



2022 2Q Genesis—Lesson 10

Jacob-Israel

by Tim Jennings

SABBATH

Read last paragraph, “In other words...” It is absolutely certain that God is faithful as Paul wrote in Romans 3:4:

let God be true but every man a liar. As it is written: “That You may be justified in Your words, and may overcome when You are judged” (Romans 3:4 NKJV).

When is God judged? By whom is God judged? How is God judged? What is the purpose of this judgment?

The central issue in the war is over the knowledge of God (Romans 1:18-31; 2Cor 10:3-5).

Could we present the idea of God being faithful in keeping His promises in such a way that we end up misrepresenting God to be like Satan accuses Him of being, even though we claim we are presenting God as being faithful?

“God is faithful to fulfill what He has promised and that He will do so despite what, at times, seems to be nothing but His people doing all they can to stop that fulfillment.”

Is there a qualifier not included in this statement that without it could allow a false view of God to be drawn?

For instance, would it be more accurate to say, “God is faithful to fulfill what He has promised to do in governance of Himself for the eradication of sin and saving of sinners?”

- He promised to send the Messiah and He did
- He promised to provide salvation through Jesus and He did
- He promised to overcome sin and Satan by the victory of Jesus and He did
- He promised to destroy death and bring life and immortality to light and He did
- He promised that the world would never again be totally destroyed by a flood and it hasn't
- He promised that Abraham's descendants through Isaac and Jacob would inherit the land of Palestine for the purpose of being the branch of the human family through whom the Seed of the woman would come that would overcome sin and through whom all peoples of the world would be blessed—and He fulfilled that promise
- He promised to send the Holy Spirit and He has
- He promised that He would not leave or forsake us and He hasn't



But should we take Jeremiah 18:7-10 into account when talking about the Lord fulfilling promises:

- If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it (Jeremiah 18:7-10).

Are some of God's promises conditional upon the responses of the people? Or, do we suggest that God as sovereign will do whatever God wants and we are merely puppets whose strings God controls?

When King Saul committed suicide by falling on his sword, did God force him down onto that sword against his will, or did God do something in Saul's brain to brainwash him into committing suicide like Jim Jones did to his followers?

What about Romans 9:15-18?

I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." It does not, therefore, depend on man's desire or effort, but on God's mercy. For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden (Romans 9:15–18 NVI84).

What does this mean? When Pharaoh's heart was hardened did God act to harden it, or did Pharaoh harden his own heart? Why does the Bible describe the hardening of Pharaoh's heart in three ways?

Description #1 – God hardening Pharaoh's heart

- "The Lord said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But **I will harden his heart** so that he will not let the people go." Exodus 4:21
- "But **I will harden Pharaoh's heart**, and though I multiply my miraculous signs and wonders in Egypt, he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites." Ex 7:3,4
- "But **the Lord hardened Pharaoh's heart** and he would not listen to Moses and Aaron, just as the Lord had said to Moses." Ex 9:12

Description #2 – Pharaoh's heart became hard

- "Yet **Pharaoh's heart became hard** and he would not listen to them, just as the Lord had said." Ex 7:13
- "Then the Lord said to Moses, "**Pharaoh's heart is unyielding; he refuses to let the people go.**" Ex 7:14



- “But the Egyptian magicians did the same things by their secret arts, and **Pharaoh’s heart became hard**; he would not listen to Moses and Aaron, just as the Lord had said.” Ex 7:22
- “The magicians said to Pharaoh, “This is the finger of God.” But **Pharaoh’s heart was hard** and he would not listen, just as the Lord had said.” Ex 8:19

Description # 3 – Pharaoh hardened his own heart

- “But when Pharaoh saw that there was relief, **he hardened his heart** and would not listen to Moses and Aaron, just as the Lord had said.” Exodus 8:15
- “But this time also **Pharaoh hardened his heart** and would not let the people go.” Ex 8:32
- “When Pharaoh saw that the rain and hail and thunder had stopped, he sinned again: **He and his officials hardened their hearts**. So Pharaoh’s heart was hard and he would not let the Israelites go, just as the Lord had said through Moses.” Ex 9:34,35

How do we understand this? Which of these verses are the inspired verses? What is the truth?

How do we understand God’s sovereignty?

What law lens do we understand Scripture through?

