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How to apply the sixth and seventh books of moses

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If you are unable to provide your Qantas Frequent Flyer membership number at the time of the transaction, you will be unable to earn Qantas Points. A member will not be able to earn Qantas Points on the following products: magazines, eBooks (including eBook subscriptions), audiobook subscriptions, gift cards and postage. Points will be allocated within 7 days of the shipment date. The innocent life of the shepherds, and their frequent abode in sacred groves, very naturally brought such intuition to the very highest point of perfection, and this was especially the case, when their minds were occupied with God and godly things. And this is particularly shown in the history of the shepherd-life of the pious Israelites, not only by the ancient fathers, but subsequently, in the time of the kings and judges. Isaac and Jacob had visions similar to those of Abraham. We notice especially the vision of Jacob while journeying into Mesopotamia, in which he saw a ladder reaching from earth to heaven. It is written (Gen. 28:10 ff.): "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord, etc. The land whereon thou liest, to thee will I give it, and to thy seed, etc. And in thee and in thy seed shall all the families of the earth be blessed. And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. This is none other but the house of God, and this is the gate of heaven." How truly was Jacob's dream fulfilled! The promised land became the possession of the Jews; through his seed, namely, through Christ the Savior, who is the heavenly ladder upon which the angels of God ascended and descended, all the nations of the earth have been or will be blessed. We find another remarkable instance of the magnetic influence in changing the nature and complexion of living objects, in the history of Jacob. It is as follows: Jacob agreed with Laban that he would still guard his sheep, provided that Laban would give him as a reward for his service, all spotted lambs and goats that should in the future be added to his flocks. Laban consented to this proposal, and Jacob became immensely rich. It is worth the trouble to insert the passage relating to this transaction, as an application of the mysterious doctrine of magnetism. When Jacob would no longer watch over the sheep and desired to go away with his wives and children, Laban said unto him, Genesis 30:27-43: "I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake. And he said Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude: and the Lord hath blessed thee since my coming: and now, when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything: if thou wilt do this thing for me, I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he-goats that were ring-streaked and speckled, and all the she-goats that were speckled and spotted and every one that had some white in it, and all the brown among the sheep, and gave them into the hands of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. And Jacob took him rods of green poplar, and of the lispard, and chestnut-tree: and peeled white streaks in them, and made the white appear in the rods. And he set the rods which he had peeled before the flocks in the gutters in the watering-troughs: so that the flocks came to drink, that they might conceive when they came to drink. And the rods which he had peeled were the rods, and the spotted and ring-streaked, and spotted, and Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in; so the feeble were Laban's and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses." This proves clearly that the sheep and the goats could be made to bring forth their young changed in color and appearance corresponding with the pilld rods which were placed before them by Jacob as they drank from the water. In these days, the theory that the features of the offspring of a human mother can be affected by an object upon which the mother gazes, is pronounced absurd; and yet this theory, in the very nature of things, is as fully established as the fact that the mental qualities of many children differ totally from those of their parents. The fact that the sheep and the goats, upon seeing the objects which Jacob so skillfully placed before them, brought forth their young differing in appearance from themselves, has a very deep significance. Either Jacob knew what the result of this stratagem would be from experience, or it was revealed to him in a dream, for we read, Genesis 31:10: "And it came to pass at the time the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled." With the water which they drank, and in which at the same time they saw their own reflection, they transmitted the image of the speckled rods to their young. We have not the space here to enter into a more extended argument to prove the truth of this phenomenon, but the fact that the female progenitor, both the human and animal, is capable at the period of gestation to transmit to her offspring the image and likeness of surrounding objects, has a surer foundation than is commonly believed possible. The greatness of Materialism, who represent the spiritual scriptures and of life as an empty earthly matter, so as to make it appear as if nothing is hidden in the elementary that they cannot comprehend by their intellect, will never be converted, unless a higher light in the temple, which will exist beyond the life of this world, will never need conversion. Moses himself, the great man of God, had many remarkable visions. These visions consisted in part of dreams and partly in ecstasies, and for this reason was he educated in all the mysteries of the Egyptians and in all their magical arts, in which he excelled all others. On account of his extraordinary piety and wisdom he has made the savior of his people from the thralldom of Pharaoh. His visions were of a diversified character. His ability to lead and govern the people was the direct result of a deep intuition. If we regard this ability as mere inward sight, then we must admit that it was a purely magical gift; if as the result of direct command of the voice of God (for according to the scriptures God often spoke personally with Moses), we find in it a confirmation of the truth, that a pious mind, open to divine influences, can also perform divine acts. The first important vision of Moses occurred at Mount Horeb, while he was yet engaged in watching over the flocks of Jethro, his father-in-law (Exod. 3:2). "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a burning bush: and Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the burning bush, and said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moses, the prophetic seer, acquainted with the weakness of his brethren, full of religious zeal, and gifted with a glowing phantasia, came to the lodge of his father-in-law in Midian, where he had time and opportunity, as a shepherd, to store his mind with religious contemplations, so that in a state of ecstatic second-sight, he could review the ways and means by which he might become the leader and shepherd of his people. The centrum of his vision was open to the higher forces of God, who appeared unto him as a light in the great signification. With his rod he struck the rock in Rephidim, and the water gushed forth to quench the thirst of the murmuring people (Exod. 17:5). "And the Lord said unto Moses, go before the elders of Israel: and thy rod, wherewith thou smotest the river take in thy hand and go; and thou shalt smite the rock, and there shall water come out of it, that the people may drink." And when Amalek came and fought against Israel, Moses said unto Joshua (Exod. 17:9-11): "Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." The gift of prophecy seems also to have been given to the pious elders of Israel through their intercourse with Moses, for it is written (Num. 11:23-29): "And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not. 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