

Genesis

Moses

Discussion 12

Genesis Chapter 33- Jacob Returns

Genesis Chapter 34- Jacob's Daughter

Genesis Chapter 35- Jacob Worships

Name: “Genesis” is a Greek word meaning “beginning.” The book tells of the beginning of everything except God who is without beginning or end.

Author: Moses

Date: 1500 BC Moses lived about as far on the other side of Christ as Columbus, who discovered America, lived on this side of Christ.

Outline:

- A. History of the human race (Gen. 1-11)
 - a. Creation
 - b. Fall
 - c. Flood
 - d. Tower of Babel (Nations)
- B. History of the chosen race, the Jews (Gen. 12-50)
 - a. Abraham
 - b. Isaac
 - c. Jacob
 - d. Joseph

	Human Race	Abraham to the Chosen Race
Genesis	Chapter 1 to Chapter 11 (2000 years?)	315 years

HISTORY OF THE CHOSEN RACE—GENESIS 12-50

The Plan of Redemption

As the events of the Old Testament start to unfold there is the continuous development of God's plan to bring into the world the Redeemer, through the chosen race, Israel, in the chosen land, Palestine. Notice how the lives of Abraham, Isaac, and Jacob are all connected with this plan of redemption.

The Purpose of Having One Chosen Race was:

- To keep alive the worship of the one true God.
- to illustrate to other nations, the blessedness of serving the true God.
- To receive and preserve God's Word, the Bible.
- To give Birth to the Messiah, Jesus Christ.

The Father of the Chosen Race—Abraham

Date: Abraham lived about 2000 B.C.

Adam	Abraham	Christ	Today
4000 B.C.	2000 B.C.		2000 A.D.

Opening Prayer:

Heavenly Father, thank You for the truth of Your Word and Your never-failing promises both to Israel and the Church. Thank You for this peep into Jacob's dream in which he saw a stairway to heaven and for the blessed promise You gave him that all peoples of the earth would be blessed by his descendants and that You would not leave him or forsake him. May I be faithful in my service to You, my wonderful faithful God and Father, knowing that You will never leave me or forsake me. In Jesus' name I pray, AMEN.

“And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.”

(Genesis 28:15)

Discussion Question:

15. Why was Jacob afraid to meet Esau? (32:1-11) ___ Because he thought that he still was angry at him and wanted to kill him. This was not the case at this point. _____

16. What various things did Jacob do when he heard that Esau was coming? ___ He prepared an offering, then he sent his people and family out in groups in order from least amount of loss, to the most important. _____

17. At Peniel that night, that turning point in Jacob's life took place. He received from God the blessing he had earlier sought to obtain in evil ways. God was wrestling with Jacob to get what quality out of him? ___ God was

wrestling with Jacob over a blessing. God gave Jacob the blessing and changed his name from Jacob to Israel just God promised.

The quality that God was trying to get out of Jacob was either a form of repentance or also giving up the materialism that he held on to. The other quality that he was trying to get out of Jacob was for him to give up the sneaky and deceiving lifestyle that he had been living.

He had deceived many including his brother Esau. _____

Jacob now is a new man with a new name, ___Israel_____, which means “a prince of God.”

18. Can anyone have the power with God until he has surrendered to Him?

_____No, one must submit and accept God as The Heavenly Creator, and Father Almighty before they are blessed with anything from God. _____

19. How did Esau meet and greet Jacob? (33) ___He met with Jacob, and asked “What is the meaning of all of this?” I already have plenty, I do not need your offering, keep what you have for yourself. Jacob Insisted. Then he said to his brother “Let us be on our way, I’ll accompany you.” They travelled together. _____

20. What preparations were made for Jacob’s return to Bethel? ___God sent Jacob ahead of the family and told them to “Go up ahead to Bethel and build an altar to God, who appeared to you when you were fleeing from your brother Esau.”

Jacob said to his household, to get rid of the foreign Gods that they had with them, to purify themselves, and to change their clothes. then they would all go to Bethel where the God had appeared to him. They buried their idols under the oak tree. _____

21. What three sorrows came to Jacob after coming to Bethel? (35) ___Rachel dies while giving birth, his father Isaac dies, and Reuben slept with his father’s concubine in inappropriate relations. _____

22. What are the names of Jacob’s twelve sons? (35:23-26)

R___Reuben_____

I ___Issachar_____

N ___Naphtali_____

G ___Gad_____

S ___Simeon_____

B ___Benjamin_____

A ___Asher_____

L ___Levi_____

D ___Dan_____

J ___Joseph_____

J ___Judah_____

Z ___Zebulun_____

Closing Prayer:

We pray for- Uncle Al and Aunt Candy for their trip to Florida, April for her recovery, Dawn for her recovery, Danny and his family as they mourn their loss, Aunt Ann for her battle with Dementia.