If we believe the lie that God’s law functions like human law, imposed law, then sovereignty means God imposes rules and forces things to turn out the way He wants. Therefore, God acted to make Pharaoh’s heart hard because God needed to punish Pharaoh and the Egyptians for enslaving the Jews, and to show His power etc.

When we return to worshipping the Creator God and understand His laws are design laws, then we realize that the supreme law is the law of love, that only operates in an atmosphere of freedom, so we understand and live in harmony with the law of liberty. God cannot get love, trust, friendship by using power over His intelligent children to force them to obey. That only results in rebellion and the destruction of love.

Therefore, we understand God is sovereign in maintaining His laws, including the law of liberty, love, the law of truth. In regard to Pharaoh, God presented truth to Pharaoh over and over again in the most powerful, convincing, and profound ways—yet Pharaoh was left free to accept or reject the truth. What happens in the heart, any heart, when truth is understood and rejected? Does the heart become more sensitive or hardened? It hardens. And thus, God’s role was in presenting the truth, without the opportunity to examine the truth, be convicted of the truth and then choose to reject it, preferring the lies and selfishness of this world, Pharaoh’s heart would not have hardened as much as it did.

So God’s role was in presenting the truth. Pharaoh’s role was in choosing to reject it. And therefore, all three descriptions are accurate.

But, if God has foreknowledge and God knew Pharaoh would harden his heart, why would God present the truth that He knew Pharaoh would choose to reject?



What was Pharaoh's state of being without the truth being presented? Was Pharaoh a righteous person in a saving relationship with God saved or a sinner terminal in sin, dead in trespass and sin, who without conversion was destined to eternal death?

So Pharaoh's state was terminal, destined to eternal death unless Pharaoh converts, then what was necessary to save Pharaoh? Must Pharaoh be presented with truth and must Pharaoh make a choice on what character, method, principles, laws Pharaoh prefers, on who Pharaoh will trust, and ultimately into which kingdom—God's or Satan's—he will solidify himself into by his choice to accept truth, surrender his heart to God, be converted or not?

So from God's perspective love presents the healing truth to redeem and save and that is what God did, but Pharaoh is the causal agent that determined the outcome of the opportunity, not God. God sustained the operation of His law of liberty, but Pharaoh exercised his liberty to reject the truth and thus harden his heart and condemned himself to eternal destruction.

So, do we need to be careful in how we present God as faithful lest we misrepresent God as arbitrary and one who is like Satan alleges?

SUNDAY

Read first paragraph, "Gone from Laban..." What triggers Jacob, at this time in his life, to have this fervent, heart-rending, soul searching, total surrendering prayer to the Lord?

Is his prayer primarily driven by overwhelming love, thankfulness, appreciation and joy, or by fear?

Jacob is motivated to this soul searching pray by a threat he is powerless to resolve. What is that threat?

As Jacob is returning home, gets word his brother is coming with 400 men, what is Jacob's greatest threat, for which he needs God's help in overcoming?

His greatest threat was himself, his own fear, insecurity, long-standing habit of figuring out how to save himself. His greatest threat was the temptation to trust himself and not trust God with his life, his family, his fortune and his future.

Was the threat from his brother real? Perhaps—it turns out that Esau was not a threat to Jacob. The encounter was not like the Assyrians surrounding Jerusalem in Hezekiah's day. God did not have to send the destroying angel to protect Jacob from Esau.

But perhaps that is because Jacob had changed, and having changed he presented himself humbly to Esau, and was no longer conniving and trying to manipulate his brother and Esau recognized this. Perhaps if Jacob had returned claiming to be the head of the family, demanding Esau submit to his authority, then Esau would have been a threat to him.



Was God involved in protecting Jacob from Esau? How? By changing Jacob into a humble person who trusted God.

But, the point is that Jacob was afraid and the fear was not coming from God, nor was it coming directly from Esau, as if Esau was bent on destroying Jacob. No, the fear was coming from Jacob, so where does Jacob's fear originate? What is its source?

Jacob hasn't fully resolved the fear that sin brings, his own record of self-dependence, manipulation, deception, guilt and shame. Coming home gives Jacob the opportunity to confront these residual elements and surrender to God and be fully reborn in righteousness.

Why does God allow events to unfold this way? What does God want for Jacob? God wants Jacob to be freed from the control of fear and selfishness. He wants Jacob to trust Him with his life, and what is required to help Jacob achieve this?

