Receiving the 12 Blessings of Israel
How God’s Promises to His People Apply to Your Life Today

Paul Thangiah

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Paul Thangiah, Receiving the 12 Blessings of Israel

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Dedicated to:

MY DEAR FATHER,
the late Reverend A. R. Thangiah,
whose prayers and blessings on my life
are the reasons for the fruit in my ministry.

And to:

THE PEOPLE OF INDIA,
that they may be saved and
enjoy the blessings of God.

My father served the Lord for over 45 years and pioneered many churches in Sri Lanka. He further served with the Assemblies of God in the city of Madurai, India, where he founded New Life Assembly, which at present has 132 branches—all of which are strongly grounded in God’s Word and are growing rapidly.

His prayers are indeed being answered, and his blessings are indeed being multiplied!
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In his new book, the Reverend Paul Thangiah analyzes the twelve tribes of Israel under a magnifying lens, looking closely at every aspect of the blessings upon them. Very few books have been written with such detail and understanding of the twelve tribes and how the blessings that Jacob the patriarch and Moses the prophet pronounced over them have relevance to the individual tribes, the nation of Israel and the modern-day Christian.

Pastor Paul details the blessings with respect to the lives of the twelve sons of Jacob and the future generations to come in the line of the tribes. The tribes are well defined by their characteristic features as detailed by Jacob and Moses. These characteristics lay the foundation for the fulfillment of multiple prophecies, and these prophecies, in turn, are reflected in the lives of the chosen few who rise up from each tribe when the situation needs them.

I commend Pastor Paul for undertaking this wide-ranging study, which demonstrates the need for us as modern Christians to reflect upon the ideas he presents. His insights warn us about the consequences of sin and motivate us to live godly lives dedicated to Christ alone.

It is difficult to summarize the treasures of this book in a few sentences. The deep meditation of the Reverend Thangiah on these
blessings is a blessing of its own. I believe that as you carefully study and understand the divine truths recorded in this book, they will enrich your life and help you in your Christian walk.

Dr. George O. Wood, general superintendent, Assemblies of God U.S.A.; chairman, World Assemblies of God Fellowship
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Many people have walked alongside me in my journey thus far. I am grateful to God for my dear mother, Hester Thangiah, whose faith in the Lord amazes me. She always strengthens herself in the Lord and then becomes a great source of strength to us.

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Many stalwarts of the faith have mentored and taught me along the way. I thank God for each of these people who contributed to making my foundation strong:
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A special thank-you to Trish Konieczny for her remarkable assistance in the process of editing.

I express my deep gratitude to Dr. George O. Wood, chairman of the World Assemblies of God Fellowship, for gladly being willing to write the foreword for this book.

I would like to thank my editorial team, Pastor Rebecca Jaichandran, Pastor Jonathan Joel, Pastor Rachel John, Neal and Grace Mickey, Pastor Roger Samuel Thangiah and Pastor John V. Thomas, who worked along with me day and night.

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Last but not least, I thank God for my pastors and my church, Full Gospel Assembly of God, for believing in the vision God gave me and for strengthening my hands in the ministry. I pray God’s abundant blessings on all of them!
Introduction

God Desires to Bless His Children

Every time I read the Bible for my own spiritual growth and come upon the blessings Jacob pronounced over his sons in Genesis 49 and the blessings Moses spoke over the twelve tribes in Deuteronomy 33, I find them unique and interesting. For several years I had been thinking about doing an in-depth study on these two passages, but I never really got around to it. In December 2014, however, God prompted me to do the study and preach a series on it in our church. That marked the beginning of a fascinating examination of these passages. It opened my eyes to see that what they taught is not confined just to the sons of Jacob or the tribes of Israel; it extends to God’s sons and daughters everywhere, to all those who are part of His Kingdom.

I began preaching the sermons on “The 12 Blessings of Israel” to my congregation the very first Sunday of 2015. Every Sunday throughout the series, we experienced a powerful move of God and people were stirred, touched and revived. On the whole, the response was overwhelming. That is when God prompted me to take the study and publish it as this book.
Introduction

My purpose in writing this book, *Receiving the 12 Blessings of Israel: How God’s Promises to His People Apply to Your Life Today*, is to help every child of God realize that God desires to bless His children. In fact, when God created us He already pronounced blessings on every one of us. All we need to do is understand that the promises of God are true and that we can trust them. The very fact that the tribal blessings pronounced by both Jacob and Moses came to pass affirms this to us.