We pray for those who are suffering from addiction, alcoholism, drug abuse, mental illness, physical illness, sorrow, trouble, and any other ailment. Those who are imprisoned, persecuted for any reason that is unjust or unright.

We pray for the leaders of all countries and nations, that they may lead, have guidance, and be led to wise decisions and right actions for the welfare and peace of the world.

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Heavenly Father, thank You for the Scriptures, both Old and New, which are profitable for our learning - for doctrine, for reproof, for correction, for instruction in righteousness, and for our spiritual growth and maturity. Thank You for instructing us in our spiritual walk of faith through the lives of those that have gone before, like Jacob, whose pride, resourcefulness, and ingenuity had to be broken before You could use Him to forward Your plans and purposes. Search me, O God, and know my heart, I pray. Try me and see if there is any wicked way that needs to be refined, honed, corrected, or established. May I live from this day forward for Your eternal praise and glory. This I ask in Jesus' name, AMEN.

“And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.”
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Discussion Notes:

CHAPTER 33 JACOB RETURNS

¹⁸ After Jacob came from Paddan Aram,^[a] he arrived safely at the city of Shechem in Canaan and camped within sight of the city. ¹⁹ For a hundred pieces of silver,^[b] he bought from the sons of Hamor, the father of Shechem, the plot of ground where he pitched his tent. (Genesis 33:18-19)

EVENTS:

1. *Jacob meets with Esau, and they are reconciled.*
2. *Jacob settles in Canaan near the town of Shechem.*
3. *Jacob builds an altar to the Lord.*

THE CONTEXT- WHAT DOES THIS PASSAGE TEACH US?

Verses 1-2. As Jacob made his final preparations for his meeting with Esau, he divided his family into three groups. He arranged the groups in order of their dispensability to him. Zilpah and Bilhah with their children would go first, then Leah in the middle, and Rachel in the rear. The meaning behind the arrangement has not been missed by the members of the family. Polygamy will always produce dysfunctional, contorted, and ugly effects upon family relationships. By his actions, Jacob was planting seeds that would bear sour fruit years later.

Verse 3-16. The meeting between Esau and Jacob turned out to be a very prosperous one. The God who commands the armies of heaven also works in the hearts of men! Esau's disposition towards Jacob had changed dramatically. Twenty years earlier, he had been muttering dark threats and contemplating his brother's murder. This change of heart could only be attributed to the work of God. If the hearts of kings are in the hands of God, who turns them "whithersoever He will" (Proverbs 21:1), then He can soften the heart of a murderous brother if He so desires. While Jacob's efforts to restore the relationship were not without some value, it was God who did the brunt of the work in Esau's heart. God made all the difference in the reunion. If Jacob was to live in peace and safely in the land, it was important that he be on good terms with Esau. This is not to say that Esau come into a right relationship with the God of the covenant. Esau's change of heart towards his brother does not

necessarily imply a change of heart towards God. This disfunction is important to remember in our own relationships with unbelieving friends and relatives.

Jacob's behavior was both humble and conciliatory. Upon meeting he bowed to his brother seven times and addressed him as "my lord." This type of respect appears to be excessive in a careless, informal, and thoughtless age. But his concern to avoid appearance of superiority towards Esau is commendable and worth emulating. How many children are caught up in sibling rivalry because one is trying to prove himself better than the other? The major root of all conflict between siblings is pride. Nothing stirs up conflict between siblings more than condescending treatment and proud attitudes in the home.

Seven deadly sins, in Roman Catholic theology, the seven vices that spur other sins and further immoral behavior. First enumerated by Pope Gregory I (the Great) in the 6th century and elaborated in the 13th century by St. Thomas Aquinas, they are (1) vainglory, or pride, (2) greed, or covetousness, (3) lust, or inordinate or illicit sexual desire, (4) envy, (5) gluttony, which is usually understood to include drunkenness, (6) wrath, or anger, and (7) sloth. Each of these can be overcome with the seven heavenly virtues of (1) humility, (2) charity, (3) chastity, (4) gratitude, (5) temperance, (6) patience, and (7) diligence.

The seven deadly sins can be thought of as dispositions toward sin and separation from God. Lust, for example, could result in adultery, which is a mortal sin, or could lead to somewhat less intentional immoral thoughts that would be classified as venial sins. Deadly sins were a popular theme in the morality plays, literature, and art of the Middle Ages in Europe. Today they are still popular in movies, and other forms of entertainment.

