# My Utmost for His Highest – 4/4/23

# The Way to Permanent Faith



Indeed the hour is coming…that you will be scattered… —[John 16:32](http://www.biblegateway.com/passage/?version=31&search=John+16%3A32)

Jesus was not rebuking the disciples in this passage. Their faith was real, but it was disordered and unfocused, and was not at work in the important realities of life. The disciples were scattered to their own concerns and they had interests apart from Jesus Christ. After we have the perfect relationship with God, through the sanctifying work of the Holy Spirit, our faith must be exercised in the realities of everyday life. We will be scattered, not into service but into the emptiness of our lives where we will see ruin and barrenness, to know what internal death to God’s blessings means. Are we prepared for this? It is certainly not of our own choosing, but God engineers our circumstances to take us there. Until we have been through that experience, our faith is sustained only by feelings and by blessings. But once we get there, no matter where God may place us or what inner emptiness we experience, we can praise God that all is well. That is what is meant by faith being exercised in the realities of life.

“…you…will leave Me alone.” Have we been scattered and have we left Jesus alone by not seeing His providential care for us? Do we not see God at work in our circumstances? Dark times are allowed and come to us through the sovereignty of God. Are we prepared to let God do what He wants with us? Are we prepared to be separated from the outward, evident blessings of God? Until Jesus Christ is truly our Lord, we each have goals of our own which we serve. Our faith is real, but it is not yet permanent. And God is never in a hurry. If we are willing to wait, we will see God pointing out that we have been interested only in His blessings, instead of in God Himself. The sense of God’s blessings is fundamental.

“…be of good cheer, I have overcome the world” ([John 16:33](http://www.biblegateway.com/passage/?search=John+16:33)). Unyielding spiritual fortitude is what we need.

**Wisdom From Oswald Chambers**

The sympathy which is reverent with what it cannot understand is worth its weight in gold.  Baffled to Fight Better, 69 L

# CCEL – 4/4/23

Fear not; I am the first and the last.—[REV. 1:17.](http://www.ccel.org/ccel/bible/asv.Rev.1.html" \l "Rev.1.17)

Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, but ye are come unto mount Sion, . . . to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.—Jesus the author and finisher of our faith.—We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.—The mighty God, The everlasting Father, The Prince of Peace.

Art thou not from everlasting, O Lord my God, mine Holy One?—Who is God, save the Lord? and who is a rock, save our God?

[Heb. 12:18](http://www.ccel.org/ccel/bible/asv.Heb.12.html" \l "Heb.12.18),[22-24](http://www.ccel.org/ccel/bible/asv.Heb.12.html" \l "Heb.12.22). -[Heb. 12:2](http://www.ccel.org/ccel/bible/asv.Heb.12.html#Heb.12.2). -[Heb. 4:15,16](http://www.ccel.org/ccel/bible/asv.Heb.4.html" \l "Heb.4.15).[Isa. 44:6](http://www.ccel.org/ccel/bible/asv.Isa.44.html" \l "Isa.44.6). -[Isa. 9:6](http://www.ccel.org/ccel/bible/asv.Isa.9.html" \l "Isa.9.6).[Hab. 1:12](http://www.ccel.org/ccel/bible/asv.Hab.1.html" \l "Hab.1.12). -[II Sam. 22:32](http://www.ccel.org/ccel/bible/asv.iiSam.22.html" \l "iiSam.22.32).

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” [2 Corinthians 5:21](http://www.ccel.org/ccel/bible/asv.iiCor.5.html" \l "iiCor.5.21)

Mourning Christian! why weepest thou? Art thou mourning over thine own corruptions? Look to thy perfect Lord, and remember, thou art complete in him; thou art in God’s sight as perfect as if thou hadst never sinned; nay, more than that, the Lord our Righteousness hath put a divine garment upon thee, so that thou hast more than the righteousness of man—thou hast the righteousness of God. O thou who art mourning by reason of inbred sin and depravity, remember, none of thy sins can condemn thee. Thou hast learned to hate sin; but thou hast learned also to know that sin is not thine—it was laid upon Christ’s head. Thy standing is not in thyself—it is in Christ; thine acceptance is not in thyself, but in thy Lord; thou art as much accepted of God today, with all thy sinfulness, as thou wilt be when thou standest before his throne, free from all corruption. O, I beseech thee, lay hold on this precious thought, perfection in Christ! For thou art “complete in him.” With thy Saviour’s garment on, thou art holy as the Holy one. “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Christian, let thy heart rejoice, for thou art “accepted in the beloved”—what hast thou to fear? Let thy face ever wear a smile; live near thy Master; live in the suburbs of the Celestial City; for soon, when thy time has come, thou shalt rise up where thy Jesus sits, and reign at his right hand; and all this because the divine Lord “was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

