

*“He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness and sin against God?”*

■ GENESIS 39:9 ESV

*Reminder of*  
HOW TO DEAL  
with sin

OCTOBER 2015

*“He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness and sin against God?”*

**GENESIS 39:9 ESV**

**COVENANT** EFC

# 2015 Memory Focus

FROM GENESIS (ESV)

## JANUARY

In the beginning, God created the heavens and the earth.

**Genesis 1:1**

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## FEBRUARY

So God created man in His own image, in the image of God  
He created him; male and female He created them.

**Genesis 1:27**

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## MARCH

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

**Genesis 1:28**

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## APRIL

The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.

**Genesis 6:5**

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## MAY

“I will bless those who bless you, and him who dishonours you I will curse, and in you all the families of the earth shall be blessed.”

**Genesis 12:3**

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## JUNE

“Far be it from You to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from You! Shall not the Judge of all the earth do what is just?”

**Genesis 18:25**

## JULY

He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”

**Genesis 22:2**

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## AUGUST

“I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that You have shown to Your servant, for with only my staff I crossed this Jordan, and now I have become two camps.”

**Genesis 32:10**

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## SEPTEMBER

And there he built an altar and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

**Genesis 35:7**

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## OCTOBER

“He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness and sin against God?”

**Genesis 39:9**

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## NOVEMBER

The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

**Genesis 49:10**

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## DECEMBER

As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.

**Genesis 50:20**

# Foreword

BY SENIOR  
PASTORS

# 2015

*marks our Jubilee Year as a nation. God is the ultimate reason for Singapore's 50 years of peace and prosperity, safety and security, shalom and success. Indeed God alone deserves all praise, honour and thanksgiving for all the blessings from above!*

Jubilee has been called a super-Sabbath. God is looking for devoted disciples who flee from *clamour, hurry and crowds* and cultivate the habit of abiding in God's Word, delighting in God's will and walking in God's way. Those who are intentional about a stronger foundation, a closer walk and a deeper life. Those who are tired of their hit-and-run, hide-and-see, touch-and-go relationship with Him. This Jubilee Year, will you intentionally and zealously commit yourself to be among the first fruits of this new Jubilee generation by scheduling personal time alone with God?

Psalm 1:2-3 speaks of the blessed person as one whose "delight is in the law of the LORD, and on His law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers".

The Psalmist finds great joy in relating to the Word of God...

He meditates upon the Word when day comes and when night falls...

Far beyond outward prosperity, the Psalmist desires the inward prosperity of his soul...

We invite you to take this year to grow deeper in faith and in His Word. Deal decisively with distractions in your life. Cut yourself off from habits and modern gadgets that displace communion with God. Fast from social media. Overhaul your schedule. Remove activities that desensitise you to the gentle promptings of the Spirit.

There is a dailyness in discipleship – soaking daily in His Word, applying His truth, reaping the fruits and passing them on.

Some years ago when Jerry Bridges was in Singapore, he talked about encountering God daily in the Word and especially the Gospel. When asked what it was like, Jerry said, "God always shows up."

What an assurance! This Jubilee Year 2015, draw near to Him. Linger in His presence. Allow Him to refresh you, renew you and restore you – a people prepared for the Day of His Visitation.

Jesus is Our Jubilee!

***Ps Tony Yeo and Ps Tan Kay Kiong***

God is looking for devoted disciples who flee from *clamour, hurry and crowds* and cultivate the habit of abiding in God's Word, delighting in God's will and walking in God's way.

# Guide to Using This Devotional Journal

## 1 Prepare your heart in God's presence

- Select a fixed time (preferably in the morning before you begin your day) and a quiet place where you can be alone and undisturbed.
- Observe a moment of silence as you acknowledge God's presence. Centre down.
- Begin with a song of worship. Meditate on the lyrics even if you are unfamiliar with the tune. (Refer to the list of worship songs provided.)
- Ask God to open your heart to hear Him.

*The English Standard Version (ESV) is the default Bible version unless otherwise specified.*

## 2 Allow God to S.O.A.P. you with His Word and Spirit

- **Scripture** – *Take your time to meditate on the Scripture passage for the day. Pause and mull over words and phrases that stand out to you.*

- **Observation** – *Jot down significant insights and reflections from the passage you have read. You can use the guiding questions provided.*

### What's New in 2015?

A "Deeper Reflection" section has been introduced to aid your contemplation of the Scripture. It is not to replace your own observation, for the Holy Spirit illuminates the Scripture to you as you seek Him earnestly.

- **Application** – *Note down a specific and practical commitment to God's Word for you. Is there a command to obey, a sin to avoid, an example to follow or a principle to live out? Where appropriate, share your devotional entry with someone.*

- **Prayer** – *Bring your heartfelt response to God in prayer.*

### What's New in 2015?

- Suggested prayers are included twice weekly to serve as an aid to those who may find them helpful in their prayer response.
- On Sundays, you may want to meditate on the Psalms, the Gospel or the Scripture passage of the sermon. This may be followed by reviewing and reflecting on the past week and then responding in prayer. Examining your life is essential in your faith journey as a redeemed disciple of Christ.

Sep/Oct  
2015  
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# Worship Songs

## WAVES OF REVIVAL

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### Verse

Love divine, all loves excelling  
Jesus our life, our all  
Your love abounds in us forever  
You are our hope

Breathe O breathe Your loving Spirit  
Into every weary soul  
You are our Peace  
And our Redeemer  
Great is Your mercy and love

### Chorus

Let Your light  
Shine through the darkness  
We cry, let every heart be turned to Christ  
Waves of Revival  
Holy Spirit sweep across our land

Let Your love  
Touch every heart, renew every mind  
Our heart yearns for more  
Lord send Your fire  
Waves of Revival  
Holy Spirit sweep across our land

*Words and Music: Andrew Yeo  
Year & Publisher: © 2014 Music Arranged by Goh Kheng Long  
Mixed and Mastered by Jerry Chua @ MYX Music Studios (www.myxstudios.com)*

## MIGHTY TO SAVE

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### Verse 1

Everyone needs compassion  
Love that's never failing  
Let mercy fall on me  
Everyone needs forgiveness  
The kindness of a Saviour  
The hope of nations

### Chorus

Saviour, He can move the mountains  
My God is mighty to save  
He is mighty to save  
Forever Author of salvation  
He rose and conquered the grave  
Jesus conquered the grave

### Verse 2

So take me as You find me  
All my fears and failures  
Fill my life again  
I give my life to follow  
Everything I believe in  
Now I surrender

### Bridge

Shine your light and let the whole world see  
We're singing  
For the glory of the risen King Jesus  
Shine your light and let the whole world see  
We're singing  
For the glory of the risen King

*Words & Music: Ben Fielding | Reuben Morgan  
Year & Publisher: © 2006 Hillsong Music Publishing  
CCLI License # 324618*

## CHRIST IS ENOUGH

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### Verse 1

Christ is my reward and all of my devotion  
 Now there's nothing in this world  
 That could ever satisfy  
 Through every trial my soul will sing  
 No turning back I've been set free

### Chorus

Christ is enough for me  
 Christ is enough for me  
 Everything I need is in You  
 Everything I need

### Verse 2

Christ my all in all, the joy of my salvation  
 And this hope will never fail  
 Heaven is our home  
 Through every storm my soul will sing  
 Jesus is here, to God be the glory

### Bridge 2

I have decided to follow Jesus  
 No turning back no turning back

### Bridge 1

The cross before me the world behind me  
 No turning back no turning back

*Words & Music: Jonas Myrin | Reuben Morgan*  
*Year & Publisher: © 2012 Hillsong Music Publishing*  
*CCLI License # 324618*

## ALL WHO ARE THIRSTY

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### Verse 1

All who are thirsty  
 All who are weak  
 Come to the fountain  
 Dip your heart in the stream of life  
 Let the pain and the sorrow  
 Be washed away  
 In the waves of His mercy  
 As deep cries out to deep  
 (We sing)

### Chorus 1

Come Lord Jesus come  
 Come Lord Jesus come  
 (Repeat)

### Chorus 2

Holy Spirit come  
 Holy Spirit come  
 (Repeat)

### Interlude

As deep cries out to deep  
 As deep cries out to deep  
 As deep cries out to deep we sing

*Words & Music: Brenton Brown | Glenn Robertson*  
*Year & Publisher: © 1998 Vineyard Songs (UK/Eire) (Admin. by K I Publishing)*  
*For use solely with the SongSelect Terms of Use. All rights reserved. www.ccli.com*  
*CCLI License # 324618*

## GIVE ME JESUS

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### Verse 1

In the morning when I rise  
 In the morning when I rise  
 In the morning when I rise  
 Give me Jesus

### Chorus 1

Give me Jesus, give me Jesus  
 You can have all this world  
 But give me Jesus

### Verse 2

And when I am alone  
 Oh and when I am alone  
 And when I am alone  
 Give me Jesus

### Verse 3

And when I come to die  
 Oh and when I come to die  
 And when I come to die  
 Give me Jesus

### Chorus 2

Give me Jesus, give me Jesus  
 You can have all this world  
 You can have all this world  
 You can have all this world but give me Jesus

*Words & Music: Fernando Ortega*

*Year & Publisher: © Words: Public Domain; Music: 2000 Dejamesolo Music  
 (Admin. by CopyCare Asia Ltd (Singapore Branch)); Word Music, LLC  
 (Admin. by CopyCare Asia Ltd (Singapore Branch))  
 CCLI License # 324618*

## SPIRIT TOUCH YOUR CHURCH

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### Verse 1

Lord we need Your grace and mercy  
 We need to pray like never before  
 We need the power of Your Holy Spirit  
 To open Heaven's door

### Chorus

Spirit touch Your church  
 Stir the hearts of men  
 Revive us Lord  
 With Your passion once again  
 I want to care for others  
 Like Jesus cares for me  
 Let Your rain fall upon me  
 Let Your rain fall upon me

### Verse 2

Lord we humbly come before You  
 We don't deserve of You what we ask  
 But we yearn to see Your glory  
 Restore this dying land

### Ending

Let Your rain fall upon me

*Words & Music: Kim Bollinger*

*Year & Publisher: © 1990 Integrity's Hosanna! Music  
 (Admin. by Crossroad Distributors Pty. Ltd.)  
 CCLI License # 324618*

## IN JESUS' NAME

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### Verse 1

God is fighting for us, God is on our side  
 He has overcome, yes  
 He has overcome  
 We will not be shaken, we will not be moved  
 Jesus You are here (oh)