Prior to these events, Jacob had continually sought to achieve what he wanted, or what he thought God had promised by his own initiative, scheming, abilities, conniving, and deception. He didn't consistently live by faith, choosing in governance of self to live in harmony with God's principles and refusing opportunities to lie and deceive.

When his mother tempted him to deceive his father about the blessing, Jacob could have said to his mother: "No, mother. I will not be party to deceit. We can go into father and ask father to give me the blessing, but I will not deceive my father. If God wants me to be the heir of His promises to our family, then God can bring that about with or without my father's blessing upon me."

Imagine for a moment, what might have happened if Jacob had taken this position. But, Jacob, like each of us, was a product of his upbringing, was vulnerable to family ties and influences (this is why Jesus taught that we must love God before our families), and Jacob chose to follow his mother's advice because Jacob hadn't yet come to trust God completely.

It wasn't until 20 years later, on his way back home, that events take place that bring Jacob to this decision-point where he finally gets the victory over himself and trusts God completely.

Let's read this account in Genesis 32:3-27 from *The Remedy*:

Jacob sent envoys ahead of him, seeking peace with his brother Esau, who was living in the land of Seir, in the region of Edom. Jacob instructed them, "I want you to say this to Esau, emphasizing my humility and recognition of his familial lordship: 'Your brother Jacob says, I am your humble servant and have been living the past twenty years with uncle Laban. I have all I need – my own cattle, donkeys, sheep, goats, male and female servants. I am sending this message to let you know that I am coming home and recognize you as lord of our family, and I have no need of anything from the family estate. I hope you will forgive me and there will be peace between us.'"



When his envoys returned to Jacob, they told him, “We conveyed your message to your brother Esau, and now he is coming to meet you and is bringing four hundred men with him.”

Rather than rejoicing at the news that his brother was coming to see him, Jacob’s unresolved guilt over his mistreatment of Esau caused him to react to this news with intense fear and worry. Anticipating the worst, he divided his people, flocks and herds into two separate camps. He thought, “If Esau attacks one camp, the other camp may be able to escape.”

Then Jacob prayed, “O God of my grandfather Abraham, God of my father Isaac, please hear me now. You, O Lord, are the one who told me, ‘Go back to your homeland and to your family, and I will make you flourish.’ I am your humble servant and unworthy of the loving kindness and faithfulness you have shown me. When I left home, crossing the Jordan, I had only my staff, and now I am returning with the abundance of two entire camps. But I’m afraid – overwhelmed by fear. I’m terrified that my brother Esau is coming to attack me, and not just me, but my children and their mothers as well. Please Lord, intervene and deliver me now, for you promised me, ‘I will be good to you, watch over you and multiply your descendants like the sand of the sea; they will be too numerous to count.’”

Jacob stayed there that night and selected from his possessions the following as a gift to give to his brother Esau: two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty female camels with their young, forty cows and ten bulls, and twenty female donkeys and ten male donkeys. He separated them into individual herds and put them in the care of his servants. Then he instructed his servants, “Go ahead of me to meet my brother, and keep some space between the herds.”

He told the servant leading the first herd, “When you meet my brother Esau and he asks, ‘Whose servant are you, where are you going, and who owns all these animals?’ you must say this: ‘They belong to your humble servant Jacob. They are a gift to you, the lord of his family, and he is just behind us.’”

Jacob gave this instruction to the second, third and all the other servants who followed with the herds: “You must say the exact same thing to Esau when you meet him. Be certain to say, ‘Your humble servant Jacob is coming right behind us.’” He thought, “Perhaps these gifts will soften Esau’s heart and make up for the wrong I did to him, and when he sees me, he will forgive and accept me.” So Jacob sent his gifts ahead of him, but he spent the night in the camp.

That night Jacob took his two wives, his two female servants and his eleven sons to the ford of the Jabbok, where they crossed. After he had sent them across the stream, he sent over all his possessions. Struggling with guilt and fear as he prepared to meet his brother, Jacob remained by himself in order to pray. While praying, the gentle hand of the Lord touched him, but Jacob misperceived that he was being attacked by a man and wrestled with him until dawn. When the Lord saw that Jacob was continuing to fight against God’s healing presence and that his fear and guilt were near remitting, he gave him the nudge he needed to surrender completely



– he reached out and touched Jacob’s hip, dislocating the joint. Then the Lord said to him, “You can let me go now – a new day has dawned for you.”

