of the intense dream and communication with God that was associated with it; or more likely; he stood the original stone up again and cleaned it up, and then poured wine and oil upon it again.

**15 And Jacob called the name of the place where God spake with him, Bethel.**

Thus Jacob confirms the name he had given the place 21 years ago. (To be continued.)

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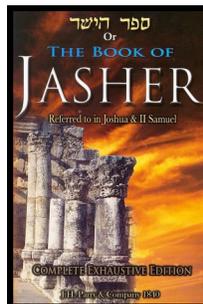
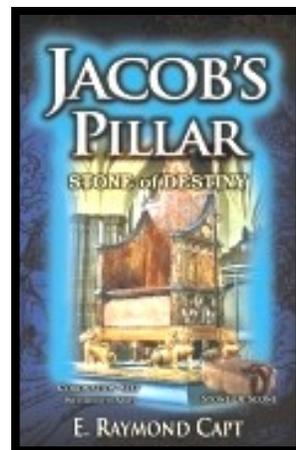
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