### Verse 2

Carrying our burdens, covering our shame  
 He has overcome, yes  
 He has overcome  
 We will not be shaken we will not be moved  
 Jesus You are here

### Chorus 1

I will live, I will not die  
 The resurrection pow'r of Christ alive in me  
 And I am free in Jesus' Name

### Chorus 2

I will live, I will not die  
 I will declare and lift You high  
 Christ revealed and I am healed in Jesus' Name

### Bridge

God is fighting for us, pushing back the darkness  
 Lighting up the Kingdom that cannot be shaken  
 In the Name of Jesus, enemy's defeated  
 And we will shout it out, shout it out

### Ending

In Jesus' Name  
 In Jesus' Name  
 In Jesus' Name oh

*Words & Music: Darlene Zschech | Israel Houghton*  
*Year & Publisher: © 2013 EWI (Admin. by Crossroad Distributors Pty. Ltd.); Integrity Worship Music (Admin. by Crossroad Distributors Pty. Ltd.); Integrity's Praise! Music (Admin. by Crossroad Distributors Pty. Ltd.); Sound Of The New Breed (Admin. by Crossroad Distributors Pty. Ltd.)*  
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## OUR GOD

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### Verse 1

Water You turned into wine  
 Opened the eyes of the blind  
 There's no one like You  
 None like You

### Verse 2

Into the darkness You shine  
 Out of the ashes we rise  
 There's no one like You  
 None like You

### Chorus

Our God is greater  
 Our God is stronger  
 God You are higher than any other  
 Our God is healer  
 Awesome in power our God, our God

### Bridge

And if our God is for us  
 Then who could ever stop us  
 And if our God is with us  
 Then what could stand against  
 And if our God is for us  
 Then who could ever stop us  
 And if our God is with us  
 Then what could stand against  
 (Then) what could stand against

*Words & Music: Chris Tomlin | Jesse Reeves | Jonas Myrin | Matt Redman*  
*Year & Publisher: © 2010 Said And Done Music (Admin. by CopyCare Asia Ltd (Singapore Branch))*  
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## JUST AS I AM

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### Verse 1

Just as I am without one plea  
 But that Thy blood was shed for me  
 And that Thou bidst me come to Thee  
 O Lamb of God, I come, I come

### Verse 2

Just as I am and waiting not  
 To rid my soul of one dark blot  
 To Thee whose blood can cleanse each spot  
 O Lamb of God, I come, I come

### Chorus

I come broken to be mended  
 I come wounded to be healed  
 I come desperate to be rescued  
 I come empty to be filled

I come guilty to be pardoned  
 By the blood of Christ the Lamb  
 And I'm welcomed with open arms, praise God  
 Just as I am

### Verse 3

Just as I am, I would be lost  
 But mercy and grace my freedom bought  
 And now to glory in Your cross  
 O Lamb of God, I come, I come

### Ending

Praise God just as I am  
 Just as I am

*Words & Music: Charlotte Elliott | David Moffitt | Sue C. Smith | Travis Cottrell |  
 William Batchelder Bradbury  
 Year & Publisher: © 2009 CCTB Music (Admin. by Universal Music Publishing  
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 Publishing (Admin. by Universal Music Publishing MGB Australia Pty Limited)  
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## MAKE A CERTAIN BREAKTHROUGH

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### Verse 1

In my life of searching  
 For the plain and simple way  
 Many paths were so winding  
 The roads were never straight

Then the Spirit of God broke through  
 And healed my broken wings  
 And showed me the way into His heart

### Chorus

And I know that God is leading  
 In a clear and certain way  
 My one life for your purpose, Jesus,  
 I offer up this day

To follow you completely  
 To do all that you say

Cleanse my life, fill me up  
 And use me this day  
 Make a certain breakthrough  
 Make it today

### Verse 2

In these days of danger,  
 Lord, we rest upon Your grace  
 With Your tender and skillful hands  
 You shape this stubborn clay  
 Yes You calm my inmost being  
 Giving courage to hope again  
 And to build this one life in power and faith

*Words & Music: Ps Ann Chan, Ruth Ling  
 Year & Publisher: © 2006 Covenant Evangelical Free Church*



# The Church Beyond

## REFLECTIONS OF MY ATTACHMENT IN INDONESIA

“My spiritual life has been stagnating,” a student shared during our second Roots & Wings session. The rest echoed the same sentiment. I could see that they were hungry for God – despite a slight difficulty in understanding their speech.

I was in a village about 50km away from Bandung city in Indonesia, leading Bible study with a group of final-year seminary students. I was attached to STT SAPPI, a Bible School, as part of my IDMCi missions training. As students came from all over Indonesia – from Nias, Jawa, Sulawesi, Papua, and other regions – I saw their potential to carry the fire of discipleship back to their hometowns and spread it across the land of Indonesia.

During the three months of living with the students, on top of learning to speak Bahasa Indonesia, I also learned to adapt to the local culture. The stint was definitely different from my previous short-term missions (STM) trips. While STM trips can be fast-paced and action-packed, most of my time was spent preparing for teaching sessions and getting to know the students. Building relationships is key. It was only when I had built friendships with the students that they started to share their struggles openly. Praying and journeying with them was more important than giving answers.

Sure, there were times when things became tough. There were conflicts and disappointments and moments when I felt discouraged. The space here does not permit me to list all the challenges I faced, but suffice to say that it was a humbling journey of depending on God’s grace at every moment as well as stretching myself to love and connect with the students.

The key thing that kept me going was prayer. I lost count of the number of times I was driven to my knees, asking God for help. Also, equally important was my group of prayer supporters who would

pray for me daily. When I was down and lonely, they would pray for me and I would gain new strength to carry on. I witnessed again and again how God provided all that I needed, even sending help from Singapore to translate my scripts when all my translators were unavailable!

Truly, there is nothing like getting your feet wet and experiencing the missions field for yourself. All I experienced was merely a drop in the ocean compared to how it is for our missionaries abroad. This made me realise how much more our missionaries need our prayers! Let’s us keep them in prayer.

### PRAY

- For the students and lecturers in STT SAPPI to grow deep in the Lord and to catch the heart for disciplinemaking and apply it in their lives.
- For the ongoing BAM project at STT SAPPI to grow a cash crop. Pray that the project can take off so that the Bible school can be self-sufficient financially.
- For Covenant EFC missionaries and bi-vocs who are serving abroad.

*“After this the Lord appointed 72 others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. And he said to them, “The harvest is plentiful, but the labourers are few. Therefore pray earnestly to the Lord of the harvest to send out labourers into his harvest.”*

**LUKE 10:1-2**

October 1  
Thursday  
2015

# How Do You View Your God?

## ■ Scripture

Genesis 31:19, 24-35

### ■ Observation

What do you learn about “the gods” of Laban in verses 19 and 24 to 35?

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### Deeper Reflection

Genesis 31 deals quite a bit with Laban’s gods, as seen in the terms “household idols” (vv. 19, 34, 35), “my gods” (v. 30), “your gods” (v. 32). And we also see God – Jacob’s God – in the picture (vv. 24, 29). How do you view your God? **Do I hold a deformed view of God?** Our view of God may be not what He truly is, or less than what He really is, as He has revealed Himself in Scripture. Laban’s gods can be stolen (v. 19). “The ancient reader would not miss the sarcasm in this story, for here is a new crime – ‘godnapping’!”<sup>1</sup> And Rachel “was sitting on” (v. 34) Laban’s gods. Laban’s gods “are utterly debased”<sup>2</sup> here. Or, **do I have a transforming vision of God?** When God meets us and speaks to us in His Word, it ought to be transformational, because we have come to truly know God. However, that is not always the case. God spoke to Laban (v. 24), and Laban felt under divine restraint from harming Jacob (v. 29). Despite that encounter with God, Laban still asked Jacob, “Why did you steal my gods?” (v. 30). It is so ironic. We can have an encounter with God, and still hold on to our deformed view of God.

## ■ Application

How can I know with confidence that my view of God is truly as God really is?

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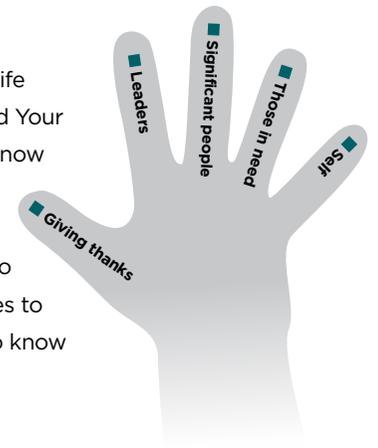
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## ■ Prayer

Father, You have given me eternal life that I may personally know You and Your Son.<sup>3</sup> Grant me a strong desire to know You. You have revealed Yourself in Scriptures. Help me to be diligent to search the Scriptures and seek to know You. Holy Spirit, open my eyes to see God, and enable me to grow to know God deeper and deeper. Amen.



<sup>1</sup> Victor P. Hamilton, *The Book of Genesis Chapters 18-50*, The New International Commentary on the Old Testament (Eerdmans, 1995), 292

<sup>2</sup> Bruce K. Waltke, *Genesis: A Commentary* (Zondervan, 2001), 435

<sup>3</sup> John 17:3

October 2  
Friday  
2015

# Reflecting on Your Own Spiritual Pilgrimage

## ■ Scripture

Genesis 31:36-42

### ■ Observation

What do you observe about Jacob in his retrospection of the last 20 years of his life staying with Laban (vv. 38-42)?

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### Deeper Reflection

In his angry contention with Laban (Ge 31:36a), Jacob summed up his 20 years with Laban in verses 38 to 41: “These 20 years” (vv. 38, 41). Jacob must have been reflecting much on “these 20 years”. In recent years, I have been reflecting much on my personal spiritual pilgrimage (42 years now), seeing and understanding more clearly God’s hand in those pivotal points of my various often painful and perplexing journeys. This gives me assurance in God as I journey on into my unknown future. As we reflect to trace the divine presence and purposes in our spiritual pilgrimage, what was true of Jacob (v. 42) can also be true for us. **God is with me:** “If the God of my father...had not been with me” (cf. Ge 28:15; Ge 31:5). **God watches over me:** “God has seen my affliction.” **God works in me:** Through the 20 years, God had been forming in Jacob a God-centred life. In Genesis 29 to 30, God was rarely mentioned by Jacob. But now, Jacob mentioned God frequently and in very personal terms (Ge 31:5-13, 42). **God waits with me:** “These 20 years.” In His time, God will show you the divine meaning, purpose, wisdom and significance, of what you have been going through.

