

The Laver of Brass

¹¹When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹²For **now we see through a glass, darkly**; but **then face to face**: now I know in part; but then shall I know even as also I am known. ¹³And now abideth faith, hope, charity, these three; but the greatest of these *is* charity. – 1 Cor. 13:11-13

In plain terms, the Laver was a large wash bowl that sat on top of a pedestal. It was the second vessel found in the Court and the first of two where there's no mention made of its size or the amount of materials used in its construction. (The Candlestick is the other.) It was located between the Tabernacle and the Altar of Burnt Offering and only the priests were allowed its use because only they had access to the Holy Place – the Levites did not (Ex. 40:7).



Its design is unknown, and so it can only be deduced that its work often went unseen. No worship or sacrifices were associated with its use; but without it, the priests would perish as they were commanded to stop and wash their hands and feet at it every time they passed by, lest they die.¹ What is known is that it was made from women's *lookingglasses*, which were highly polished brazen tablets that they used as mirrors. Peculiar attention, however, is given to its *foot*, which is the pedestal upon which the Laver rested. Scripture seems to suggest that it too held water, and this would seem convenient in that a priest could wash his hands from the Laver and his feet from its foot, but this is mere speculation (see figures).

But the Laver was also used for other purposes. Beyond the washing of the hands and feet, it was also used to ordain the priestly males into service and to wash the innards of certain sacrifices before they were offered.² And because of its cleansing nature, it's thought that pitchers, basins, or washbowls were used to draw out its waters instead of dirty hands and feet being placed inside, as doing so would only contaminate the rest. But this too, is speculation.

¹ Ex. 30:19-21; 40:31-32

² Ex. 29:1-9, 40:11-16 Lev. 8-9

Spiritual Application

But from so little can come so much. The Laver was a brazen washbowl that sat atop a pedestal thus denoting its Heavenly origin. Before he died, Jesus told his disciples that he'd send a Comforter, and the Comforter that was sent from above was the Holy Spirit as symbolized by the water.³ But this washing wasn't for the *payment* of sin, but for daily cleansing. Payment for sin took place at the Altar of Burnt Offering.⁴ It represented what Jesus did for us *while we were yet sinners* (Rom. 5:8). But with the Laver, judgment against sin (chastisement, really) is made *for those who are already priests*; i.e. those who are already saved. Or, the "washing" that took place at the Altar of Burnt Offering was the washing away of sin by blood and its remembrance by water (Ps. 103:12), while the washing that took place at the Laver was for on-going *sanctification*.

Its pedestal rested on the ground thus revealing that although the Holy Spirit is from above, it's tied to an earthly cleansing ("one foot always on the ground," so to speak) – specifically, that of the priests because they were the ones who washed from its waters. And brass being representative of judgment against sin, then the Laver symbolizes the work of the Holy Spirit in judging sin in the life of the believer-priest as he walks the earth, as only the Holy Spirit can do.⁵

The Laver was made without wood thus revealing that there's no humanity, no flesh and blood person, associated with its work. So while it's there for man, it isn't representative of a man. There's no size or dimensions given thus suggesting that it's without measure (Jn. 3:34). There's no mention of rings or staves used in its transport because the Holy Spirit moves as he wills.⁶ And similarly, there's no mention of any tools – no pitchers, basins, or wash pans that one might expect to find when working with water. Why? Because the work of the Spirit is independent of man although he often uses man to accomplish his will.⁷ This, again, is all indicative of the work of the Holy Spirit. And being made of the *women's* lookingglasses, it reveals the gentle nature in which God's Spirit would minister to his priests (Heb. 12:5-11).

As the priests passed by it on their way to the Holy Place and back to the Altar of Burnt Offering, they were commanded to stop and wash their hands and feet. This reveals that our hands should be working and our feet moving. It also means that the ministry is oftentimes "dirty work." Just look at what Moses had to endure. And what of the priests and their work? Blood was everywhere! Scripture speaks of this responsibility.