It is interesting to note that some of the tribes had a good start, while others started as sinful and hopeless failures. Nevertheless, as they turned to God and depended on Him they were transformed, and they were able to see the fulfillment of the blessings pronounced on them. This emphasizes the fact that no one can ever say that he or she is not blessed or that God is partial. God’s blessings will be fulfilled in the lives of those who turn to Him.

I am positive that at some point, each of us will be able to identify with one or more of the tribes I talk about. We will find ourselves in a situation similar to a particular tribe and say, “Hey, I know what Judah must have felt!” Or we will say, “I’m just going through what Reuben went through.”

The good news is that God has made available all twelve of the blessings I talk about in and through Christ, for there is no condemnation in Christ. No one should ever assume, however, that these blessings come automatically. Rather, we must seek God through prayer, intense Bible study, fellowship and service.

In other words, to receive the twelve blessings, we have to walk in fellowship with God and grow in maturity. We can claim the blessings of any tribe or all of the tribes on our lives, as long as we walk in repentance and dependence on Christ.

I trust this book will help you understand that God has pronounced blessings on you and that He has the power to fulfill them. No matter how sinful or hopeless you may be, if you are willing to repent and seek God, you can enjoy the twelve blessings. I am convinced that as you flip through the pages of this book, every bondage over your life will be broken and you will be blessed beyond
Let’s Pray Together

Dear God, we know that You are El Shaddai, the all-sufficient God. You are all we want . . . You are all we ever need! You have good plans for us. Your plans are to prosper us and give us a good future. Out of Your good will You choose to bless us, and when You bless us, You do not add sorrow to it.

You want us to live abundant lives, lives overflowing with Your blessings. Help us realize that to enjoy Your blessings, we must walk with You, Lord. Give each of us a mind that desires to know You more, a heart that overflows with love for You, and a will that submits to Your sovereign will.

We know, Lord, that if we seek after You, then all other blessings will follow. May we walk into the blessings of the tribes that You have made available to us through Your Son, Jesus Christ. All along the way, help us keep our eyes on You and not on the blessings, Lord.

You are good, You are gracious, You are compassionate and You are merciful. We thank You for who You are, Almighty God.

In Jesus’ name we pray, Amen.
Reuben

Happy are those who are stable, for nothing can stop their blessings from God.

While I was studying in Bible college, I had a few very close friends. We used to spend time praying together, playing cricket and sharing meals. We would also share our individual passions for the Kingdom of God in India. The day came when we graduated, and we all moved to different places to minister. After many long years, I was invited to speak in a large gathering in a certain city in India. There was one particular friend from my Bible college days who lived in this city. I had lost touch with him over the years, so the moment I reached the city I was eager to meet him.

When I inquired about him, I found that he had left the ministry and had become an alcoholic, walking the streets. I was so shocked that I cried and prayed for him. My posters had been put up all over the city, and this friend saw them and came for the meeting. The moment I spotted him, I ran to him, hugged...
him and cried. He looked so different—so shabby and unkempt, with a long beard. I asked him why he had become like this. He replied that he had been hurt in the ministry and just could not decide to stay in it. All that passion, all that potential wasted because he could not make up his mind to stand strong. Today, I still pray for him.

The Bible tells us how instability in the life of Jacob’s firstborn son, Reuben, robbed him of the blessings that were rightfully his. His father told him that he missed out on the blessings of the firstborn because of his unsteady character. Later on, Moses had no blessing at all to pronounce over the tribe of Reuben and only offered a prayer for them.

Many people today have so much talent and so many dreams of achieving greatness, but they are stagnant—stuck in the same position for years—because of instability in their lives. Like the cold frost that kills the buds, instability can cause grave damage and prevent us from achieving our God-given dreams.

In the book of Revelation Christ tells the Laodicean church, “I know your deeds, that you are neither cold nor hot. I wish you were either one or the other!” (Revelation 3:15). Here are a few more Bible verses about instability:

The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life’s worries, riches and pleasures, and they do not mature.

Luke 8:14

Jesus replied, “No one who puts a hand to the plow and looks back is fit for service in the kingdom of God.”

Luke 9:62

Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.

Ephesians 4:14
Reuben

Elijah went before the people and said, “How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.”

1 Kings 18:21

Like a muddied spring or a polluted well are the righteous who give way to the wicked.