## ■ Application

What do I discover about God in my life as I reflect on my spiritual pilgrimage up to this point in life?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.

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October 3  
Saturday  
2015

# Suffering from Laban, Seeing God

## ■ Scripture

Genesis 31:4-13, 38-55

### ■ Observation

How is Laban important in God's agenda for Jacob's 20-year stay with him (vv. 4-13, 38-55)?

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### Deeper Reflection

Laban is significantly important in God's agenda for Jacob's 20-year stay with him (Ge 29-31). **Affliction from Laban** (vv. 4-7a, 38-42): "all that Laban has been doing to" Jacob (v. 12) is summed up as "affliction" (v. 42). Jacob served Laban for 20 years with all his strength (v. 6), and would have been "sent away empty-handed", if not for divine intervention (v. 42). **Transformation through Laban:** Given a choice, no one likes to live with, or work with or for a Laban – difficult people, difficult relationships. But sometimes, we are stuck with a Laban, because it is "necessary" (1 Pe 1:6). God wisely puts the Labans in our lives to transform our lives. **Vindication over Laban:** In His time (cf. Ge 31:3), God vindicated Jacob by giving Laban's livestock to him (vv. 7-12). Divine vindication for Jacob was divine judgment on Laban: Laban helplessly lost his flock and family (vv. 42-43). God will take care of us, and we let God take care of the Labans (Ro 12:17-21). **Reconciliation with Laban** (vv. 44-55): Jacob's unhappy relationship with Laban ended with a "covenant feast"<sup>4</sup> (v. 54). "If possible...be at peace with all men" (Ro 12:18), including the loathsome Labans.

## ■ Application

What are the Labans in my life and how do I see God in them?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.

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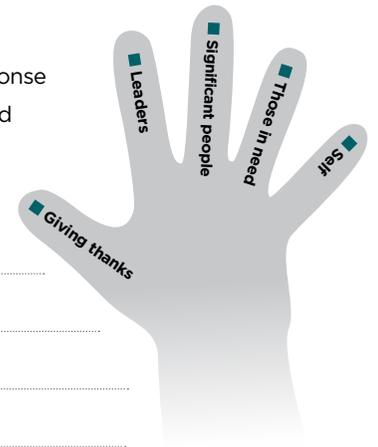
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<sup>4</sup> Derek Kidner, *Genesis*, Tyndale Old Testament Commentaries (IVP, 1976), 167

**October 4**  
Sunday  
**2015**

■ **Scripture** .....

■ **Observation**  
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■ **Application**  
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■ **Prayer**  
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**The Past Week**

**REVIEW**

*What was my high point and my low point for the week?*

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*What gave me life and what drained me?*

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*How was the Spirit of God at work?*

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**REFLECT**

*What is one key thing that God said to me this week in light of what has happened?*

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**RESPOND**

*What is one thing I need to do in light of what God is saying?*

COMMIT IN PRAYER

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**FAMILY DEVOTIONAL**  
**October 2015 - Week 1**

**BEAUTIFUL LITTLE ACTS OF LOVE**

God is pleased with the little things we do in His name.

**Scripture - Mark 14:1-9**

**1. Activity Bite**

Show your children a bottle of expensive perfume and a can of cheap air freshener (use the spray version). Say, "Imagine you can be magically transformed into one of them." Talk about which each of you would rather be.

**2. Chat Time**

**Q1:** Share with one another the reason for your choice.

**Q2:** Do you think less people would choose the cheaper air freshener? Why?

**Q3:** In Mark 14:1-9, was Jesus concerned about the type of perfume that Mary used or about what she did with it?

**3. Learning Point**

Mary thought she was doing something good - by pouring perfume on Jesus' feet - but to the disciples, it was a waste of money because the perfume cost a lot of money. Jesus, however, said that what she did was a beautiful thing because it came out of her heart and desire to worship Him. Sometimes we think that people (and maybe God) will only accept us when we are famous or doing things that everyone likes. Helping to sweep the classroom floor or giving up your seat on the MRT to an elderly man may not seem like much but in God's eyes, they are beautiful things because these are acts of love. You may not want to be the air freshener because it is cheap but it can make the room more pleasant to be in. God looks at the heart and when something is done out of love, it is a beautiful thing.

**4. Action Point**

Think of one little thing you can do for your school teacher or classmates in the coming days. Do it out of your desire to bless them.

**5. Prayer Power**

(Ask your children to pray after you.)

Dear God, thank You for accepting the little things that I do. Help me to be able to do good things always so that others will be blessed. Amen.

October 5  
Monday  
2015

# Journey of God-centeredness Formation

## ■ Scripture

Genesis 32:1 with Genesis 28:10-15

### ■ Observation

How do you connect verse 1 (after Paddan-aram) and Genesis 28:10-15 (before Paddan-aram) in Jacob's transformational discipleship journey?

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### Deeper Reflection

Jacob's story in Genesis shows a journey of God forming God-centeredness in a self-centred person. We all have "Jacobs" in us – wanting our own ways (cf. Isa 53:6). The transformation happened in three stages. **Foundation Stage (Ge 25:19-28:22)**. **Destiny for Blessing**: God spoke about Jacob's destiny (Ge 25:21-23). **Desire for Blessing**: Jacob fought to be the firstborn (Ge 25:24-26) and for the birthright (Ge 25:27-34). **Defects for Blessing**: Jacob took away Esau's birthright (Ge 25:27-34) and blessing (Ge 27) through his DIY scheming. **Destiny for Blessing**: God spoke to Jacob at Bethel about his destiny (Ge 28:10-22). **Formation Stage** in Paddan-aram (Ge 29-32). **Discipline for Blessing** (Ge 29-31): Divine Presence and Providence, in sovereign freedom and wisdom, directs and disciplines us for life transformation. Jacob underwent spiritual purging and purifying for 20 years under Laban (Ge 31:38-42). But God prospered Jacob in terms of family (Ge 29:31 – 30:24) and flock (30:25-43). **Dislocation for Blessing** (Ge 32): Transformed from "Jacob" to "Israel" (Ge 32:28), Jacob grew into the **Fruitfulness Stage (Ge 33-50)**. At what stage of God forming God-centeredness in my life am I in now?

## ■ Application

At what stage of God forming God-centeredness in my life am I in now?

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## ■ Prayer

God, I want You to be the centre of my life. Strengthen me to make this my passion and pursuit, "He must increase, but I must decrease."<sup>5</sup> But so often, the self in me takes the place that belongs to You alone. Deliver me from my idolatry of the self! O, even if it means to break me to humble me, do it, God! Be gracious and merciful to me! Amen.



<sup>5</sup> John 3:30

October 6  
Tuesday  
2015

# Greatly Afraid and Distressed

## ■ Scripture

Genesis 32:1-8

### ■ Observation

What does Jacob's reaction to Esau's coming to him with 400 men when God's presence was with him tell us about Jacob (vv.1-8)?

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### Deeper Reflection

Leaving Paddan-aram, "Jacob went on his way" (v. 1a), following God's call (Ge 31:3). An act of trust and obedience. And Jacob realised "his need of being right with Esau"<sup>6</sup>. Genesis 32:1 to 33:17 shows this was what God wanted. Jacob sent messengers to Esau, seeking his "favour" (vv. 3-5). But when he heard that Esau "was coming to him" with "four hundred men" (v. 6), assuming it was an attack, he became "greatly afraid and distressed" (v. 7a) – "very strong language...used for people in dire straits"<sup>7</sup>. But just a while ago, God "met him" (v. 1), where he named the place "Mahanaim" – meaning "two companies" (God's and Jacob's), and acknowledged, "This is God's camp" (v. 2). Jacob's great fear and distress caused him to shift from resting in the divine "two companies" (vv. 1-2) to relying on his own human "two companies" in facing Esau, as his contingency plan (vv. 7-8). We may judge Jacob for feeling and acting like this: Where is his faith in God's presence? But God does not. Faith is shaken by fear leading to a fleshly act. Yet, there is a struggling faith to pray (Ge 32:9-12) – a strange mixture. And God is still present with such a person.

## ■ Application

How would I deal with situations that cause me to be "greatly afraid and distressed"?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.

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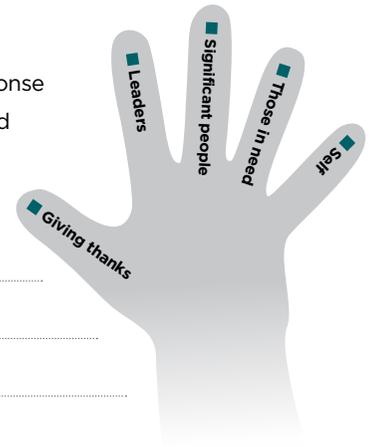
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<sup>6</sup> W. H. Griffith Thomas, *The Pentateuch: Chapter by Chapter* (Kregel, 1985), 58  
<sup>7</sup> Bruce K. Waltke, 442

October 7  
Wednesday  
2015

# An Authentic Prayer Posture

## ■ Scripture

Genesis 32:9-12

### ■ Observation

What do you observe about Jacob in his prayer to God (vv. 9-12)?

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### Deeper Reflection

We see in Jacob – and often in us, too – the strange mixture of faith, fear and flesh (Ge 32:1-12). But in this strange mixture is an authentic prayer posture (vv. 9-12). **What God is to me:** “O God of my father Abraham...Isaac” (v. 9) shows the covenant God in a covenant relationship with Jacob, marked by His covenant love and covenant loyalty (v. 10a). Lest we become anthropocentric in this, the centre of this covenant relationship is “O LORD” (v. 9) – covenant lordship. **What I am before God:** “I am unworthy” of God’s covenant love and covenant loyalty (v. 10a). Thus, it is always God’s grace and only “in Christ” that we stand before God. “Your servant” (v. 10b): Our identity before God. “Your servant” presupposes God is Master. But, who is worthy to be God’s servant? And what does it mean then, if we do not live as one? “Deliver me...for I fear him” (v. 11): Humility and honesty before God in our helplessness, which God often puts us in. **What God says to me:** Jacob’s prayer is framed by what God has said to him (vv. 9, 12). Prayer not anchored in God’s Word can be presumptuousness. God has much more to say to us in His Word than we to Him in prayer.

## ■ Application

What change(s) do I need to make in my prayer posture?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.



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October 8  
Thursday  
2015

# Back to Plotting Again

## ■ Scripture

Genesis 32:13-21

### ■ Observation

What does Jacob's actions in verses 13 to 21 after his prayer (Ge 32:9-12) tell us about him?