Gal. 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. ²Bear ye one another's burdens, and so fulfil the law of Christ.

³ Lu. 24:49; Jn. 16:7-14

⁴ Lev. 17:11; Heb. 9:22; 10:18

⁵ Rom. 3:20; Heb. 4:12

⁶ Jn. 3:8; 1 Cor. 12:11; 2 Pet. 1:20-21

⁷ Eph. 1:11; 2 Pet. 1:21

Gal. 6:9-10 And let us not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Jam. 3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

Reproving a fellow brother for an overt sin isn't a joyous task (1 Cor. 5:11-13), nor is having to reprove Christians who are threatening other Christians with legal action (1 Cor. 6:1-8). Problems are often complex and solutions difficult, and the stress of trying to minister in these situations can be taxing. There's also the added burden of ensuring that it's God's Word that's being ministered and not our own, as those who do will be held far more accountable. But at the same time, it has its reward, as faithfulness always does.⁸

As a priest looked into the Laver, which he was sure to do, he'd be able to see his own reflection. This was to be done with the idea that your actions were being judged (brass) by the Holy Spirit (water) as you stood in the Light on God's Word (sun). James 1:23-25 says,

²³For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵**But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.**

But few dare to look, it seems. And of those who do, most quickly forget what they see – as later testified by their actions, or lack thereof. We need to see ourselves as God sees us and not as we or others see us (2 Cor. 10:12-13). Lookingglasses can only reflect; they can't alter. Only God through his Spirit can bring about the changes we need.

And finally, travel at the Laver was in two directions: going into the Holy Place and returning back to the Altar of Burnt Offering. This reveals that the believer-priests of today are daily required to spend time both in God's presence and tending to the needs of others. Entering God's presence can be through prayer, worship, fellowship, meditation on his Word, etc. The Altar was the place where the priests helped others in offering up their sacrifices, and so the believer-priests of today should make themselves available to serve others as the opportunity presents itself.⁹ Moses went to the top of the mount and communed with God and then returned and presented his Word to the people (Ex. 19). We're to do the same.

Suffice it to say that the basic lesson of the Laver is that of the cleansing of sin in the earthly life of the believer-priest by the Holy Spirit. But there are three major lessons associated with its use: the washing of regeneration, water baptism, and the daily washing of the Word.

(1) The washing of regeneration. When Jesus was pierced in his side, out of the wound flowed both blood *and* water (Jn. 19:34). The flowing blood was symbolic of his death while the

⁸ Mk. 10:28-30; Gal. 6:9 etc.

⁹ Gal. 6:10; 1 Tim. 6:17-19; Heb. 12:1, 13:16

flowing water symbolic of his life (Jn. 7:38). So Jesus just didn't die to pay for our sins on the cross, he also filled us with his resurrection life!¹⁰ Or, it could be said that his blood washed away our sins (Rev. 1:5), and then his Spirit filled us and washed away its remembrance.¹¹

Rom. 5:8 But God commendeth his love toward us, in that, **while we were yet sinners**, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom. 6:3 Know ye not, that so many of us as were **baptized** into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. ⁵For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

But the water that flowed from his body is only symbolic of the work of the Holy Spirit and not a reference to water baptism. This is a *spiritual* cleansing and not an outward washing; it's what Titus refers to as the "washing of regeneration," which denotes the *complete* work of Christ *on the cross* in securing our salvation by both blood and water.

Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. ⁴But after that the kindness and love of God our Saviour toward man appeared, ⁵Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; ⁶Which he **shed** on us abundantly through Jesus Christ our Saviour;

Again, salvation isn't just about Jesus paying for our sins, it's also about him placing his life in us through his Spirit (as represented by water; Jn. 3:1-10). Titus defines the latter as the "washing of regeneration" and "the renewing of the Holy Ghost." But the cleansing agent here is that of the Holy Ghost, and not water, although the Spirit is symbolized by the water in "washing." Our sins are paid and then we're filled, regenerated, or renewed, *by the Holy Spirit*. This is defining what it means to be spiritually reborn, or "born again." It's when the Spirit is able to come and live inside us. Before, we were empty shells with a withering body and a Hellish soul. But now, we've been made alive unto Christ – and this is how: by the blood *and* water that poured out from Jesus *as he hung on the cross*.^{12,13} Paul rejoices in this when he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

¹⁰ The two staves used to transport the Altar also represent the balanced nature in which the gospel must be presented (1 Cor. 15:3-4). It's not just his death, but his life! Also see 1 Cor. 6:9-11.

¹¹ Ps. 103:12; Jer. 31:34; Heb. 8:12; 10:17

¹² Titus agrees. It implies that it was accomplished on the cross because it's where Jesus "shed" his blood. Furthermore, salvation is secured "Not by works of righteousness which we have done, but according to his mercy he saved us." And since water baptism is a "work of righteousness," because it began under the Mosaic Law, and because it's something *that we do to one another*, then the washing occurring here isn't one of water baptism, but of spiritual rebirth. (How can an outward act bring about a spiritual transformation?)

¹³ Rom. 6:8-12; 1 Cor. 15:16-24 etc.

But understandably, the confusion for many begins when the outward act of water baptism is likened unto the death, burial, and resurrection of Jesus Christ. People read “baptism” in Scripture and then assume that it always means *water baptism*. When in context, it’s actually referring to the *washing of regeneration* where the water is only symbolic of the Holy Spirit. Furthermore, Scripture makes it clear that man will never be justified by works of the law, of which water baptism is one, and so it isn’t part of the gospel message, it’s only representative of the gospel message.¹⁴ Selah.

(2) Water baptism. The *first* recorded use of the Laver was that of water baptism.¹⁵ The term isn’t there, but its practice is evident. It began when God commanded Moses to take Aaron and his four sons down to the Tabernacle and wash them with water. But the Laver was the only place where water was found, and so it was here that Aaron was washed, or perhaps water was brought from the Laver and poured over him as he stood near the Gate. But in either case, God tells us why he was washed: “that he [Aaron] may minister unto me in the priest’s office” (Ex. 40:13). His sons were then washed and the same said of them, adding that it’s to be done “throughout their generations” (Ex. 40:13-16).¹⁶ This means that the outward act of water baptism **isn’t** for *salvation*, but *ordination*. It marked the time whereby Aaron and his four sons were set apart for the work of the ministry. Figuratively, or symbolically, Aaron and his four sons were *already* saved in that they were already part of the priestly tribe of Levi, and of the children of Israel in general. And so their baptism wasn’t for salvation, but ordination. And in the generations that followed, the tradition continued, as best exemplified in Jesus.¹⁷ And so water baptism doctrinally has nothing to do with sin or salvation. It’s for ordination into the ministry for those *qualified* individuals who are *already* part of the family of God. But not to be overlooked, note that water baptism actually began under the Mosaic Law – a point of which few are aware. This being true, then many are also unaware of its true purpose. *Symbolically*, or as it pertains to our spiritual salvation, water baptism is used to *represent* the death, burial, and resurrection of Jesus Christ, and it is fair to say that it’s an *outward* sign of an *inward* commitment. It’s in this sense that we’ve been “baptized into Christ,” spiritually, as elaborated in the first point.¹⁸ But **doctrinally, water baptism was a priestly male’s ordination into the ministry** – and it’s in failing to discern this difference where many have erred, greatly.

But although born into the tribe of Levi, not every male was qualified to serve as a priest, nor were any women, ever.¹⁹ Thus we have a difference between what it means to be *born* into the tribe of Levi and what it means to be *qualified* to stand before God’s people and minister his Word. *Spiritually*, we’re all priests unto the Lord in that we’ve all been “born again” into the priestly tribe of Levi.²⁰ This means that we all have equal access to the Father and that there’s

¹⁴ Gal. 2:16; Tit. 3:5 etc.