As you read the account, don't miss Jacob's constant reference to his faith in God. Three times in his conversation with Esau, he mentioned the name of God. He openly recognized God as the source of all his blessings. Another thing that is also conspicuous is Esau's failure to refer to God at all. Consequently, there was to be little unity between the Edomites and the Israelites in the future generations, however, God did provide a land inheritance of sorts for the children of Esau because Esau was born, the son of His covenant man, Isaac. According to Deuteronomy 2:22, God gave Mount Seir to Esau by dividing the wicked Horites out of the area.

Jacob protested that Esau accept his gift of the animals. Jacob emphasized his commitment to avoid any conflict with his brother's family; then without further ado, the brothers parted ways. As far as we know this was the last time the two brothers would see each other until their father's death. Jacob felt the need to minimize future fellowship with Esau. This is a delicate balance. On the one hand, it is impossible to leave the world or separate us entirely from unbelievers who disagree with our basic commitments. But there are still warnings against synthesis in Scripture. We are to avoid fellowship with the unfruitful works of darkness. How does one "come out from among them and be separate," while still fulfilling the mandate to be salt and light in the world? What God wants is maximum, obedience to His laws, the fruits of the Spirit manifest, and an obliteration of pride and lust in all of our work. If we need to separate from certain influences in order to bring this about, so be it. If our contributions would only create more conflict, and less peace, joy, and obedience to God's law with ourselves and other, it would be better that we pull away from these associations.

Verses 17-20. Jacob settled down near the town of Shechem, about eighty miles north of Mount Seir. He bought a parcel of ground where he pitched his tent. Then he built an altar to the Lord and called it El-elohe-Israel, translated as, "God, the God of Israel." In a polytheistic land where people served multiple gods, Jacob called upon the one true and living God. This was the God with whom his family had made a covenant. Appropriately, Jacob addressed his sacrifice to the "God of Israel." In a similar way, the Smith family might also make a reference to "the God of Swansons." When we call upon God as our God, we are claiming Him for our own. We recognize His authority, and we commit ourselves to His worship.

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CHAPTER 34
JACOB'S DAUGHTER

²⁵ Three days later, while all of them were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords and attacked the unsuspecting city, killing every male. ²⁶ They put Hamor and his son Shechem to the sword and took Dinah from Shechem's house and left. (Genesis 34:25-26).

EVENTS:

- 1. Dinah visits with the women of the land.*
- 2. Shechem, the son of the local ruler, commits fornication with Dinah.*
- 3. Shechem announces his desire to marry Dinah.*
- 4. Simeon and Levi trick Shechem and the men of the city into submitting to circumcision.*
- 5. While they are still recovering from the circumcision, the sons of Jacob kill all the men in the city.*
- 6. Jacob rebukes his sons for their actions.*

THE CONTEXT—WHAT DOES THIS PASSAGE TEACH US?

Verses 1-7. Many times, those who come upon the Bible for the first time, are usually taken back by the brutal honesty? It is very easy for us to view their world the same as ours. If we were to be honest with ourselves, we would find stories like this one surprisingly relevant and informative to our own situation.

This story opens with a young woman who left her father's house to associate with the pagans in the nearby city. These circumstances raise two issues for Christian parents. In our present day, the emancipation and independence of young women from their father's home is considered normal. A family that desires to stay together until sons and daughters leave to be with their spouses is considered to be odd. But this was not the case for about 98% of world history, and there are some families and cultures that still do this today. In the past, caring fathers felt a responsibility to look out for the well-being of their daughters. They would carefully consider what social situations might be safe for their daughters. To this point, Jacob had avoided a synthesis with the Canaanites himself. The problem of synthesis would later become a major issue for Israel through the period of the Judges and the Kings.

The city of Shechem was just a small village with a population of 50-100 people. What occurred here was tragic on several levels. It is true that these people were under God's sentence of judgement, but He was postponing this judgement for at least another 400 years.