Proverbs 25:26

As we look further into what the Bible teaches about instability and understand that God desires for us to have a stable character, we will begin to set right our ways and walk into the blessings that God has planned for us.

The Birth of Reuben

Genesis 29 narrates the story of Jacob being deceived by Laban, his uncle, into marrying Leah instead of Rachel, the girl he loved and had asked to marry. He had already worked for Laban seven long years for Rachel. The time seemed to go by quickly; the wait and the work were not difficult because his love for Rachel was so great. Imagine how disappointed and disheartened Jacob was when he discovered that Laban had given him the eldest daughter, Leah, in marriage instead of Rachel. Not willing to lose Rachel, he worked another seven years for her.

Jacob ended up taking both sisters as his wives. He really loved the one, while the other had been forced upon him. This resulted in various problems for the family. Both wives struggled for their husband’s love, and they attempted to make each other jealous. Life must have been depressing and frustrating in that household.

Leah may have been unloved by her new husband, but God did not ignore her. God favored her by opening her womb and blessing her with children. The Bible tells us,
When the LORD saw that Leah was not loved, he enabled her to conceive, but Rachel remained childless. Leah became pregnant and gave birth to a son. She named him Reuben, for she said, “It is because the LORD has seen my misery. Surely my husband will love me now.”

Genesis 29:31–32

The footnote in my Bible is quick to add that the name Reuben means, “See, a son.” It is as though Leah, filled with joy, looks at the child in her arms and says with great delight, “Wow, I have a son!”

What stands out here is that Leah is very conscious of God’s concern for her, and she gives Him all the credit. She acknowledges that God Himself witnessed her pain and suffering, and that He gave her a son to help her overcome her misery. Leah further expresses confidence that since she bore a son even before Rachel, her husband would at least love her now.

Just for that moment, what joy Leah must have experienced. She was certain her husband finally would pay attention to her. The birth of Reuben brought his mother such great joy.

Reuben as a Young Man

The next time we read about Reuben in Scripture, he is venturing out into the fields as a boy. He may have gone out to play or to help with some small chores. While in the fields, he notices some mandrake plants. He gathers them and brings them to his mother, and Leah uses them to trade for her husband’s affections (see Genesis 30:14–16).

One wonders whether, for a boy of his young age, Reuben was already aware of the significance of those plants. We do not know if he realized that they could help a barren woman conceive, or if he just happened to see them and innocently thought it might be nice to give them to his mother.

Either way, the little boy grew up. Things changed as he grew into a passionate young man. Just after the death of Rachel in
Genesis 35, we see that Reuben was unable to control his passions. Jacob (also called Israel by then) settled in Migdal Eder, and while he was living there, “Reuben went in and slept with his father’s concubine Bilhah, and Israel heard of it” (Genesis 35:22). Bilhah was Rachel’s servant, and by then Rachel had given her to Jacob to bear children for her (see Genesis 30:1–8). Bilhah definitely would have been grieving the death of Rachel, and Reuben must have taken advantage of her in that situation.

When Moses gave the people of Israel the Law later, he warned against sins of the sort that Reuben had committed (see Leviticus 18:6–8). Reuben dishonored his father through his act, and although Jacob heard about it and did nothing immediately, surely he was upset. A moment of uncontrolled desire therefore cost Reuben his privileges as the firstborn son of Jacob.

Reuben and Joseph

You probably are familiar with the story of how much the sons of Jacob disliked their brother Joseph because of his dreams in which they all bowed down to him. They also disliked him because they saw how much their father, Jacob, favored Joseph over the rest of them. The Bible says that they hated him so much that they could not even speak a kind word to him. When the opportunity arose, they plotted to kill him. They threw him into a cistern and lied to their father, saying that a wild animal had killed him (see Genesis 37). In this context, we read about Reuben again. This more mature Reuben seems to have changed. For someone who formerly could not control his passions, Reuben not only thinks straight himself, but he also tries to help his other brothers control their own hateful passions. Look at his reaction when he hears them plotting to kill Joseph:

When Reuben heard this, he tried to rescue him from their hands. “Let’s not take his life,” he said. “Don’t shed any blood. Throw him into this cistern here in the wilderness, but don’t lay a hand
Reuben said this to rescue him from them and take him back to his father.

Genesis 37:21–22

Reuben’s words and intentions seem noble in this instance. Notice that he desired to save Joseph. He did not want bloodshed, and he intended to return to the cistern later and restore Joseph to their father.