¹⁵ Ex. 29:1-9; 40:11-16; Lev. 8:1-9

¹⁶ This is true both of its practical and spiritual or symbolic application.

¹⁷ This explains why Jesus was water baptized; he was publicly declaring that he was about to start his public ministry (Mt. 3:13-17; Mk. 1:9-11; Lu. 3:21-23).

¹⁸ Rom. 6:3-5; Gal. 3:27

¹⁹ Num. 4; Lev. 21: thus, when meeting as a church body, unqualified men and no women are qualified to serve as evangelists, pastors, teachers, prophets, apostles, or deacons (1 Tim. 2:8-3:2 etc.).

²⁰ 1 Pet. 2:9-10; Rev. 1:5-6; 6:10

no difference between male and female (Gal. 3:26-29).²¹ But in our gender specific roles as male and female, we're not all are qualified to serve as "teaching priests," even though we've been born again into the family of God. Today, these are the evangelists, pastors, teachers, apostles, prophets, and deacons. And just as there were qualifications for the Old Testament priests, there's also qualifications for the New Testament teaching priests, and not all are qualified.²² Were it not true, they wouldn't exist. So how we stand spiritually as a priest before God is different than how we mortally stand before him.²³ Remember, water baptism is for ordination, not salvation, although it's used to symbolize salvation.

(3) Daily sanctification; the washing of the Word. Sanctification is a process that occurs over time. It's begins at salvation, but isn't complete until our minds have been completely renewed and we've received our glorified bodies. In between, there's still (likely) an imperfect life that will be lived.

1 Jn. 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
⁹If we confess our sins, he is faithful and just to forgive us *our* sins, and to **cleanse** us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar, and his word is not in us.

When a priest stopped and washed at the Laver, he had the opportunity to see his reflection. The Laver was made of brass and was filled with water. So when he looked into it, both the brass and the water reflected his image. Thus we have two witnesses: the law (brass) and the Holy Spirit (water) – and they will never disagree. But being made of brazen lookingglasses, the Laver, the law, could only reflect what it had seen (Rom. 3:20); but it had no power to bring about any change. But the Holy Spirit, the water, does. But for it to work, it must be appropriated. The priest must make a decision to utilize its cleansing power!

The priest's hands and feet would naturally become dirty as it's impossible to escape "the pollutions of the world" (2 Pet. 2:20). They were walking on the desert floor and handling bloody sacrifices, and so they frequently needed to wash. We're to do the same. As we reflect on God's Word, as we look into the "perfect law of liberty;" and if the blemish of sin is discovered, we're to wash ourselves with the Word through repentance.²⁴ Man can do nothing to earn his salvation. Man isn't the cleansing agent of his own sin, the Holy Spirit is. But he must appropriate this cleansing by choosing to allow the Holy Spirit to work in his life.

But as frequently as a priest had to wash, he never stopped being a priest. He didn't lose his position, he didn't have to return to the Altar, he didn't have to get "re-baptized," nor was he stripped of his garments²⁵ – all he had to do was wash those parts that became dirty. Likewise,

²¹ As explained in the first point, the "baptism" of Gal. 3:27 isn't water baptism, but spiritual salvation through identification with Jesus' death, burial, and resurrection.

²² Eph. 4:11-5; 1 Tim. 2:8-3:13; Tit. 1:5-9

²³ Outside the church, we're all *ministers of the gospel* as the opportunity presents itself, but we're not all *ministers of his Word*, which occurs when gathered together as a church body.