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### Deeper Reflection

After praying for God's deliverance from Esau (Ge 32:9-12), Jacob returned to plotting on how to face Esau (vv. 13-21; cf. Ge 32:7-8). He prepared a "present" (v. 13) of 550 animals (vv. 14-15) for Esau. The word "present" occurs four times in this scene (vv. 13, 18, 20, 21). Jacob organized the "present" into three droves to "pass on before me" (vv. 16-20), and he would be "behind" the "present" (vv. 19-20a). Jacob's purpose for sending the "present" to Esau was "I will appease him...perhaps he will accept me" (v. 20). Was Jacob still "greatly afraid and distressed" (Ge 32:7) after his prayer? Did Jacob believe that God would answer his prayer of "Deliver me" (Ge 32:11)? Did Jacob believe that he would return to his homeland safely because God had commanded him to do so, and had promised to bless and prosper him (Ge 32:9, 12)? "Dread and distrust"<sup>8</sup> after the prayer for deliverance. God's Word and prayer seem to have vanished. Would we have done differently if we were Jacob? This scene is framed by "he spent the night there" (vv. 13, 21). Silently, God was watching and waiting in that "night" to make His transformational move on Jacob.

## ■ Application

How would I balance God's Word, prayer and legitimate planning in dealing with situations when I feel fearful and insecure?

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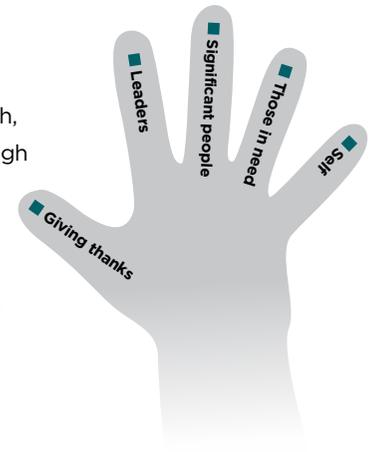
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## ■ Prayer

Sovereign God, it is so easy for me to walk by sight, rather than by faith, especially when the going gets rough and tough. Help me to live by everything that proceeds out of the mouth of God.<sup>9</sup> Yet, give me grace and wisdom when I ought to take responsibility to plan. For the mind of man plans his way, but the Lord directs his steps.<sup>10</sup> Amen.



<sup>8</sup> W. H. Griffith Thomas, 58

<sup>9</sup> Deuteronomy 8:3

<sup>10</sup> Proverbs 16:9

October 9  
Friday  
2015

# “What Is Your Name?”

## ■ Scripture

Genesis 32:22-30

### ■ Observation

What do I observe about God and Jacob in God’s wrestling with Jacob in verses 22 to 30?

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### Deeper Reflection

Jacob’s wrestling with God in Genesis 32:22-30 has to do with Jacob’s reconciliation with Esau – before (Ge 32:1-21) and after (Ge 33:1-17). Jacob’s fear of Esau caused him to pray for deliverance from Esau (Ge 32:7-12). How did God answer his prayer? **Transformation Laming:** On “that same night” (v. 22; cf. Ge 32:13, 21) when Jacob was “alone”, God “unexpectedly initiates”<sup>11</sup> a wrestling match with him (v. 24). When God “could not overpower him”, He gently “touched”<sup>12</sup> him and “dislocated” him (v. 25). Oftentimes, when we face the Esaus in our lives, what we need is not deliverance from the Esau outside us, but dislocation of the Jacob inside us – the strong “self-life”<sup>13</sup>. Do we ever pray, “Lord, dislocate me!”? **Transformation Naming:** “What is your name?” (v. 27a) – the divine confrontation that “forces Jacob to own up to his devious past”<sup>14</sup>. The name “Jacob” (v. 27b) recalls Esau’s words “Is he not rightly named Jacob?” over Jacob’s “robbing” him of his birthright and blessing (Ge 27:36), resulting in a rift where God required reconciliation. God gave Jacob a new name: “Israel” (v. 28). A transformational turning point. And God “blessed him there” (v. 29). Brokenness precedes blessing (vv. 26-27).

## ■ Application

What are the Jacobs in my life that I need to open up to God in humble surrender to His transformational work?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.

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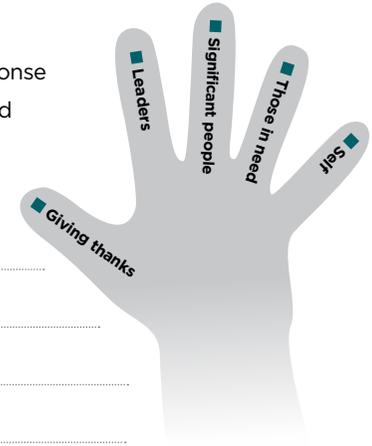
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<sup>11</sup> Bruce K. Waltke, 445  
<sup>12</sup> The same Hebrew word in God touching Isaiah’s mouth to cleanse him (Isa 6:7), and Jeremiah’s mouth to speak His Word (Jer 1:9).  
<sup>13</sup> W. H. Griffith Thomas, 58  
<sup>14</sup> Bruce K. Waltke, 446

October 10  
Saturday  
2015

# A New Day Dawning

## ■ Scripture

Genesis 32:31-32 and 33:1-17

## ■ Observation

What characterised the new "Israel" in verses 31 to 32 and Genesis 33:1-17?

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## Deeper Reflection

Jacob was forced to leave home for Paddan-aram to escape from Esau's death-threatening fury after stealing the blessing meant for him (Ge 27:41-45; 28:1-7). He "came to a certain place", which he later called "Bethel" – "the house of God" – and "spent the night there" (Ge 28:10-11, 17-19). There, God met Jacob and spoke to him for the first time (Ge 28:12-17). There, God began His transformational discipline in Jacob's life. And it began when "the sun had set" (Ge 28:11a): the beginning of the long dark night of 20 years of affliction from Laban (Ge 29-31). But God's presence, promises and purposes were with Jacob (Ge 28:15; 31:3-13, 42). And now, at "Peniel" – "the face of God" (Ge 32:30), after receiving a new name, "Israel" (Ge 32:27-28), "the sun rose upon him" (v. 31a): a new day dawning! And a new Jacob – crippled (v. 31b), but changed. One effect and evidence of true transformation is when we relate with people redemptively with the Spirit of Jesus the Reconciler (Eph 2:13-18). Before Peniel, in preparing to face Esau, the old Jacob stayed behind (Ge 32:16, 18, 20) and apart (Ge 32:21) from his retinue. But after Peniel, the new Israel stepped to the front to meet Esau with great humility for reconciliation (Ge 33:3).

## ■ Application

Where am I now, and what is God doing in my discipleship journey between "the sunset" and "the sunrise"?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.

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October 11  
Sunday  
2015

■ **Scripture** .....

■ **Observation**  
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■ **Application**  
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■ **Prayer**  
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**The Past Week**

**REVIEW**

*What was my high point and my low point for the week?*

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*What gave me life and what drained me?*

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*How was the Spirit of God at work?*

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**REFLECT**

*What is one key thing that God said to me this week in light of what has happened?*

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**RESPOND**

*What is one thing I need to do in light of what God is saying?*

COMMIT IN PRAYER

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**FAMILY DEVOTIONAL**  
**October 2015 - Week 2**

**JACOB HAS A NEW NAME**

A good name to describe who we are.

**Scripture - Genesis 32:22-30**

**1. Activity Bite**

Think of one another's good points. For example, your sister may be very diligent in completing her homework every day. Then use that characteristic as a name you could call her by. Say to her, "You are now called Diligent!" There can be more than one characteristic.

**2. Chat Time**

**Q1:** How do you feel when a good name is used to describe you?

**Q2:** Does that good name describe how God created you to be?

**Q3:** What can stop you from living out the good names given to you?

**3. Learning Point**

Jacob wasn't the kind of person you would like to be. He cheated his brother Esau and father Isaac to get blessings that were meant for Esau. In fact the name Jacob means "the trickster" or "grabber", grabbing things that belongs to others. But God didn't want him to stay that way. He changed Jacob's name to Israel, which means a life that has been surrendered to God and has received His blessings. God has a good name for you and He wants you to live out that name, for this will bring praise to Him.

**4. Action Point**

Get someone to write down all your good points. Ask God for the name that He has for you. Be determined to live out that name to give praise to God.

**5. Prayer Power**

(Ask your children to pray after you.)

Dear God, thank You for the good name you have given me. I am no longer the old self that does things which hurt others. Help me to live out my new name always. In Jesus' name I pray. Amen.

October 12  
Monday  
2015

## What Happens After the “El-Elohe- Israel” Altar?

### ■ Scripture

Genesis 33:18-20; 34:1-21

### ■ Observation

What is the significance of what happened to Jacob and his family in Genesis 34:1-21 being placed immediately after Jacob’s building and naming an altar to God in verse 20?

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### Deeper Reflection

Verses 18 to 20 “form both the conclusion of chapters 32 to 33 and a prelude to chapter 34”.<sup>15</sup> “Jacob came safely to...Shechem...in the land of Canaan” (v. 18). God answered his prayer for a safe return 20 years ago at Bethel (Ge 28:21). At Shechem, Jacob “purchases land in faith”<sup>16</sup> (v. 19), like Abraham (Ge 23), “staking his future in the Promised Land”.<sup>17</sup> And the climax of Jacob’s discipleship journey from Bethel (Ge 28:10-22) to this point is when is “he erected an altar and called it El-Elohe-Israel” (v. 20) – “a Mighty God is the God of Israel,” “a God who keeps His promises”<sup>18</sup>. Jacob fulfilled his vow to God at Bethel – “then the LORD will be my God” (Ge 28:21), “reaffirming his allegiance”<sup>19</sup> to God, and having identified his new self, “Israel” (32:27-28), with God. God’s promises to Jacob (Ge 28:13-15) “have been fulfilled”<sup>20</sup> – “a most fitting end to his wanderings”<sup>21</sup>. Not really. For “what promises to be the ultimate resolution proves to be the making of another crisis”<sup>22</sup>, and things did not “work out quite smoothly as he might have hoped”<sup>23</sup>. What follows “El-Elohe-Israel” is a very disturbing crisis in Genesis 34. Adversity after the altar. Although it happened “at least 10 years”<sup>24</sup> later, we are to look at Genesis 34 through “El-Elohe-Israel”.

### ■ Application

How do I place the principle of “adversity after the altar” in my discipleship journey?