Living in this world and having access to worldly people has its drawbacks. Jacob discovered this to be the case with his daughter Dinah. What happened to Dinah is not an isolated event in human history. This sad circumstance has played out millions of times in every culture around the world. When a young Christian girl pulls away from the accountability of her home, she subjects herself to this kind of trouble. She can find it in the godless public schools and universities, or with the wrong crowd of teens at church. If she spends excessive amounts of time with unbelieving friends, she increases her risk of experiencing a life-altering tragedy. This is not to say that a young woman cannot or should not ever leave home. But the Apostle Paul does discourage excessive social interaction for women 1 Timothy 5:13. He would rather they marry and manage the home (v. 14). Also, a careful read of Titus 2:3-5 and Proverbs 31 reveals what the major focus of a wise young woman should be. She should be home-centered: taken up with managing the home. If she leaves home, it is for the purpose of business, trade, and charitable endeavors. A Christian family's interaction with the world is limited mostly to evangelization and trade. The ultimate synthesis occurs when Christian children intermarry with the world. This was the situation Jacob confronted in the story. Tragically, in the case of Dinah, what began as social intercourse with the women in the land led to sinful intercourse with a man. The young son of the city leader took Dinah to bed—without making a marriage covenant. According to Exodus 22:16-17, the sin of the fornication is serious and should be treated as a civil offense. The young man must either pay the dowry or marry the young woman. Historically, this fine amounted to a 1-3-year salary, or at least \$30,000. Whether Jacob's failure to protect his daughter contributed to this sad situation. It is clear that Jacob was passive and seemed oddly disconnected from everything that transpired. It was Dinah's brothers who took action. Scripture holds the father responsible and to blame before God for the protection and the paideia, the training and discipleship, of the children (Ephesians 6:4; 1 Thessalonians 2:11; Nehemiah 4:14). Jesus Christ has hard

words for the parent who causes a child to stumble. He says, “It would be better for him that a milestone be hung around his neck and he be drowned at the bottom of the sea” (Matthew 18:6). Yet, the Bible does not prescribe the specific measures or the extent to which that protection and paideia is to be employed. God commands the father to love his neighbor as himself. The extent to which the father pours himself into the protection of paideia of his daughter depends on how much he loves his God and how much he loves his daughter.

With the coming of Jesus Christ, we begin to hope that the hearts of fathers will turn towards their daughters. We hope that there will be more loving fathers than either disengaged fathers or those who must control everything their daughters and impose tyranny on their homes. May God bring sharp conviction to the hearts of fathers everywhere! Only by an apprehension of the love of God in Jesus Christ we will begin to see the hearts of the fathers warmed to love.

Verses 8-31. While Jacob could hardly be bothered by the news of Dinah’s plight, her brothers reacted in vindictive rage. Family dynamics may have played a part in this. It is significant that Levi, Simeon, and Dinah were all Leah’s children. From everything we have learned about Jacob thus far, we know that Jacob favored Rachel’s children over Leah’s. It may very well have been Jacob’s bias towards these children that explains his apparent disinterest in the incident involving Dinah.

Dinah’s brothers took Shechem’s misdeed against their sister as an act of war and responded accordingly. Continuing in the old family tradition of deception, they deceived the men in the city on the pretense of a truce. They talked the men of the city into circumcising (cutting) the foreskin of every male in the city, and then put every one of them to the sword. The Bible does not justify their wrathful reaction to the Dinah affair. As James puts it, “The wrath of man does not work the righteousness of God” (James 1:20). Jacob later showed his displeasure for their actions, indicating that they had not consulted their father first, so we understand that they had clearly violated the fourth commandment when acted as they did. However, such harsh measures as that

taken against the village hardly meets the standard of biblical justice. God's law would have only imposed a fine upon the young man who violated Dinah.

Under conditions where there is no established civil government to administer justice, small city states often take these prerogatives into their own hands. The situation here was similar to that found in the American "Wild West" during the latter part of the 19th century. Small town sheriffs, posses, and town militias would administer justice, sometimes getting into fights with nearby Indian tribes. Even under primitive conditions such as these, God's standards of righteousness must still be carefully applied in order to define a just way and the proper measures of justice.

It is worth point out that God correct, chastise or punish Jacob and his family for this breach of justice. Jacob later remembered Simeon and Levi's actions when he pronounced his final blessings at the end of his life. The choices they made really mattered. The ripple-effect of their actions impacted future generations.

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CHAPTER 35

JACOB WORSHIPS

⁶Jacob and all the people with him came to Luz (that is, Bethel) in the land of Canaan.⁷There he built an altar, and he called the place El Bethel,^[a] because it was there that God revealed himself to him when he was fleeing from his brother. (Genesis 35:6-7)

EVENTS:

- 1. Jacob returns to Bethel and builds an altar to the Lord.*
- 2. God blesses Jacob again.*
- 3. Rachel dies while giving birth to Benjamin.*

THE CONTEXT- WHAT DOES THIS PASSAGE TEACH US?