²⁴ C.p. Php. 4:8; Ja. 1:25

²⁵ Ex. 28; 39:1-31

when sin is found in our lives, we don't lose our position as priests, we don't have to repent unto salvation, we don't have to get re-baptized, nor are we stripped of our spiritual garments; all we need to do is wash those areas that became dirty. But in doing, we remain priests throughout the entire process!²⁶

1 Cor. 11:28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. ²⁹For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. ³⁰For this cause many *are* weak and sickly among you, and many sleep. ³¹For if we would judge ourselves, we should not be judged. ³²**But when we are judged, we are chastened** of the Lord, that we should **not** be condemned with the world.

But not only were the priests commanded to wash their hands and feet at the Laver, they were commanded to wash them – *lest they die*. This would seem excessive given such a minor offense, but it must be remembered that eternal truths are being established and so a higher degree of responsibility is required (Ja. 3:1). On several occasions, God warned Moses to make sure that he made everything at the Tabernacle according to the pattern he'd been shown (Ex. 25:40 e.g.). But as these verses indicate, we're to examine ourselves, but not judge ourselves. If we did, we'd never find anything wrong, or anything that would require any drastic action, anyway (31). But as it is with all sin, there are consequences. Adam repented, but he introduced sin and death into the world. Moses struck the rock twice when he should've only spoken to it. And because he did, he was forbidden to enter the Promised Land (Num. 20). Epaphroditus took on too much ministerial responsibility and the stress of it nearly cost him his life because he ignored God's commandments about rest (Php. 2:25-30). And what of Nadab, Abihu, and Lot's wife? Christians today eat poorly, overmedicate, don't exercise, place their own opinion above that of God's Word, and spend most of their time pursuing secular interests. And when they become sick and/or die, they wonder why God is "punishing" them. But in many of these cases, God is allowing these things to occur as a form of chastisement, but not judgment or condemnation, which is reserved for the world.²⁷ So when commanded to wash lest they die, this doesn't mean they're going to lose their salvation, it only means that they can commit a sin which leads to the end of their earthly life or they can refuse the warnings from the Holy Spirit that leads to the same end. Why? First, because all sin is paid for at the Altar of the cross and not the Laver. And second, and as indicated, even though God's people sin, they (spiritually) remain priests!

Concluding, although there's a distinct lack of detail concerning the Laver, it's obvious that it plays an essential and key role in the daily walk of the believer-priest. Our sanctification began with salvation, but it's a process that continues until we've reached the Heavenlies. Until then,

²⁶ This same lesson is taught using the marital relationship as an example between a husband and his wife and Christ and the church. Spouses that sin against one another are still spouses and we're still members of the Body of Christ even though we sin against him (Eph. 5:25-27). Similarly, a son that sins against his father is still his father's son. But in sinning, he's subject to discipline, but not judgment – as this is reserved for those who are sinners by nature (2 Cor. 5:17-19; Heb. 12:5-11). Christians are no longer sinners *by nature*, although they do commit *acts* of sin.

²⁷ See Heb. 12:5-11

Christians do sin, however, but it's the responsibility of the Holy Spirit to reveal this; it's then our responsibility to "wash" through repentance. But as we learned, there are three major lessons associated with the Laver: the washing of regeneration, water baptism, and the daily washing of the Word.

The **washing of regeneration** is a spiritual cleansing that takes place at the Altar of the cross, but is symbolized at the Laver. On the cross, Jesus paid for ALL of man's sins whether he repents or not (Rom. 5:8). But for those who do, his Spirit is then placed inside of us, and so salvation is by blood and water; his blood symbolizing his death and the water symbolic of his Spirit that he then places inside of us. This entire process is called *salvation*, "the washing of regeneration," being "born again," or other similar terms. And since it's separate from water baptism which occurs at a different location for a different purpose, then water baptism isn't necessary for salvation, although the ritual of water baptism is used to symbolically represent what's *already* occurred at the Altar of the cross, which was his death, burial, and resurrection.