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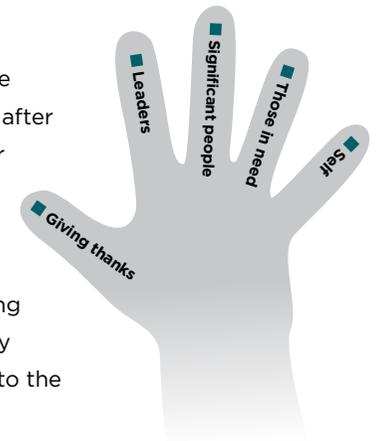
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### ■ Prayer

Gracious God, deliver me from the fear of You sending me adversity after building an altar to You. Such fear only shows that I do not know You, who is good<sup>25</sup> and works all things together for good.<sup>26</sup> I surrender my life to You, entrusting it into the loving hands of the only wise God, to fulfil Your purposes to the glory of Your name. Amen.



<sup>15</sup> Gordon J. Wenham, *Genesis 16-50*, Word Biblical Commentary (Word Books, 1994), 300

<sup>16</sup> Bruce K. Waltke, 460

<sup>17</sup> Bruce K. Waltke, 460

<sup>18</sup> Allen P. Ross, *Creation & Blessing: A Guide to the Study and Exposition of Genesis* (Baker, 1998, 1996), 566

<sup>19</sup> Gordon J. Wenham, 300

<sup>20</sup> Gordon J. Wenham, 300

<sup>21</sup> Gordon J. Wenham, 300

<sup>22</sup> Gordon J. Wenham, 304

<sup>23</sup> Gordon J. Wenham, 300

<sup>24</sup> Bruce K. Waltke, 461

<sup>25</sup> Psalm 100:5

<sup>26</sup> Romans 8:28

October 13  
Tuesday  
2015

# Three Steps Forward, Two Steps Back

## ■ Scripture

Genesis 34:1-13, 25-31

### ■ Observation

What does Jacob's silence over the rape of Dinah (v. 5) and his speech in response to the massacre executed by his sons (vv. 30-31) tell us about Jacob?

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### Deeper Reflection

Jacob's "new birth at Peniel [Ge 32:24-32] did not obliterate the past or completely change Jacob's character; the new Israel still had features of the old Jacob".<sup>27</sup> Dinah was raped (vv. 1-2). Curiously, Jacob "kept silent" until his sons returned from the field (v. 5). We would expect "a fierce reaction"<sup>28</sup> from Jacob. How differently Dinah's brothers reacted: they were "grieved" and "very angry" (v. 7). Dinah was "defiled" (vv. 5, 13, 17), but Jacob didn't "seem to care for his daughter's honour"<sup>29</sup>. Jacob "was never fond of Leah [Ge 29:30-34], and it seems that his coldness spilled over to her six sons and her daughter Dinah. So, he took no action"<sup>30</sup>. Jacob's sons – not Jacob – were involved in the marriage proposal negotiation with the Shechemites (vv. 8-17). Jacob's "strong rebuke"<sup>31</sup> of his sons for their ruthless massacre of all the male Shechemites stemmed out of concern only "for his own skin"<sup>32</sup> (v. 30). Note the emphatic "I" and "me" in the verse. The last word of the story, "Should he treat our sister as a prostitute?" (v. 31) "may well be intended to be read as a condemnation of both Shechem and Jacob"<sup>33</sup>. Nonetheless, "El-Elohe-Israel" was still in the process of patiently transforming Jacob – for some 30 years now.

## ■ Application

What practical lessons do I learn from Jacob's response to his family crisis?

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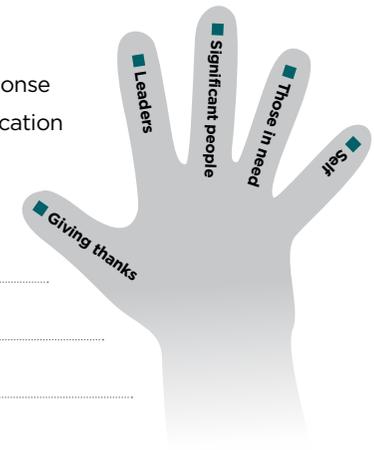
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## ■ Prayer

Write a prayer to God as your response from your meditation on and application of the Scriptures.



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<sup>27</sup> Gordon J. Wenham, 304  
<sup>28</sup> Gordon J. Wenham, 311  
<sup>29</sup> Gordon J. Wenham, 311  
<sup>30</sup> Gordon J. Wenham, 317  
<sup>31</sup> Gordon J. Wenham, 316  
<sup>32</sup> Gordon J. Wenham, 316  
<sup>33</sup> Gordon J. Wenham, 317

October 14  
Wednesday  
2015

# The World's Pursuit of the Church

## ■ Scripture

Genesis 34:6-10, 18-24

### ■ Observation

What is the significance of the Shechemites' proposals to the Israelites and their willingness to be circumcised (vv. 6-8, 18-24)?

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### Deeper Reflection

Harmor's marriage proposal went beyond just concerning a couple (vv. 8-10): "Intermarry with us" (v. 9) that comes with "economic advantages"<sup>34</sup> – "trade" and "acquire property" in the land (v. 10). No objections from Jacob. He was silent throughout the negotiation. "No doubt Jacob was favourably impressed by the prospect of a very profitable alliance which such a marriage would foster."<sup>35</sup> If not for his sons taking the lead in the negotiation, Jacob "would have succumbed to the tantalising offer, swallowed his concern about his daughter...and thereby done violence to many things he professed to hold dear"<sup>36</sup>. Our world today is the same Canaanite world – only more sophisticatedly subtle. The intent of the Canaanite world is all that belongs to God's people "will be ours" (v. 23a). It is more than just material things ("livestock... property... animals"). It is ultimately spiritual: the heart – "they will surely turn your heart away after their gods" (1 Ki 11:1-2; cf. Dt 7:1-5). To achieve its aim, the world is willing to "consent" to be "circumcised" (vv. 22-24) – to become Christian. And the Church helps the world in this by Christianising worldly ways, and Christianity becomes more cultural and less biblical.

## ■ Application

How can we, the Church, keep ourselves from being "Canaanised" by the world and Christianising worldly ways?

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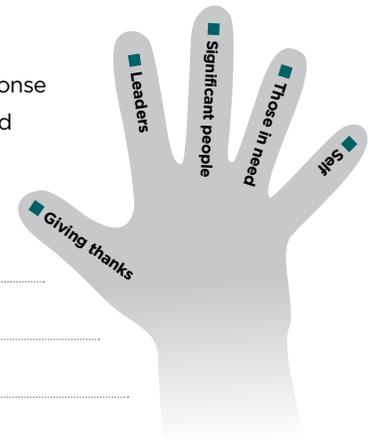
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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.



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<sup>34</sup> Gordon J. Wenham, 312  
<sup>35</sup> D. Stuart Briscoe, Genesis, The Preacher's Commentary (Nelson, 1987), 274  
<sup>36</sup> D. Stuart Briscoe, 275



October 16  
Friday  
2015

# When Life Situations Become Rather Complicated

## ■ Scripture

Genesis 34:1-17, 24-31

### ■ Observation

How did the whole crisis of Genesis 34 become complicated (vv. 1-17, 24-31)?

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### Deeper Reflection

“Within a firm framework sure of what constitutes right and wrong, the narrative”, Genesis 34 “hints at the multidimensional aspects of conduct, at the mixed motives that make it impossible either to condemn any of the actors absolutely or to exonerate them entirely”<sup>40</sup>. Shechem’s “forcible illegitimate intercourse”<sup>41</sup> with Dinah (v. 2) was viewed as “defiled” (vv. 5, 13, 27) and morally wrong (v. 7). But should Dinah marry a Canaanite, going against the patriarchs’ covenant-tradition (Ge 24:3; Ge 26:34-35; Ge 27:46), even though “Shechem’s aggressive feelings have turned to love”<sup>42</sup> (vv. 3, 8)? “With Dinah in Shechem’s hands (v. 26), the option” of politely declining the marriage proposal (vv. 8-12) “is closed to her guardians. And once the brothers refused to submit to the Hivite version of a shotgun wedding, they were left no avenue to the retrieval of their sister except force.”<sup>43</sup> Thus, the “deceit” through circumcision “in such an extreme way”<sup>44</sup> (vv. 13-17, 24-26). How should the complicated situation of Dinah’s rape be resolved? The narrative gives no hint to an answer. And God is not mentioned throughout the story. But... after that, God speaks (Ge 35:1).

## ■ Application

What is a complicated situation I am in and how should I move on from here?

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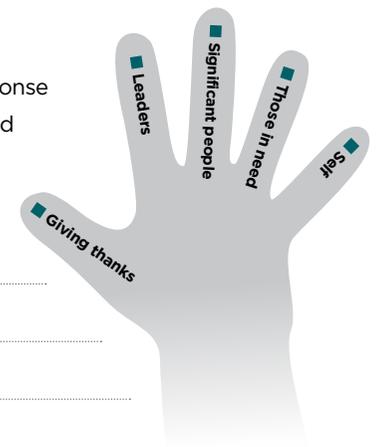
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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.



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<sup>40</sup> Gordon J. Wenham, 317  
<sup>41</sup> Gordon J. Wenham, 311  
<sup>42</sup> Bruce K. Waltke, 463  
<sup>43</sup> Gordon J. Wenham, 315 – citing M. Sternberg  
<sup>44</sup> Gordon J. Wenham, 315



October 18  
Sunday  
2015

■ Scripture .....

■ Observation  
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■ Application  
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■ Prayer  
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The Past Week

REVIEW

*What was my high point and my low point for the week?*

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*What gave me life and what drained me?*

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*How was the Spirit of God at work?*

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**REFLECT**

*What is one key thing that God said to me this week in light of what has happened?*

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**RESPOND**

*What is one thing I need to do in light of what God is saying?*

COMMIT IN PRAYER

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**FAMILY DEVOTIONAL**  
**October 2015 - Week 3**

**WRONG COMPANY**

Be careful of mixing with people who do wrong things.

**Scripture - Genesis 28:1; 33:18; 34:8-10**

**1. Activity Bite**

Share with everyone about the times when you saw your classmates do wrong things and they asked you to join them.

**2. Chat Time**

**Q1:** How did you feel when your friends asked you to join in their acts of mischief (like vandalising school property)?