# Word Live – 4/4/23

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# Scripture Union – 4/4/23

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# Today in the Word – 4/4/23

# Give Thanks!

**Read:** [**Leviticus 3:1–17**](https://www.biblegateway.com/passage/?search=Leviticus+3%3a1%e2%80%9317)

### **The Fellowship Offering**

3 “‘If your offering is a fellowship offering, and you offer an animal from the herd, whether male or female, you are to present before the Lord an animal without defect. 2You are to lay your hand on the head of your offering and slaughter it at the entrance to the tent of meeting. Then Aaron’s sons the priests shall splash the blood against the sides of the altar. 3From the fellowship offering you are to bring a food offering to the Lord: the internal organs and all the fat that is connected to them, 4both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. 5Then Aaron’s sons are to burn it on the altar on top of the burnt offering that is lying on the burning wood; it is a food offering, an aroma pleasing to the Lord.

6“‘If you offer an animal from the flock as a fellowship offering to the Lord, you are to offer a male or female without defect. 7If you offer a lamb, you are to present it before the Lord, 8lay your hand on its head and slaughter it in front of the tent of meeting. Then Aaron’s sons shall splash its blood against the sides of the altar. 9From the fellowship offering you are to bring a food offering to the Lord: its fat, the entire fat tail cut off close to the backbone, the internal organs and all the fat that is connected to them, 10both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. 11The priest shall burn them on the altar as a food offering presented to the Lord.

12“‘If your offering is a goat, you are to present it before the Lord, 13lay your hand on its head and slaughter it in front of the tent of meeting. Then Aaron’s sons shall splash its blood against the sides of the altar. 14From what you offer you are to present this food offering to the Lord: the internal organs and all the fat that is connected to them, 15both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. 16The priest shall burn them on the altar as a food offering, a pleasing aroma. All the fat is the Lord’s.

17“‘This is a lasting ordinance for the generations to come, wherever you live: You must not eat any fat or any blood.’”

The only time I eat turkey and pumpkin pie is at Thanksgiving. It is my favorite holiday. Thanksgiving is one of the few times a year when our extended family is together without much of an agenda other than enjoying each other’s company. It is also a time to stop and give thanks to God for His blessings over the past year.

Let them give thanks to the LORD for his unfailing love and his wonderful deeds for mankind. Psalm 107:21

The fellowship offering was unique for ancient Israel (read also Lev. 7:11–34). It could be an offering from any animal from the herd or flock without defect (vv. 1, 6). It was also the only offering where only a portion of it was consumed on the altar or by the priest. Most of the offering was enjoyed as a meal by the worshiper (7:15). Meat was expensive and would not have been an everyday food in ancient Israel. So, presenting a fellowship offering was a time of joyful celebration as the whole family would enjoy a meal together.

I can imagine how excited children would be when they found out they were going as a family to offer a fellowship offering. This offering was given as an expression of thanksgiving (7:12, 15), for the fulfillment of a vow, or as a spontaneous freewill offering (7:16). This offering was a way for people in Israel to have table fellowship with each other in the presence of God.

The order of the sacrifices in Leviticus is also significant. The whole burnt offering was presented first. That offering was for atonement for sin. The whole burnt offering made the fellowship offering possible. Only when sin has been atoned for can we have fellowship with God. That is one of the reasons this offering is joyful. In the New Testament, Jesus’ death on the cross provided our once-for-all atonement for sin, so we can enjoy fellowship with God.

**Apply the Word**

Even though it is April, why not have a special meal of thanksgiving? Give thanks to God for what He has done. Celebrate His love and goodness together!

## **Pray with Us**

Father, thank You for admitting us into fellowship with You! Thank You for creating us with the capacity for relating to others. Thank You for endowing us with love and affection for You and for Your creation.

### BY Ryan Cook

# Our Daily Bread – 4/4/23

# At Home in Jesus

### Today's Devotional **Read:** [**John 15:1–11**](https://biblia.com/bible/niv/John%2015.1%E2%80%9311)

### **The Vine and the Branches**

15 “I am the true vine, and my Father is the gardener. 2He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes[[a](https://www.biblegateway.com/passage/?search=John+15%3A1%E2%80%9311&version=NIV#fen-NIV-26702a)] so that it will be even more fruitful. 3You are already clean because of the word I have spoken to you. 4Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

5“I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. 6If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. 7If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. 8This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

9“As the Father has loved me, so have I loved you. Now remain in my love. 10If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love. 11I have told you this so that my joy may be in you and that your joy may be complete.