Water baptism took place at the Laver. It has nothing to do with salvation – that took place at the Altar because payment for sin can only be by blood, and there is no blood at the Laver.²⁸ Water baptism, as it was discovered, was for ordination into the ministry for those who were *already* part of the family of God; i.e. they were already saved. Spiritually, we're all priests unto the Lord and the context of the verses that speak of it make this absolutely clear. But in our mortal bodies as male and female, we're not all "teaching priests" because there are qualifications that must be met – even though we've all been spiritually reborn into the priestly tribe of Levi. So as it is with most if not all of God's truths, there's both a spiritual and a practical application.

The **daily washing of the Word** also takes place at the Laver. This was to be performed by the priests every time they passed by it, lest they die. But there's no blood at the Laver to pay for sin and the reason for this is because their sin had already been paid for at the Altar of Burnt Offering. This is teaching that ALL of our sins were paid for at salvation, which means that a Christian can't lose their salvation because their sin-debt has already been paid. So even though a priest may have sinned, his salvation was never in jeopardy. Symbolic of what occurred at the cross, they were never instructed to get "re-baptized," they never stopped serving as priests, and they weren't stripped of their priestly garments.²⁹ Thus, Scripture makes it clear that we're declared priests based on the blood and water poured out at the cross and not the ritual of water baptism. As Rev. 1:5-6 says,

And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed** us from our sins in his own blood, ⁶**And hath made us kings and priests unto God** and his Father; to him *be* glory and dominion for ever and ever. Amen.

²⁸ Lev. 17:11; Heb. 9:22 etc.

²⁹ A priest can lose his earthly qualification to stand before God and minister the Word, but not his spiritual salvation. Qualifications are for those who are and remain qualified. Selah.

Blood and water did flow from Jesus as he hung on the cross; he paid for our sins and then he placed his Spirit in us. Or, his blood was for justification and water for regeneration. But this “washing” and “baptism” was one of the Spirit and not water, although water is used symbolically to represent the Spirit. Water baptism, then, is only illustrative of what has *already* occurred; it’s an outward washing of water, but the “baptism” that occurs at the cross is a baptism of blood and water that flowed from within Jesus’ body into ours when we repented. Thus we have water from two different sources to serve two different purposes.

In addition, water baptism began under the law as a work of the law, and since we’ll never be justified by the works of the law, then water baptism isn’t necessary for salvation.³⁰ Water baptism was for ordination, not salvation – and it’s heresy to teach that it is.³¹ It’s a false gospel premised on the idea that salvation is earned through “work” of water baptism (a.k.a. *baptismal regeneration*). But if this weren’t enough, Paul essentially taught that water baptism “wasn't that big of a deal” (1 Cor. 1:10-18) and that confusion over what it represented was a mark of immaturity (Heb. 5:12-6:3). Selah.

³⁰ Cp. Ex. 29:1-9, 40:11-16 Lev. 8-9 and Gal. 2:16, 3:1-29; Tit. 3:3-6 etc.

³¹ If true, you must also teach that Jesus was in need of salvation, which only further deepens the heresy.

The Laver

Original Instructions	Completed Design
<p>Exodus 30:17-18 ¹⁷And the LORD spake unto Moses, saying, ¹⁸Thou shalt also make a laver <i>of</i> brass, and his foot <i>also of</i> brass,</p> <p>to wash <i>withal</i>:</p> <p>and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.</p>	<p>Exodus 38:8 ⁸And he made the laver <i>of</i> brass, and the foot of it <i>of</i> brass, of the lookingglasses of <i>the women assembling</i>, which assembled <i>at</i> the door of the tabernacle of the congregation.</p> <p>Exodus 40:7 (30) ⁷And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.</p>

Exodus 30:19-21

¹⁹For Aaron and his sons shall wash their hands and their feet thereat:

²⁰When they go into the tabernacle of the congregation, they shall wash with water, **that they die not;**
or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

²¹So they shall wash their hands and their feet, that they die not: and it shall be a statute **for ever** to
them, *even* to him **and to his seed throughout their generations.**