**Q2:** Were there times when you were tempted to join your friends in their wrongful deeds?

**Q3:** How can you guard yourself from being tempted to join your friends in their wrong doings?

**3. Learning Point**

The Israelites eventually settled in the land of Canaan but this was where other nations who worshipped other gods also inhabited the land. Even though God told the Israelites to be careful not to follow the Canaanites' way of life, they eventually did. Hence, they ended up worshipping other gods and lived unholy lives. We can have many friends who are not Christians but we must be careful not to follow their ways if they are not according to the ways of our God.

**4. Action Point**

Commit yourself to following only the ways of God. Pray for your friends who like to do what is not right so that they will stop doing them.

**5. Prayer Power**

(Ask your children to pray after you.)

God, please help me not to follow the ways of those who do wrong things. Teach me what is right from the Bible and to walk in Your ways. In Jesus' name I pray. Amen.

October 19  
Monday  
2015

## Failures Becoming Stepping Stones in Faith

### ■ Scripture

Genesis 35:1-5

### ■ Observation

What does Jacob's realignment to God entail (vv. 1-5)?

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### Deeper Reflection

"Bethel" is repeated six times in Genesis 35 (vv. 1, 3, 6, 8, 15, 16), occurring in Jacob's three "Bethel" movements: before Bethel (vv. 1-5), at Bethel (vv. 6-15) and after Bethel (vv. 16-29). The Genesis 34 tragedy concludes with Jacob's fear (v. 30), which resulted from his failures. But our failures can become stepping stones in our faith.<sup>47</sup> **Word of Grace:** Jacob might have been feeling low and lost. But God took the initiative of grace to speak to him, to lead him (v. 1). Respond to God's gracious Word in spiritual renewal. Remove idolatry (vv. 2, 4) – things which are "a blatant contradiction to our professed allegiance"<sup>48</sup>, which, like Jacob, remain in us due to "benign neglect"<sup>49</sup>. Rekindle devotion – "make an altar to God" (v. 3a). "Spiritual renewal is necessary because human commitment is fickle."<sup>50</sup> Spiritual renewal must be daily (2 Co 4:16; Lk 9:23). **Wall of Grace:** The Canaanites sought to avenge the Shechemites for what Jacob's sons had done (Ge 34:25-29). But divine "great terror" restrained the Canaanites (v. 5): God's gracious protection. God is one "who answered me in the day of my distress and has been with me wherever I have gone" (v. 3b). "Wherever" includes the Genesis 34 tragedy.

### ■ Application

What are the failures in my life that I should trust God to turn into stepping stones in my faith, and what do I need to do?

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### ■ Prayer

Thank You, God, that it is Your grace and mercy that when the righteous in Christ falls, even seven times, they can rise again, because You hold them by the hand.<sup>51</sup> For in Christ is redemption and restoration.<sup>52</sup> So when I stray away from You like a lost sheep, seek Your servant, for I have not forgotten Your commands.<sup>53</sup> Amen.



<sup>47</sup> Bruce K. Waltke, 474

<sup>48</sup> D. Stuart Briscoe, 283

<sup>49</sup> D. Stuart Briscoe, 281

<sup>50</sup> D. Stuart Briscoe, 281

<sup>51</sup> Proverbs 24:16; Psalm 37:24

<sup>52</sup> Ephesians 1:7

<sup>53</sup> Psalm 119:176

October 20  
Tuesday  
2015

# Back to Basics: The Divine Agenda

## ■ Scripture

Genesis 35:6-12

### ■ Observation

What does what Jacob did and what God said to him at Bethel tell us about discipleship (vv. 6-12)?

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### Deeper Reflection

Jacob's discipleship journey came full circle: from Bethel (Ge 28:10-22) to Bethel (35:1, 6-15). Back to Bethel is where "Jacob needed to get back to basics"<sup>54</sup>: the divine agenda. What is the divine agenda for us? **What God is to us:** When Jacob returned to Bethel and built an altar to God, he called the place "El-Bethel" – "God of Bethel" (v. 7). The change in naming the place from "Bethel" ("the house of God") to "El-Bethel" indicates Jacob's growth in God-centeredness: from focus on the place of God to the person of God. **What God says to us:** Central in Jacob's two Bethel moments is God speaking to him (vv. 7, 9). God spoke to Jacob at Bethel "when he fled from his brother" (v. 7) and "when he came from Paddan-aram" (v. 9): two opposite points in Jacob's discipleship journey. Framing our discipleship journey must be the Word of God. **What God has for us:** Blessing – "He blessed him" (v. 9), which is primarily twofold. Growing as a transformed person: No more "Jacob", but "Israel" (v. 10; cf. Ge 32:26-29). Living for God's redemptive purposes: blessing the nations (vv. 11-12; cf. Ge 28:14).

## ■ Application

How can I be faithful in keeping the basics in my discipleship journey?

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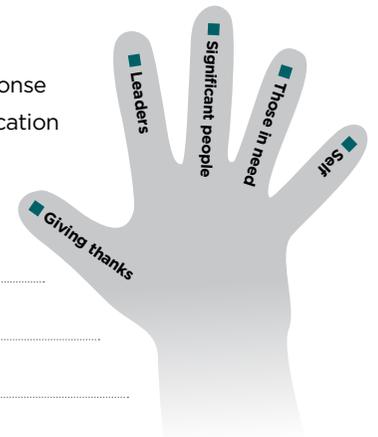
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## ■ Prayer

Write a prayer to God as your response from your meditation on and application of the Scriptures.



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<sup>54</sup> D. Stuart Briscoe, 282

October 21  
Wednesday  
2015

# The Place Where God Has Spoken

## ■ Scripture

Genesis 35:13-15

### ■ Observation

What is the significance of the expression “the place where He/God had spoken to him” being repeated three times in verses 13 to 15?

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### Deeper Reflection

The expression “the place where He/God had spoken with him” is repeated three times in verses 13 to 15. **“God has spoken”**: What has God spoken to Jacob? Growing as a transformed person and living for God’s redemptive purposes (Ge 35:9-12). **“The place where”**: After God had spoken to Jacob, “God went up from him” (v. 13) – God left Jacob. This was the last time that God spoke to Jacob until many years later in Genesis 46:2-4. The story of Jacob (Ge 25-35) reaches “its climactic and successful conclusion”<sup>55</sup> in his return to Bethel. However, God would continue His transformational work in Jacob’s life until his death (Ge 49:33). Jacob will suffer more afflictions. We are to live and move by the Word of God. In his future moments of disorientation, Jacob could only look back to “the place where God had spoken to him” and live and move by that divine Word. Undergirding this is God’s faithfulness. At 17, feeling lost as I faced an uncertain future, God spoke to me: “I am the LORD your God...who leads you in the way you should go” (Isa 48:17). In 2013, I could look back and see how God had been fulfilling His Word in my life in specific and significant ways over 40 years.

## ■ Application

What is “the place that God has spoken” to me that I can look to in moving forward in my discipleship journey, especially in times of trials?

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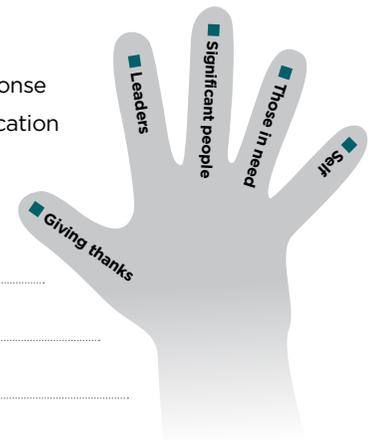
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## ■ Prayer

Write a prayer to God as your response from your meditation on and application of the Scriptures.



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<sup>55</sup> Bruce K. Waltke, 469

October 22  
Thursday  
2015

## God Answering Prayer in Mysterious Ways

### ■ Scripture

Genesis 35:16-20

### ■ Observation

What do you observe about God in comparing verses 16 to 20 with Genesis 30:22-24?

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### Deeper Reflection

Jacob and his family “journeyed from Bethel” (v. 16). “Bethel” was a significant high point in Jacob’s discipleship journey, where God met him and spoke to him, a transformed God-centred “Israel” (Ge 35:6-15). “Then God went up from him” (Ge 35:13), never to speak to him again until Genesis 46:2-4. Following this was a tragedy. Rachel “suffered severe labour” and gave birth to Jacob’s last son (v. 16). The midwife sought to comfort her: “Do not fear, for you have another son” (v. 17). But Rachel responded by naming her son “Ben-oni” (v. 18), meaning “son of my sorrow”. Rachel “refused comfort in the affliction – the birth cost her her life”<sup>56</sup>. Rachel died (v. 19). “You have another son” (v. 17) recalls Rachel’s prayer when Joseph was born and named: “May the LORD give me another son” (Ge 30:24). Clearly, God answered Rachel’s prayer – but with her losing her life. Why did God answer her prayer like this? The text does not ask this question. And God does not owe us an explanation. All we can see theologically is “the only wise God” (Ro 16:27) who acts in mysterious ways. “None could trace Your footsteps” (Ps 77:19, NJB).<sup>57</sup>

### ■ Application

How does my personal knowledge of God develop or deepen when knowing that He answers prayer in mysterious ways?

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### ■ Prayer

I bow in humble worship to You, O Holy God, whose ways are unsearchable and unfathomable.<sup>58</sup> For Your ways and Your thoughts are higher than human ways and thoughts, just as the heavens are higher than the earth.<sup>59</sup> However perplexing may be Your ways, O God of faithfulness, they are always perfect, just, righteous and upright.<sup>60</sup> Amen.



<sup>56</sup> Allen P. Ross, 582

<sup>57</sup> New Jerusalem Bible

<sup>58</sup> Romans 11:33

<sup>59</sup> Isaiah 55:8-9

<sup>60</sup> Deuteronomy 32:4

October 23  
Friday  
2015

# When Tragedies Happen One After Another

## ■ Scripture

Genesis 35:16-29

### ■ Observation

What is the significance of two tragic incidents in Jacob's life being put side by side in verses 16 to 22?