But Jacob replied, “I can’t let you go without the assurance of your blessing.”

The Lord asked him, “What is your name?”

“Jacob” (which means ‘deceiver’), he answered. Then the Lord said, “You are no longer ‘Jacob the fearful self-dependent deceiver,’ but you will be known as Israel – the one who, with God, struggled against human fear and selfishness, and overcame” (Genesis 32:3-27 REM).

Jacob was a real historic person, who did real historic things, and his life is recorded to both give us the history of the family through whom Messiah will come, but is also an object lesson. What is the object lesson from Jacob’s life from which we can all benefit or which applies to all of us?

Read last paragraph, “And the evidence...” What is wrong with this paragraph? And there is something really wrong here.

If the evidence that Jacob was forgiven was the change in his name, then when would Jacob have been forgiven?

So, for 20 years Jacob wasn’t forgiven by God? God was holding it against Him, God was unforgiving to Jacob for 20 years—but this is false.

This is what happens when one holds to the false law model, forgiveness in the imposed law model is about legal pardon and cannot be granted until the penalty is paid, the person has confessed, and accepted the legal terms. Thus the offended god is presented as being unforgiving until he receives the price necessary to grant forgiveness.

But in the design law model the offended forgives immediately—when did Jesus forgive His crucifiers?

- Who pled with Jesus to forgive them?
- Is Jesus offering His blood to Himself to persuade Himself to forgive them?
- Is Jesus forgiveness a legal act?
- Is Jesus God?
- Do we believe Jesus when He said that whoever has seen Him has seen the Father?
- Did Jesus have authority to forgive sins?
- Did the forgiveness Jesus gave reveal the heart, character, attitude of God?
- Did the forgiveness Jesus gave at the cross change the crucifiers into His friends?
- So, even though Jesus forgave them, having rejected that forgiveness, they were not humbled, did not repent, were not reconciled to God and therefore remained in a state of unforgiveness while being forgiven by God.

When did God forgive Jacob—what did we read last week when Jacob was fleeing from Esau’s anger?



“I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.” (Genesis 28:12–15 NIV84).

Does this sound like God is unforgiving or forgiving toward Jacob?

So, when did God forgive Jacob? Immediately, instantly. God always forgives! Every single sinner is forgiven by God because God is love and God forgives.

God’s forgiveness requires the sinner to receive it, be changed by it, choose to humble self and repent in order to enter a state of forgiveness. Because love only works in freedom. Just as Paul wrote, it is the kindness of God leads us to repentance (Romans 2:4).

The obstacle to our salvation is not from God it is from us. God doesn’t need to be changed to save us, we need to be changed in order to be saved. But the imposed law lie teaches that God needs something done to Him, a price paid, in order to forgive. This is pagan.

But, here is the key to understanding how reality works—does God forgiveness, His kind, gracious, and forgiving attitude means the offender always accepts the forgiveness? And if the offender doesn’t accept forgiveness, hardens their heart instead, does God’s forgiveness mean they get away with their sin? Why not? Because sin changes them, hardens their heart, corrupts their character, sears their conscience, and as Galatians 6:8 says, destroys them.

The obstacle to our being forgiven, entering a state of forgiveness, is not God, it is us.

God forgives, and if we respond to that love, kindness, forgiveness and repent, then God heals the rebelliousness and gives us a new heart and right spirit and we enter a state of forgiveness—why because we are no longer in rebellion, we are no longer living out of harmony with God and His design law, because His law is now written upon our hearts. We have new characters and thus, we get new names.

So God forgave Jacob immediately, as evidenced by the reassurance and message of comfort God gave Jacob when he fled home. But it wasn’t until 20 years later that Jacob finally surrendered, fully repented and received a new heart and **that is when his name was changed, because his character changed** from self-dependent, to faith/trust in God dependent.

MONDAY

The lesson focuses our attention on Genesis 33 when Jacob and Esau meet. Let’s read this encounter from *The Remedy*:



Jacob looked up and saw that Esau was approaching with four hundred men, so he divided his family in groups: Leah and her children, Rachel and Joseph, and the two female servants and their children. He put the female servants and their children in front, followed by Leah and her children, and he placed Rachel and Joseph in the rear. Then Jacob went on ahead of them. As Esau was approaching, Jacob, demonstrating that he recognized Esau as lord of the family, bowed to the ground seven times.