#### **Footnotes**

1. [John 15:2](https://www.biblegateway.com/passage/?search=John+15%3A1%E2%80%9311&version=NIV#en-NIV-26702) The Greek for he prunes also means he cleans.

Remain in me, as I also remain in you. [John 15:4](https://biblia.com/bible/niv/John%2015.4)

Several years ago, we brought home an adult black cat named Juno from the local animal shelter. Truthfully, I only wanted help thinning our mice population, but the rest of the family wanted a pet. The shelter gave us rigorous instructions on how to establish a feeding routine that first week so Juno would learn our house was his home, the place he belonged and where he’d always have food and safety. This way, even if Juno might roam, he would always eventually come home.

If we don’t know our true home, we’re forever tempted to roam in vain search for goodness, love, and meaning. If we want to find our true life, however, Jesus said, “Abide in me” ([John 15:4](https://biblia.com/bible/niv/John%2015.4) esv). Biblical scholar Frederick Dale Bruner highlights how abide (like a similar word abode) evokes a sense of family and home. So Bruner translates Jesus’ words this way: “Stay at home in me.”

To drive this idea home, Jesus used the illustration of branches attached to a vine. Branches, if they want to live, must always stay at home, tenaciously fixed (abiding) where they belong.

There are many voices beckoning us with hollow promises to fix our problems or provide us some new “wisdom” or exhilarating future. But if we’re to truly live, we must remain in Jesus. We must stay at home.

By:  [Winn Collier](https://odb.org/author/wcollier/)

#### **Reflect & Pray**

What pulls you away from your home in Jesus? How has Jesus shown Himself to be your true source of life?

Jesus, I like to roam. I’m pulled in all kinds of directions. But I want to stay at home with You. You’re my life. Help me to abide in You.

Learn more about [abiding in Christ](https://odbu.org/topic/nt050-01-lecture/?utm_source=2023+04+04+ODB+Article&utm_medium=Digital+link&utm_campaign=2023+04+04+ODB+Article+-+Walk+by+the+Spirit&utm_id=2023+04+04+ODB+Article+-+Walk+by+the+Spirit).

#### **Insight**

One of the central emphases of the gospel of John is on the incarnation—God becoming human to be with us ([John 1:14](https://biblia.com/bible/niv/John%201.14))—as a gift of God’s love (3:16–17).

While church tradition and other evidence suggests John the disciple was likely the author of this gospel, the author is intentional about being identified only as someone “whom Jesus loved” (21:20), whose testimony is trustworthy (v. 24). What’s most important is that the gospel points us to Jesus as the One through whom we can rest in God’s love (15:9).

By: [**Monica La Rose**](https://odb.org/author/monicalarose/)

# God Calling – 4/4/23

# Divine Efficiency

I am all-powerful and all-knowing and I have all your affairs in My Hands. Divine efficiency as well as Divine power is being brought to bear on them. All miracle-work is not the work of a moment as so often men imagine.

My servant Peter was not changed in a flash from a simple fisherman to a great leader and teacher, but through the very time of faithlessness -- through the very time of denial -- I was yet making him all that he should be. Impetuous spokesman as he always was, ready to lead the other disciples, Peter could never have been the after power he was, had he not learned his weakness. No man can save, unless he understands the sinner.

The Peter who was a mighty force for Me afterwards, who, more than all others, founded My church, was not even first the Peter who said, "Thou art the Christ, the Son of the living God," but the Peter who denied Me. He who had tested My forgiveness in his moment of abject remorse, he could best speak of Me as the Savior.

The Kingdom of Heaven can only be preached by those who have learned to prize the authority of its Kingdom. A many-sided training My Apostles need. Oh! joy. Oh, rejoice. I love you. Not one test too much will I lay on you.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory." 1 Peter 11:7

# My Utmost for His Highest – 4/5/23

# His Agony and Our Access



Jesus came with them to a place called Gethsemane, and said to the disciples…."Stay here and watch with Me." —[Matthew 26:36, 38](http://www.biblegateway.com/passage/?version=31&search=Matthew+26%3A36%2C+38)

We can never fully comprehend Christ’s agony in the Garden of Gethsemane, but at least we don’t have to misunderstand it. It is the agony of God and man in one Person, coming face to face with sin. We cannot learn about Gethsemane through personal experience. Gethsemane and Calvary represent something totally unique— they are the gateway into life for us.