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### Deeper Reflection

Rachel's unexpected death (vv. 16-20) is followed by Reuben's attempt "to usurp his father's authority by having sexual intercourse with Bilhah, Jacob's concubine"<sup>61</sup> (v. 22). Jacob "had to endure"<sup>62</sup> these great pains. But they are **transformation pains** – "the means of training"<sup>63</sup> in discipleship (cf. Heb 12:11). Despite being sandwiched by the two tragedies, "Israel journeyed on" (v. 21). "Israel" recalls the transformed "Israel" at Bethel (Ge 35:10). At the heart of these two tragedies is God transforming Jacob deeper. Following the two tragedies are records of the "12 sons of Jacob" (vv. 22b-26), Jacob's reunion with his father, Isaac (v. 27), and Isaac's death (vv. 28-29). Isaac's death signifies "the old generation is passing off the scene in preparation for the next"<sup>64</sup>. The narrator "anticipates this change by inserting a genealogy of Jacob's sons"<sup>65</sup>. There is a sense of **moving forward** into the future. God's covenant promises and purposes will continue, highlighting once again God's faithfulness. In enduring our transformation pains, we must be moving forward in our discipleship journey with our faithful God.

## ■ Application

What are my transformation pains and how should I move forward in my discipleship journey?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation and application of the Scriptures.

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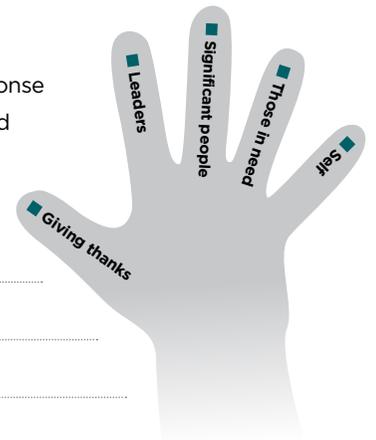
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<sup>61</sup> Allen P. Ross, 580  
<sup>62</sup> Allen P. Ross, 578  
<sup>63</sup> W. H. Griffiths, 61  
<sup>64</sup> Bruce K. Waltke, 475  
<sup>65</sup> Bruce K. Waltke, 475-76

October 24  
Saturday  
2015

# Jacob and Esau: Who is Greater?

## ■ Scripture

Genesis 36:1 – 37:1

### ■ Observation

What is the significance of Jacob (v. 6; Ge 37:1) and Israel (v. 31) being mentioned in the two genealogies of Esau (vv. 1-8; Ge 36:9 – 37:1) in light of Genesis 25:23?

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### Deeper Reflection

The two genealogies of Esau in Genesis 36:1 to 37:1 show sharp contrasts between Jacob and Esau in light of “the older shall serve the younger” (Ge 25:23). The contrasts point to one question: Between Jacob and Esau, who is greater? Esau is greater than Jacob in **prominence**. Esau has two lists of genealogy of 43 verses, whereas the “12 sons of Jacob” genealogy (Ge 35:22b-26) consists of only five. Esau is greater in **posterity** and **progress**. Esau’s genealogies show concretely the establishment and expansion of Esau and his descendants. Esau is called “the father of the Edomites” (v. 43). For Jacob, it is still just “12 sons of Jacob”. Esau is greater in **power**. Esau’s descendants already had tribal “chiefs” (vv. 40-43), and became “kings...before any king reigned over the sons of Israel” (v. 31)<sup>66</sup>. Esau is greater in **possession**. Esau’s second genealogy concludes with “Jacob...sojourned in the land of Canaan” (Ge 37:1), when Esau had already possessed the land of Edom (v. 43). True greatness is spiritual and not defined by the externals. True greatness is being “last of all and servant of all” (Mk 9:35; Mk 10:43-45). No wonder, God’s most definitive revelation is in “Jesus of Nazareth” (Jn 1:45-46)!

## ■ Application

How is God working in my life towards spiritual greatness as defined by Him?

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## ■ Prayer

Write a prayer to God as your response from your meditation on and application of the Scriptures.

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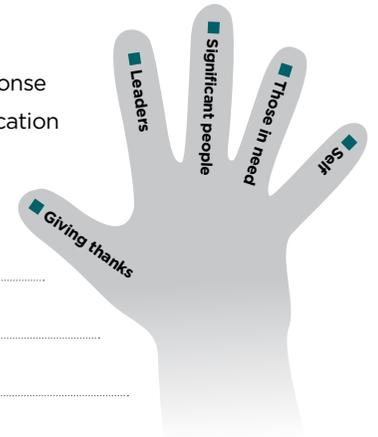
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<sup>66</sup> This is a perspective from the monarchy era in 1 and 2 Samuel (and possibly also 1 and 2 Kings).

October 25  
Sunday  
2015

■ Scripture

■ Observation

■ Application

■ Prayer

The Past Week

REVIEW

*What was my high point and my low point for the week?*

*What gave me life and what drained me?*

*How was the Spirit of God at work?*

**REFLECT**

*What is one key thing that God said to me this week in light of what has happened?*

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**RESPOND**

*What is one thing I need to do in light of what God is saying?*

COMMIT IN PRAYER

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**FAMILY DEVOTIONAL**  
**October 2015 - Week 4**

**WE ARE ONE**

We are all united through faith in Jesus.

**Scripture - Acts 4:32-36**

**1. Activity Bite**

Consider pooling together \$2 each from your own savings to get a card and a small gift for someone you want to appreciate.

**2. Chat Time**

**Q1:** How would you feel if you were the one receiving the card and appreciation gift?

**Q2:** What does Acts 4:32-36 tell you about how God wants us to treat each other as Christians?

**Q3:** What are the things that can turn Christians against each other?

**3. Learning Point**

When people believe in Jesus, they become part of the family because of our same faith. When we belong to a family, we are united in loving and caring for one another. This includes sharing the things we have with those who may not be able to afford them. We can be united in protecting each other from harm, encouraging those who are discouraged or helping each other to grow in knowing God's Word. However, the devil wants to break this unity. Thus we must always work together to keep united with the help of the Holy Spirit.

**4. Action Point**

Going to church and attending your small group to worship God is also an act of unity. Keep going to church weekly, or ask your parents to join a small group if they haven't done so.

**5. Prayer Power**

(Ask your children to pray after you.)

Thank You, God, for making us a body united in Jesus. Help us to care for one another in unity. In Jesus' name I pray. Amen.

October 26  
Monday  
2015

## Operation “Towards Egypt”: Jacob Loved Joseph the Most

### ■ Scripture

Genesis 37:2-36

### ■ Observation

Where is it indicated in Genesis 37 that God is over and behind all the human actions in the story?

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### Deeper Reflection

Genesis 37 to 50 tells the story of Joseph, “the spoilt brat who through adversity develops into a mature and competent leader”<sup>67</sup>, chosen by God to fulfil His purposes. Genesis 37 sets the story in motion. Read theologically we see divine sovereignty over and behind human actions that are by and large wrong. Joseph’s dreams (vv. 5-11) point to God’s purposes to be fulfilled in “Egypt” (vv. 25, 28, 36). Genesis 37 is about God’s “Operation Towards Egypt”. God was beginning to fulfil His Word to Abraham that his descendants will be “enslaved and oppressed 400 years” in a foreign land (Ge 15:13). Joseph “told [evil] tales”<sup>68</sup> about his brothers to Jacob (v. 2). The term “tales” is “always used elsewhere in a negative sense of an untrue report”<sup>69</sup>. Joseph “misrepresented”<sup>70</sup> his brothers. Jacob “loved Joseph more than all his sons” (v. 3a). His favouritism was made most pronounced by giving Joseph a “varicoloured tunic” (v. 3b). And Joseph wore it “on any and every occasion”<sup>71</sup> (implied in v. 23), indicating his haughtiness. All these resulted in his brothers “hating” him and becoming his enemies (v. 4). With the stage set (vv. 2-4), the rest of the story shows four pivotal points of God’s “Operation Towards Egypt”.

### ■ Application

What will I do if my relationship with people (in family, workplace, society or church) shows characteristics like those in Jacob, Joseph and his brothers (vv. 2-4) – either on the receiving or giving end?

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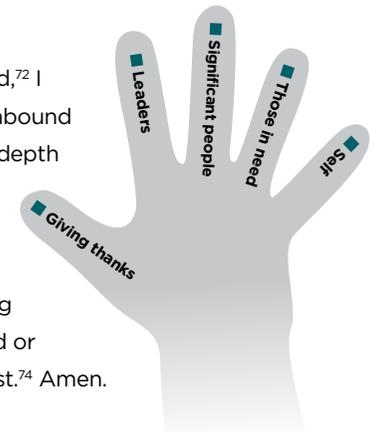
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### ■ Prayer

God is Love who is patient and kind,<sup>72</sup> I pray that my love for people may abound more and more in knowledge and depth of insight, so that I may be able to discern what is best and be pure and blameless for the day of Christ.<sup>73</sup> And that I may be forgiving and forbearing when I am wronged or hurt, just as You forgive me in Christ.<sup>74</sup> Amen.



<sup>67</sup> Gordon J. Wenham, 357

<sup>68</sup> Gordon J. Wenham, 350

<sup>69</sup> Gordon J. Wenham, 350

<sup>70</sup> Gordon J. Wenham, 350

<sup>71</sup> Gordon J. Wenham, 359

<sup>72</sup> 1 John 4:8; 1 Corinthians 13:4

<sup>73</sup> Philippians 1:9-10

<sup>74</sup> Ephesians 4:32

October 27  
Tuesday  
2015

# Operation “Towards Egypt”: “Hey, Listen to My Dreams!”

## ■ Scripture

Genesis 37:5-11

### ■ Observation

What does Joseph telling his brothers about his dreams two times show about humans on one level and God on another level (vv. 5-11)?

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### Deeper Reflection

Here is the first pivotal point of God’s “Operation ‘Towards Egypt’”. Through two dreams, God spoke to Joseph about his destiny: his superiority over his family members in the future (vv. 5-11). Joseph told his brothers his first dream (vv. 6-7), despite knowing that “they hated him” and were unfriendly towards him (vv. 4-5), which only made them “hate him even more” (vv. 5, 8). He was “immature and bratty”<sup>75</sup> in “insisting on telling his dreams to them and on repetitively sharing his second dream even after they began to hate him ‘all the more’ (v. 8)”<sup>76</sup>. Joseph’s “own inflated ego”<sup>77</sup> and “cockiness”<sup>78</sup> made him “responsible for his own downfall”<sup>79</sup>. Here we see in Joseph a mixture of the Spirit (his dreams) and the flesh (his pride), which is also often true of us. When God speaks to us a special word about our lives, be careful of spiritual pride and showing off. If we want to share it with others, we ought to be mature and wise (cf. 1 Co 14:20) in whom to share with, when to share and how to share. The hatred and jealousy of Joseph’s brothers would spill over into violent action (vv. 18-20). But God is “as watchful in His hiddenness as in any miracle”<sup>80</sup>.

## ■ Application

What is a spiritual pride that I need to deal with?