Verses 1-8. In the days of the Old Testament patriarchs and prophets, God selected certain locations where He wanted His people to worship Him. While in the desert, God met with His people in the tabernacle. Later, when they reached the Promised Land, the Tabernacle was set at Shiloh until David moved the Ark of the Covenant into Jerusalem. God insisted that His people worship Him at these specific locations. Because the earth itself was defiled by man's sin. God saw fit to set aside a special location where He would meet with His people. Ground zero for this place of worship was known as the "holy of holies."

You can see this pattern developing as God called Jacob back to Bethel. This was where He first revealed Himself to the young man in the dream of the heavenly ladder and is where God's glory was first revealed to Jacob. Here was where God promised His presence and salvation. No doubt these memories were still fresh in Jacob's mind, probably producing strong sentiments of gratitude and reverent worship. It is important to understand that the word "Bethel" is the first reference to the "House of God" in Scripture. It was a term that would be used to designate the Church of Christ that gathered there for worship in the New Testament also. Whenever God's people gathered to worship, God counted them as part of His family. He resided with His people as a human father life with his children. In this primitive setting on the plains of Canaan, a fledgling band of worshipers gathered to meet with the living God.

Before making the trip to the "House of God" for worship, Jacob cleaned the idols out of the house. True worshippers must come to God with "clean hands and a pure heart, who have not lifted up their souls unto vanity [or idols] and sworn deceitfully" (Psalm 24:4). Over time, idolatry may creep into the hearts and lives of any believing family or believer. It is appropriate to clean the house of these idols from time to time. The idols mentioned here may have been the same Teraphim that Rachel took from her father's house when they left Haran. Whatever the case, Jacob took responsibility as the leader in his home by purifying his home of this idolatry. Such actions do not necessarily mean a complete rejection of sin and idolatry in the family since Jacob's family

seems to have carefully noted the place where the idols were buried. External actions are important, but the heart is of the essence. Only time would tell whether this family's allegiance was to God or to vain idols and materialism. In the ensuing years, God would continue to test Jacob and his family's allegiance to Him.

The journey to Bethel was a major effort for this family. The journey may have taken a full week. This was no fifteen-minute drive to church on a Sunday morning! In those days, the roads were undeveloped, and the land was desolate. Roving bands of warriors, fierce tribes, and bandits ranged open country, unrestrained by law and order. Which is unlike the highly structured political states which most of us are familiar with today. But true to His promise, God protected Jacob's family on this journey. According to verse 5, the hearts of those in the area were struck with the terror of God.

On reaching Bethel, Jacob built an altar to God. He reviewed for his family his testimony of God's visitation so many years prior. It is important for children to hear powerful testimonies like these from the mouths of their parents.

Verses 9-15. God reiterated the Abrahamic blessing of land and posterity to Jacob. He promised a line of kings in his posterity—men who would rule as vice-regents of the Kings of heaven. This served as a preview for the Davidic covenant. All of the Old Testament covenants are fulfilled in Christ, and there is an interconnection between all of them. About 1000 years before David and 3000 years before Christ, men were already looking forward to the righteous rule of the King! This prophecy was not fulfilled until the reign of Christ commenced at His resurrection and ascension into heaven. As the old Patriarchs wandered about the land of Canaan, the world continued to wait for the rule of a good and righteous King. The King to come would have a firm grasp on the true standard of justice.

The names whereby God is known are important to us. For the first time, God introduced Himself here as "El Shaddai." This was the God of the covenant, the God who revealed Himself to Abraham. He was God Almighty. Here was a subtle reminder that faith in a promise is always faith in the One who is

Almighty. Our God is sovereign and all-powerful, and we must believe that He has what it takes to make His promises come true.

Verses 16-29. God gave Jacob several major crises after Bethel. On the return trip, his favorite wife, Rachel, died in childbirth. Then his eldest son Reuben took his father's concubine, Bilhah, for inappropriate relations. Finally, Jacob's father, Isaac, died after a good long life of 180 years. OF all the horrible things that a man may experience in his life, none are more traumatic than the moral failure and rebellion of children, and the death of loved ones. But what we can say about Christian life? This life is never void of trial. No one gets to heaven on "flowery beds of ease, while others fight to win the prize and sail through bloody seas!" Yet, as God sanctifies us through the fire of trials, we can be sure that He will comfort us with His presence and salvation.

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Closing Prayer:

We pray for-

We pray for those who are suffering from addiction, alcoholism, drug abuse, mental illness, physical illness, sorrow, trouble, and any other ailment. Those who are imprisoned, persecuted for any reason that is unjust or unright.

We pray for the leaders of all countries and nations, that they may lead, have guidance, and be led to wise decisions and right actions for the welfare and peace of the world.

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We pray for your guidance and love as we move into Palm Sunday, Holy Week, and Easter.

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