It was not death on the cross that Jesus agonized over in Gethsemane. In fact, He stated very emphatically that He came with the purpose of dying. His concern here was that He might not get through this struggle as the Son of Man. He was confident of getting through it as the Son of God— Satan could not touch Him there. But Satan’s assault was that our Lord would come through for us on His own solely as the Son of Man. If Jesus had done that, He could not have been our Savior (see [Hebrews 9:11-15](http://www.biblegateway.com/passage/?search=Hebrews+9:11-15)). Read the record of His agony in Gethsemane in light of His earlier wilderness temptation— “…the devil…departed from Him until an opportune time” ([Luke 4:13](http://www.biblegateway.com/passage/?search=Luke+4:13)). In Gethsemane, Satan came back and was overthrown again. Satan’s final assault against our Lord as the Son of Man was in Gethsemane.

The agony in Gethsemane was the agony of the Son of God in fulfilling His destiny as the Savior of the world. The veil is pulled back here to reveal all that it cost Him to make it possible for us to become sons of God. His agony was the basis for the simplicity of our salvation. The Cross of Christ was a triumph for the Son of Man. It was not only a sign that our Lord had triumphed, but that He had triumphed to save the human race. Because of what the Son of Man went through, every human being has been provided with a way of access into the very presence of God.

**Wisdom From Oswald Chambers**

We are not to preach the doing of good things; good deeds are not to be preached, they are to be performed. So Send I You, 1330 L

# CCEL – 4/5/23

I will not let thee go, except thou bless me.—[GEN. 32:26.](http://www.ccel.org/ccel/bible/asv.Gen.32.html" \l "Gen.32.26)

Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

O woman, great is thy faith; be it unto thee even as thou wilt.—According to your faith be it unto you.—Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.

They drew nigh unto the village, whither they went: and [Jesus] made as though he would have gone further. But they constrained him, saying, Abide with us: . . . he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?—I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight.—My presence shall go with thee, and I will give thee rest.

[Isa. 27:5](http://www.ccel.org/ccel/bible/asv.Isa.27.html" \l "Isa.27.5).[Matt. 15:28](http://www.ccel.org/ccel/bible/asv.Matt.15.html" \l "Matt.15.28). -[Matt. 9:29](http://www.ccel.org/ccel/bible/asv.Matt.9.html" \l "Matt.9.29). -[Jas. 1:6,7](http://www.ccel.org/ccel/bible/asv.Jas.1.html" \l "Jas.1.6).[Luke 24:28,29](http://www.ccel.org/ccel/bible/asv.Luke.24.html" \l "Luke.24.28),[31,32](http://www.ccel.org/ccel/bible/asv.Luke.24.html" \l "Luke.24.31). -[Exo. 33:13](http://www.ccel.org/ccel/bible/asv.Exod.33.html" \l "Exod.33.13). -[Exo. 33:14](http://www.ccel.org/ccel/bible/asv.Exod.33.html" \l "Exod.33.14).

“On him they laid the cross, that he might bear it after Jesus.” [Luke 23:26](http://www.ccel.org/ccel/bible/asv.Luke.23.html" \l "Luke.23.26)

We see in Simon’s carrying the cross a picture of the work of the Church throughout all generations; she is the cross-bearer after Jesus. Mark then, Christian, Jesus does not suffer so as to exclude your suffering. He bears a cross, not that you may escape it, but that you may endure it. Christ exempts you from sin, but not from sorrow. Remember that, and expect to suffer.

But let us comfort ourselves with this thought, that in our case, as in Simon's, it is not our cross, but Christ’s cross which we carry. When you are molested for your piety; when your religion brings the trial of cruel mockings upon you, then remember it is not your cross, it is Christ's cross; and how delightful is it to carry the cross of our Lord Jesus!

You carry the cross after him. You have blessed company; your path is marked with the footprints of your Lord. The mark of his blood-red shoulder is upon that heavy burden. 'Tis his cross, and he goes before you as a shepherd goes before his sheep. Take up your cross daily, and follow him.