The once uncontrolled Reuben was displaying signs of positive change. Apparently, he was not with his brothers when they decided to sell Joseph to the Ishmaelite merchants. Returning to the cistern to find it empty, Reuben tore his clothes, which symbolized his grief. Then he confronted his brothers and cried out, “The boy isn’t there! Where can I turn now?” (Genesis 37:30).

Note Reuben’s desperation in asking, “Where can I turn now?” Obviously, there has been a change in his life, and we know it is sincere because we notice its effects on him again later. Jacob sends his ten sons to Egypt during the famine in Canaan, but he keeps back the youngest, Benjamin, not wanting anything to happen to him. I will talk a little more about this story in chapter 4 when we look at Judah’s blessings, but let me summarize it briefly here. In Egypt, Joseph had become a high-ranking ruler in the land, second only to Pharaoh. None of his brothers knew this, of course, having sold him into slavery. When the sons of Jacob appeared before him to buy food during the famine, Joseph recognized his brothers and accused them of being spies. He had Simeon seized and put in prison, while demanding that the others return home and bring back their younger brother, Benjamin, whom they had mentioned to him.

During these events, the brothers realized that all this trouble had come upon them because of the way they had treated Joseph. Reuben spoke up at that point, telling them, “Didn’t I tell you not to sin against the boy? But you wouldn’t listen! Now we must give an accounting for his blood” (Genesis 42:22).

Returning to their father, Jacob’s sons told him all that had happened in Egypt and that they must take Benjamin back with
them to prove their innocence and rescue Simeon. Jacob vehemently refused, saying that he already had lost two of his sons, Joseph and Simeon, and would not risk losing Benjamin.

Again Reuben spoke up with strong words, this time addressed to his father rather than his brothers: “You may put both of my sons to death if I do not bring him back to you. Entrust him to my care, and I will bring him back” (verse 37).

Reuben expressed no doubt at all in his words. Confidently he said, “I will bring him back.” He was willing to risk the lives of both his own sons on it, which normally no father would do. He was saying to Jacob, “Trust me; I will bring Benjamin back to you. If I don’t, you may kill my sons.”

That was the level of confidence Reuben displayed. Evidently, something had taken place in Reuben’s life that had brought about this change in him. It may have been that his repentance brought the grace of God into his life. Sensing there was a good cause behind this transformation, Moses later speaks life into the tribe of Reuben and pleads for them before God.

Another mention of Reuben takes place in Genesis 46:9, when he is listed in passing, along with his sons, among all those who went with Jacob into Egypt. And finally, there is an interesting mention of Reuben when Joseph goes to see their father, Jacob, who is sick on his deathbed. With all his remaining strength, Jacob shares with Joseph all that God had promised him. He further adds that the two sons born to Joseph in Egypt before Jacob’s arrival there would become his:

Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine.

Genesis 48:5

I think this is a fascinating comparison. Jacob seems to be saying that although Reuben may have lost his privileges as the firstborn, he still considers Reuben his son. After what Reuben had done by
dishonoring his father, Jacob could have disowned him. Instead, he asserts that Reuben is still his son. This is grace! Reuben did not deserve his father’s love, but Jacob still chose to love him.

Jacob’s Prophetic Words over Reuben

When Jacob called his sons to gather round so he could speak about what would happen to them in the future, imagine the excitement and curiosity they must have felt as they all came running to their father. He called out to Reuben first, and though he still loved him as a son, the words he had for him were not at all promising. They sounded more like a curse:

Reuben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power. Turbulent as the waters, you will no longer excel, for you went up onto your father’s bed, onto my couch and defiled it.

Genesis 49:3–4

Compare the wording in *The Message*, a version of the Bible that I enjoy using and often refer to because it adds clarity and understanding to many scriptural passages:

Reuben, you’re my firstborn, my strength, first proof of my manhood, at the top in honor and at the top in power, but like a bucket of water spilled, you’ll be at the top no more, because you climbed into your father’s marriage bed, mounting that couch, and you defiled it.