But when Esau saw Jacob, he ran to meet him and hugged him. Esau threw his arms around Jacob and kissed him. And they were both crying with joy. When Esau stepped back and looked around and saw the women and children, he asked, “Who are these people with you?” Jacob smiled and said, “They are my family – the children God has graciously given your humble servant.”

Then, as Jacob introduced them, the female servants and their children came forward and bowed down. Then Leah and her children came forward and bowed down. Lastly, Joseph and Rachel came forward and bowed down.

Esau then asked, “Why did you send all these droves of sheep and cattle to me?” “As my gift to you; to let you know that I long for your grace – for your heart to be reconciled to me,” Jacob replied.

But Esau said, “O my brother, I already have plenty. Keep what you have for yourself.”

“Please, brother,” Jacob implored, “If you have forgiven me and I am again welcomed into your favor, then accept this gift from me. For seeing your smiling face and experiencing your grace is like the face of God smiling down on me. So please accept my gift to you, for God has been generous to me and I have all that I need.” And because Jacob insisted, Esau accepted the gift (Genesis 33:1-11 REM).

What do you think of this encounter?

Did Jacob come to value something more than material wealth? What? A clear conscience, peace with God and peace with others. Is there a lesson for us today as we face trials and temptations in this world?

TUESDAY

The lesson focuses our attention on Genesis 34 and the sin against Dinah and her brother’s response.

Jacob had just returned from Mesopotamia and settled in Canaan near the town of Shechem. His daughter Dinah goes out to visit the young women of the town. Shechem, the crown prince of the region (for whom the town was named), sees Dinah and sexually assaults her. But he is completely infatuated with her and wants to have her for his wife. He seeks to console and comfort Dinah, and she



chooses to stay with him in the city after the assault. He then sends his father, the king, to Jacob to negotiate for her hand in marriage. Shechem himself pleads with the family, promising to do whatever they want and pay whatever bride-price they demand to gain their blessing and have Dinah for his wife. Further, Shechem's father offers to let them live in his territory and to become part of his kingdom.

Dinah's brothers respond "deceitfully" and tell Shechem that the only way they can allow him to take Dinah as a wife is if all the men in his city are circumcised; they will then grant permission and promise to live in peace. The king and crown prince tell the men of the city what peace-loving and kind men Dinah's family are, so the men of Shechem agree to be circumcised. Then on the third day, when all the men were incapacitated with pain from their circumcisions, Simeon and Levi, outraged at what happened to their sister, attack and kill all the men in Shechem. They then take all their possessions, flocks, herds, women, and children for their own.

Jacob is alarmed and concerned that their actions will cause the other city-states in the region to join together to attack and destroy his family, so, following God's directions, he moves the family away.

What are your thoughts about these events?

Can we defend the assault Shechem perpetrated upon Dinah? No! It was wrong and cannot be defended. But, who did the greater sin, Shechem or Simeon and Levi? Why and how could this happen?

Do you think Simeon and Levi thought they were sinning? What were they liking telling themselves? Do you think they were telling themselves—let's go do wrong, let's go commit some injustice, or were they telling themselves, injustice was done to our sister and justice requires that we take action—let's go make sure justice is done?

Do we see a trap of Satan in this for human beings throughout all history?

Do you see Satan at work in the events at Shechem – spreading sinfulness and attempting to destroy the avenue for Messiah?

Do you see his strategy of inciting people to try and right a wrong by using evil methods?

Let's spell it out step by step:

- Shechem sexually assaults Dinah – evil is done; sin is committed.
- The sinner, however, doesn't seek to run from his crime, but seems remorseful and seeks to comfort Dinah. Then he goes to her family, acknowledges his wrong, and seeks to give Dinah station, name, and standing as princess of the region, by making her his wife and paying whatever price her family sets. He is willing to do all in his power to heal the injury he has caused. Dinah seems to be agreeable as she stays with him in the city.