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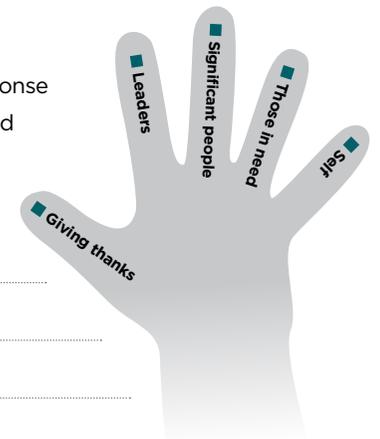
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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.



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<sup>75</sup> Bruce K. Waltke, 498  
<sup>76</sup> Bruce K. Waltke, 500  
<sup>77</sup> Gordon J. Wenham, 351  
<sup>78</sup> Gordon J. Wenham, 359  
<sup>79</sup> Bruce K. Waltke, 500  
<sup>80</sup> Derek Kidner, 181

October 28  
Wednesday  
2015

# Operation “Towards Egypt”: Jacob Sent Joseph to Shechem

## ■ Scripture

Genesis 37:12-17

### ■ Observation

What is the significance of Jacob sending Joseph to Shechem and Joseph meeting an anonymous man there (vv. 12-17)?

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### Deeper Reflection

Here is the second pivotal point of God’s “Operation ‘Towards Egypt’”, marked by Joseph’s two geographical movements under Divine Providence: from “Hebron” to “Shechem” (vv. 12-14) to “Dothan” (vv. 15-17). Joseph’s brothers were pasturing Jacob’s flock in Shechem (v. 12). “Worried about how his sons and flocks were”<sup>81</sup>, Jacob sent Joseph to find out (v. 14). “Send” is a key word here: “I will send you” (v. 13) and “so he sent him” (v. 14). Over and behind Jacob sending Joseph is God who “sent” him (Ge 45:5-8). “Neither Joseph nor Jacob thought he was in danger from the brothers.”<sup>82</sup> But God knew ahead. At Shechem, Joseph was “wandering in the field” (v. 15). Then appeared an anonymous “man” (repeated three times in vv. 15, 17), who “found” Joseph and asked him, “What are you looking for?” (v. 15). It happened that this man overheard Joseph’s brothers saying, “Let us go to Dothan” (v. 17). So when Joseph told him that he was looking for his brothers, he directed him to “Dothan” – the third pivotal point of God’s “Operation ‘Towards Egypt’”. “Even wandering around in a field and a chance overhearing are part of God’s providence.”<sup>83</sup> God’s providence is seen in small little insignificant things.

## ■ Application

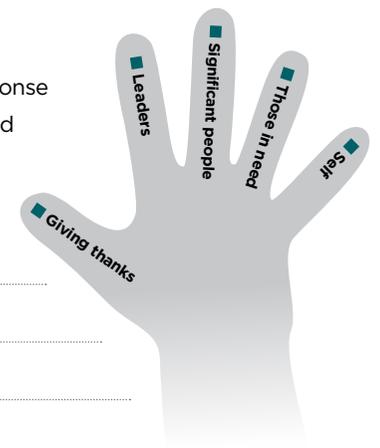
How does this part of Joseph’s story (vv. 12-17) help me in discerning God’s providence in my life?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.

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<sup>81</sup> Gordon J. Wenham, 353  
<sup>82</sup> Gordon J. Wenham, 353  
<sup>83</sup> Bruce K. Waltke, 502

October 29  
Thursday  
2015

## Operation “Towards Egypt”: “Let Us Kill His Dreams!”

### ■ Scripture

Genesis 37:18-24, 29-30

### ■ Observation

What can you discover about God in the events in verses 18 to 24 and 29 to 30?

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### Deeper Reflection

Here is the third pivotal point of God’s “Operation “Towards Egypt””: “Dothan” (Ge 37:17), where Jacob’s “control” was “completely out of range”<sup>84</sup>. When Joseph’s brothers saw him coming, “they plotted to kill him” (v. 18-19). Verse 20 is a key verse: “Let us kill him...Then let us see what will become of his dreams!” Viewed theologically, it would be “Let us see what will become of God’s Word concerning Joseph!” Attempting to “kill” Joseph is attempting to thwart God’s purposes, which is impossible (Job 42:2; Isa 14:27). Reuben sought to rescue Joseph (vv. 21-22), but he came too late (vv. 29-30). Certainly, God’s hand was behind this failure. “Dothan” (mentioned only three times in the Bible) is where the “two extreme methods” of God “meet”<sup>85</sup>: Joseph cried in vain in the pit (vv. 23-24; 42:21), but Elisha was visibly encircled by God’s chariots (2 Ki 6:13-17). Elisha was delivered, but Joseph was “deserted”. Legions of angels were easily at Jesus’ disposal to protect Him from His enemies. But He did not ask His Father for it, because “it must happen this way” (Mt 26:52-54). For Jesus must walk the path of “My God, My God, why have You forsaken Me?” (Mt 27:46).

### ■ Application

How can I apply the theology of “Dothan” in my discipleship journey?

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### ■ Prayer

Jesus, my Lord and Saviour, help me to follow You faithfully, in fellowship with You in the Garden of Gethsemane, and in walking the pathway of the Cross; and to know that suffering with You as fellow heir, the will of God can be divine deliverance or human perseverance, and to know that in whichever way, You love me there with Your unfailing love.<sup>86</sup> Amen.



<sup>84</sup> Gordon J. Wenham, 359

<sup>85</sup> Derek Kidner, 181

<sup>86</sup> Romans 8:17, 38-39

October 30  
Friday  
2015

# Operation “Towards Egypt”: “Behold, a Caravan of Ishmaelites”

## ■ Scripture

Genesis 37:25-28

### ■ Observation

What is the significance of Joseph’s brothers looking up and seeing a caravan of Ishmaelites in verses 25 to 28?

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### Deeper Reflection

Here is the fourth pivotal point of God’s “Operation ‘Towards Egypt’”. Joseph was thrown into the pit “without any water in it” (Ge 37:24), where he had “neither food nor drink and so could die of thirst”<sup>87</sup>. Meanwhile, in “callous indifference”<sup>88</sup> to Joseph’s cries, despite seeing “the distress of his soul” (Ge 42:21), his brothers “sat down to eat a meal” (v. 25a; cf. Pro 30:20). Just then “they looked up” (v. 25). “‘Looked up’ always signals that what is to be observed is of great significance”<sup>89</sup>: “behold, a caravan of Ishmaelites” – coming from Gilead with camels carrying merchandise “on their way... down to **Egypt**” (v. 25). Joseph’s brothers decided to sell him to the Ishmaelites, and not kill him themselves (v. 26-27a) – “after all, he is our brother” (v. 27b, NIV). How ironic! In verse 28, the Hebrew literally reads “pulled Joseph...sold Joseph...brought Joseph”. The exceptional threefold repetition of “Joseph” “marks an extremely important and providential event”<sup>90</sup>. “Thus they brought Joseph into **Egypt**” (v. 28): Joseph is at the centre of God’s will here. But, Joseph had to wait for 13 years before he could see the significance of “**Egypt**”.

## ■ Application

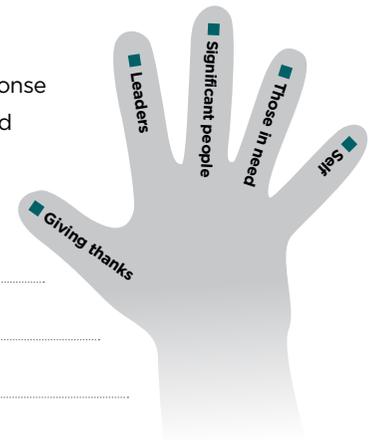
What is my “Egypt” in my discipleship journey?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.

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<sup>87</sup> Bruce K. Waltke, 503  
<sup>88</sup> Bruce K. Waltke, 503  
<sup>89</sup> Gordon J. Wenham, 354  
<sup>90</sup> Bruce K. Waltke, 503 – citing R. E. Longacre

October 31  
Saturday  
2015

# Operation “Towards Egypt”: Jacob Mourning for “Dead” Joseph

## ■ Scripture

Genesis 37:31-36

### ■ Observation

What can you discover about God in Jacob’s grief over Joseph’s “death” in verses 31 to 36?

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### Deeper Reflection

Genesis 37 shows Jacob’s family “rent from top to bottom by hatred (vv. 4, 5, 8) and grief (vv. 34-35)”<sup>91</sup>. With blatant deceit and “a callousness toward their father’s feelings”<sup>92</sup>, Jacob’s sons brought to him Joseph’s varicoloured tunic stained with goat’s blood, letting him to conclude for himself that Joseph was killed (vv. 31-33). The intensity of Jacob’s grief is clearly underscored (vv. 34-35): he “tore his clothes”, “put on sackcloth”, “mourned for his son many days”, “refused to be comforted”, “wept for him” and “would grieve publicly for Joseph until he died”<sup>93</sup>. It is sheer hypocrisy that Jacob’s sons “arose to comfort him” (v. 35a). But Jacob would greatly grieve for at least 20 years over something that was not true: Joseph was “dead”. And God did not intervene to correct Jacob. The Genesis 37 story ends with Joseph “in Egypt”, particularly “sold... to Potiphar” (v. 36). As we walk with Joseph step by step, at this juncture “it is certainly very difficult to see any way in which”<sup>94</sup> his dreams could be fulfilled. We, too, often come to such a juncture in our discipleship journey. We can only wait for the next divine move in our lives.

## ■ Application

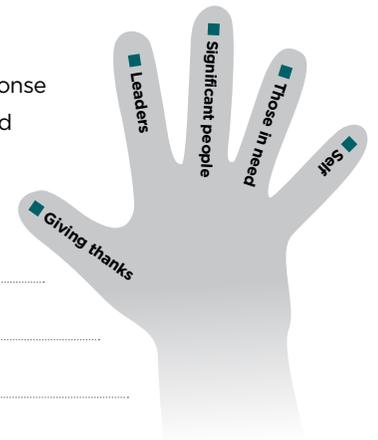
What is the most significant lesson for me in the whole story of Genesis 37?

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## ■ Prayer

Write a prayer to God as your response arising from your meditation on and application of the Scriptures.

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<sup>91</sup> Gordon J. Wenham, 360  
<sup>92</sup> Gordon J. Wenham, 356  
<sup>93</sup> Gordon J. Wenham, 357  
<sup>94</sup> Gordon J. Wenham, 360







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