Jacob began by stating all Reuben had meant to him as his firstborn. Reuben symbolized Jacob’s might and strength. He should have been assisting his father, helping him carry his responsibilities and standing along with him, by his side—all the privileges of being firstborn. Among all of Jacob’s children, Reuben could have held the highest place of honor and power. The rest should have respected Reuben the most.
While all of this was Reuben’s birthright, he lost it because he chose to disrespect his father by defiling one of Jacob’s concubines, Bilhah (see 1 Chronicles 5:1). He did not stop even for a moment and consider the consequences of his evil act. Jacob may have kept quiet when the incident took place, but on his deathbed he let Reuben and all his other sons know that such a sin could not and would not be ignored. Jacob concluded that Reuben’s turbulent and unstable spirit had robbed him of his spirit of excellence. Reuben’s instability ended up costing him everything that rightfully belonged to him.

Moses and the Tribe of Reuben

Jacob’s prophetic words over Reuben clearly indicated that Reuben’s future held nothing of promise. That turned out to be true. During the time of Deborah the judge, Israel faced a great threat from the Canaanites and went to battle against them. Most of Israel joined hands with Deborah, but not the Reubenites. In her song of victory after defeating the Canaanites, Deborah had only this to say about the tribe of Reuben: “In the districts of Reuben there was much searching of heart. Why did you stay among the sheep pens to hear the whistling for the flocks? In the districts of Reuben there was much searching of heart” ( Judges 5:15–16).

The Reubenites had potential, but they did not use it. When the call had come to join in the fight, the Reubenites were completely undecided about what they should do. They were unstable indeed! They lost their position of honor and power, and they lost their opportunity to influence their nation’s future.

It did not end there on a hopeless note for the tribe, however. Just as Jacob had graciously acknowledged Reuben as his son even after his terrible sin, God Almighty would also acknowledge the positive transformation that had taken place in Reuben’s life. Look at Moses’ prayer over the tribe of Reuben:
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Let Reuben live and not die, nor his people be few.

Deuteronomy 33:6

The Message says it this way:

Let Reuben live and not die, but just barely, in diminishing numbers.

Interceding on behalf of the Reubenites, Moses implored God not to wipe them out totally. God in His grace preserved the tribe and let them live, letting them exist even though they played no important role in Israel’s history.

Yes, the Reubenites simply existed; they did not excel. In that way, both Reuben and his tribe stand out as a reminder to us that we are not to take God-given privileges for granted. We must keep in mind that in one moment of instability, it is possible to lose out on the destiny that God has planned for us.

Today’s Application for Us

Let’s look at another reminder in Scripture about the consequences of instability. We read in Judges 13:5 that God had chosen Samson not just as a judge and deliverer, but also as “a Nazarite, dedicated to God from the womb.” Samson’s parents were overjoyed at the angel’s announcement about his birth, and his father, Manoah, was careful to inquire of the Lord about how to raise the boy (see Judges 13). Having received instructions from God, I believe Samson’s parents must have taught their son the way a Nazarite should live. But Samson’s life shows us that he had the same issue as Reuben—instability. Even though Samson was of the tribe of Dan, not Reuben, he had a lot in common with Reuben and his unstable ways.

God had instructed the Israelites that they were not to intermarry with non-Israelite nations. Although Samson was a Nazarite set apart for God, he went against God’s law and expressed a desire to marry a Philistine girl (Judges 14:1–4). The
Lord used this situation to confront the Philistines, who were ruling over Israel, but intermarriage clearly was not His direction for the Israelites. Neither was Samson to touch or eat anything unclean, yet the Bible tells us that he took honey from the carcase of a lion he had killed and ate it (Judges 14:8–9). He also gave some to his parents, but he did not tell them it had come out of a dead animal.

Samson was not stable enough to decide between the things of God and the things of this world. Sometimes the Spirit of the Lord would come upon him and he would suddenly become an instrument in the hands of God. Other times he would not have the stability to refrain from acting according to his own will.

The New Testament gives us another example of the consequences of instability. In his letter to Philemon, we see the apostle Paul talking about Demas as his fellow worker, and he also makes mention of Demas in his letter to the church at Colossae (see Philemon 24; Colossians 4:14). But later on, Paul’s words to Timothy show us a different picture that brings to light the unstable mind of Demas: “Do your best to come to me quickly, for Demas, because he loved this world, has deserted me and has gone to Thessalonica” (2 Timothy 4:9–10). Demas was beginning to accomplish so much for the Kingdom of God, and then he lost his ministry because of the instability of his commitment.