- The brothers, however, now have the evil seed of resentment planted in their hearts. That seed, unremedied, sprouts and causes them to become incensed, outraged, and offended. They do not forgive, but seek to expunge the evil – and what methods do they use?
 - Deceit (breaking the 9th commandment)
 - Murder (breaking the 6th commandment)
 - Dishonoring their father (breaking the 5th commandment)
 - Using the sign of God’s covenant for evil, thereby taking God’s name in vain (breaking the 3rd commandment)
 - Stealing property (breaking the 8th and 10th commandments)

Think of all the innocents in that city who were harmed by Simeon and Levi as they sought to punish the wrongdoer, to set the wrong right, to exterminate the evil, and to change society so such problems would not happen again.

They did all of this evil in the name of justice. They did evil as a way of dealing with evil. And Satan celebrates because sin spreads – the hearts and minds of Jacob’s sons were damaged, the goodwill toward Jacob and his family was turned to fear, distrust, and perhaps hatred, and innocents, who may have come to know Jacob’s God, were killed. Jacob’s family’s reputation was tarnished – who can trust any agreements with them? – and, thereby, God’s reputation was tarnished.

We can *never* win God’s cause by using Satan’s methods.

Do we see these same strategies being used by Satan throughout human history and today? Satan inspires the unrighteous to do evil, then uses that sin to plant the seeds of resentment and outrage into the hearts of the innocent. The seeds bear the fruit of outrage, fomenting into violence focused upon destroying the evil, punishing the wrongdoer, and changing society.

But it is all a deception – a trick, a ploy, a con – being foisted upon people by the master-deceiver. The lie is so well hidden that those reacting to the initial wrong are just like Simeon and Levi, willing to break every principle of love in order to punish those they see as wrong, all the while claiming they are acting in righteousness. If it were possible, even the very elect of God would be deceived.

WEDNESDAY

Read second paragraph, “Meanwhile, the first thing...” After Simeon and Levi’s sin at Shechem, God instructs Jacob to go to Bethel, where God had previously appeared to him and build an altar for God there.

Jacob instructs his household to get rid of all the idols and household gods.

What is the object lesson for us in all of this?



Can God deliver us from the enemies of righteousness in this world if we cling to the unrighteousness of this world? Can God free us from fear and selfishness if we continue to practice fear and selfishness? Can God restore love and trust in our hearts if we cling to ideas about God that cause fear and distrust?

If we want to experience the healing God has for us, then we must let go of our hold on the ways, methods, and principles of this world of selfishness, the power over methods, the imperial law methods, including in our theology. If we continue to worship a god who uses power to torture and kill his enemies and requires blood payment to purchase his forgiveness then we cannot be freed from fear and selfishness because such a god-concept incites fear and selfishness.

What about Jacob instructing his household to get rid of all the foreign gods, was he violating the principles of religious liberty?

No, they were free to leave if they wanted, just like Reuben eventually did, but if they wanted to remain in Jacob's household they needed to comply with his standards.

Further, does getting rid of physical idols mean that the heart of the one who worshipped the idol is changed? So, Jacob can require physical idols be removed from the camp, but he cannot force a heart change. The getting rid of the idols wasn't about forcing changes of heart, it was about Jacob taking a stand and giving a message to where his heart was and what he expected from those who stayed with him. Stop trusting the ways, gods, methods of this world, cut them out of your lives and trust in Yahweh.

FRIDAY

Read first paragraph, "Jacob's experience during the night of wrestling..." Why? Is this some punishment on God's part? Is this a legal requirement? Or is it simply reality—if you want to be free from fear and selfishness in your character you must come to points in your life in which you face those elements and surrender self completely to Christ for their removal.

Notice I said free from fear and selfishness in your character, your heart motives, not in our fallen state. We will be tempted with fear and selfishness, just as Jesus was, but the righteous who live right before Christ returns will have come to a place of love and trust that in their heart they would rather die than betray Jesus (Rev 12:11).

Understand, before Christ returns, we will not be free from temptation, we will be solidified in love and trust of Jesus so that we will no longer seek to save ourselves by giving into temptation—we will be like Daniel and the three worthies who would not give into temptation to save self.



ANNOUNCEMENTS:

July 15-16, 2022: Dr. Jennings will be speaking at the United Healthcare Summit in Grand Rapids MI. His talk will be entitled COVID and the Manipulation of Your Mind. More details at <https://unitedhealthcaresummit.com/>

September 8-10, 2022: Dr. Jennings and Dr. Curt Thompson will be presenting an Intensive together at the American Association of Christian Counselors National Conference in Dallas, TX. You can find more details about the event at <https://nationalaacc.com/>