The lives of Reuben, Samson and Demas clearly depict for us how our instability can result in our downfall. How do we overcome instability? We will look at some specific ways to do that in a moment, but basically, stability comes through listening to and obeying the voice of our Master. Look at the comparison Jesus makes in Matthew 7:24–27 between stability and instability:

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of
mine and does not put them into practice is like a foolish man
who built his house on sand. The rain came down, the streams
rose, and the winds blew and beat against that house, and it fell
with a great crash.

Relying on God Brings Stability

There was a time in my ministry when I experienced some confu-
sion and instability over an important decision. My church con-
gregation had grown to four hundred people, and we were in need
of a larger place. The members wanted to know when I would
buy the land for our new church building. The price of land at
that time was exorbitant, and I had no funds or sponsors. I was
confused about what to do.

During this time of instability, I went on three days of fasting
and prayer. The noise of the people was starting to get to my head.
Some of them were hesitant to come to our church or become
members because of this issue. I got on my scooter and drove
to a secluded place thirty kilometers away to pray. My heart’s
cry to God was for stability to do the right thing at this crucial
time.

That was when God spoke to me, saying He would give me a
miracle land. After that, my mind was strong in God and sensitive
to the guidance of the Holy Spirit. The next Sunday, I came to
church and preached from my heart. I asked the congregation to
speak these words in faith: “Where is the land? The land is there.
Where? There.”

At the end of the service a businessman came and asked, “Pas-
tor, please tell us, where is the land?”

I told him, “I don’t know where it is, but what I do know is that
God will give us a miracle land.”

Within a week’s time, an elderly person called me and gave me
a gift of land so that we could build our church where it is pres-
ently situated. It was my reliance on God that enabled me to do
the right thing at that time of instability.
Ways to Overcome Instability

We read in Scripture that Methuselah lived 969 years and then died (see Genesis 5:27). The only remarkable thing about his life is that he lived the longest of anyone before or after him. It is saddening to see how so long a life failed to accomplish anything beyond a few verses of mention in the Bible. Unlike Methuselah, our lives must be progressive. For the glory of God, we must excel in all we do. That requires stability on our part. Here are some things we have learned about instability from the examples we looked at in Scripture:

• Instability can cause us to make the wrong choices.
• Instability can cause us to give priority to the things of the world rather than the things of God.
• Instability can cause us to fall short of fulfilling our calling and potential.

We need to live lives that are stable. Here are some ways through which we can achieve a life of stability:

Destroy the past. As the apostle Paul says in Philippians 3:13–14, “One thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal.” We need to burn any bridge that connects us to negative things of the past, and we need to look forward and not allow anything to hold us back from accomplishing the goals God has for us.

Dedicate ourselves to understand the purpose of God in our lives. “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship” (Romans 12:1 niv1984). We should not let the things of the world distract us. Rather, as Paul urges, we need to surrender our lives to God and let Him lead us.

Determine to be around people who are stable. “Walk with the wise and become wise, for a companion of fools suffers harm” (Proverbs 13:20). The people around us invariably tend to influence
our thoughts and actions. We need to be careful about whom we allow to influence us.

**Discipline ourselves to achieve projects within a given deadline.** Paul says, “I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize” (1 Corinthians 9:27). We need to train ourselves so that we will not be slack or procrastinate about the tasks set before us. We need to live as winners.

**Develop spiritual character through a systematic walk with God.** We need to challenge ourselves to read the Bible at least one hour a day, because great men of God have disciplined themselves to read the Word of God systematically. We need to regularly attend a church where we will grow spiritually in God. As the writer of Hebrews says, “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching” (Hebrews 10:25 niv1984). We also need to spend time in prayer and serve others in the way that Christ showed Himself as a servant leader: “Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Timothy 2:15).

As we see constantly in the Word of God, unstable people have been unproductive and have never been a blessing to His Kingdom. Unstable people look at the prosperity of others and wish that they had such blessings, but they never learn to live a life of stability that would bring such blessings on them. As we have learned from Reuben and the Reubenite tribe, instability will hinder the unlimited blessings of God in our lives. Let’s commit ourselves to avoid instability, and let’s ask God to give us a spirit of stability in all that we do.

**Let’s Pray Together**

*Our gracious and loving heavenly Father, we want to thank You for teaching us from the life of Reuben that we should never lose our God-given opportunities by allowing our selfish...*
Reuben

desires to take control. We should never allow instability in our lives, because it destroys the blessings You have for us.

Strengthen us through the power of the Holy Spirit, and give us a spirit of stability so that we can live a victorious life for Your glory.

In Jesus’ name we pray, Amen.