Do not forget, also, that you bear this cross in partnership. It is the opinion of some that Simon only carried one end of the cross, and not the whole of it. That is very possible; Christ may have carried the heavier part, against the transverse beam, and Simon may have borne the lighter end. Certainly it is so with you; you do but carry the light end of the cross, Christ bore the heavier end.

And remember, though Simon had to bear the cross for a very little while, it gave him lasting honour. Even so the cross we carry is only for a little while at most, and then we shall receive the crown, the glory. Surely we should love the cross, and, instead of shrinking from it, count it very dear, when it works out for us “a far more exceeding and eternal weight of glory.”

# Word Live – 4/5/23

# <https://content.scriptureunion.org.uk/wordlive/>

# Scripture Union – 4/5/23

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# Today in the Word – 4/5/23

# Sin and Forgiveness

**Read:** [**Leviticus 4:1–5:13**](https://www.biblegateway.com/passage/?search=Leviticus+4%3a1%e2%80%935%3a13)

### **The Sin Offering**

4 The Lord said to Moses, 2“Say to the Israelites: ‘When anyone sins unintentionally and does what is forbidden in any of the Lord’s commands—

3“‘If the anointed priest sins, bringing guilt on the people, he must bring to the Lord a young bull without defect as a sin offering[[a](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#fen-NIV-2799a)] for the sin he has committed. 4He is to present the bull at the entrance to the tent of meeting before the Lord. He is to lay his hand on its head and slaughter it there before the Lord. 5Then the anointed priest shall take some of the bull’s blood and carry it into the tent of meeting. 6He is to dip his finger into the blood and sprinkle some of it seven times before the Lord, in front of the curtain of the sanctuary. 7The priest shall then put some of the blood on the horns of the altar of fragrant incense that is before the Lord in the tent of meeting. The rest of the bull’s blood he shall pour out at the base of the altar of burnt offering at the entrance to the tent of meeting. 8He shall remove all the fat from the bull of the sin offering—all the fat that is connected to the internal organs, 9both kidneys with the fat on them near the loins, and the long lobe of the liver, which he will remove with the kidneys— 10just as the fat is removed from the ox[[b](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#fen-NIV-2806b)] sacrificed as a fellowship offering. Then the priest shall burn them on the altar of burnt offering. 11But the hide of the bull and all its flesh, as well as the head and legs, the internal organs and the intestines— 12that is, all the rest of the bull—he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it there in a wood fire on the ash heap.

13“‘If the whole Israelite community sins unintentionally and does what is forbidden in any of the Lord’s commands, even though the community is unaware of the matter, when they realize their guilt 14and the sin they committed becomes known, the assembly must bring a young bull as a sin offering and present it before the tent of meeting. 15The elders of the community are to lay their hands on the bull’s head before the Lord, and the bull shall be slaughtered before the Lord. 16Then the anointed priest is to take some of the bull’s blood into the tent of meeting. 17He shall dip his finger into the blood and sprinkle it before the Lord seven times in front of the curtain. 18He is to put some of the blood on the horns of the altar that is before the Lord in the tent of meeting. The rest of the blood he shall pour out at the base of the altar of burnt offering at the entrance to the tent of meeting. 19He shall remove all the fat from it and burn it on the altar, 20and do with this bull just as he did with the bull for the sin offering. In this way the priest will make atonement for the community, and they will be forgiven. 21Then he shall take the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the community.

22“‘When a leader sins unintentionally and does what is forbidden in any of the commands of the Lord his God, when he realizes his guilt 23and the sin he has committed becomes known, he must bring as his offering a male goat without defect. 24He is to lay his hand on the goat’s head and slaughter it at the place where the burnt offering is slaughtered before the Lord. It is a sin offering. 25Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. 26He shall burn all the fat on the altar as he burned the fat of the fellowship offering. In this way the priest will make atonement for the leader’s sin, and he will be forgiven.

27“‘If any member of the community sins unintentionally and does what is forbidden in any of the Lord’s commands, when they realize their guilt 28and the sin they have committed becomes known, they must bring as their offering for the sin they committed a female goat without defect. 29They are to lay their hand on the head of the sin offering and slaughter it at the place of the burnt offering. 30Then the priest is to take some of the blood with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. 31They shall remove all the fat, just as the fat is removed from the fellowship offering, and the priest shall burn it on the altar as an aroma pleasing to the Lord. In this way the priest will make atonement for them, and they will be forgiven.

32“‘If someone brings a lamb as their sin offering, they are to bring a female without defect. 33They are to lay their hand on its head and slaughter it for a sin offering at the place where the burnt offering is slaughtered. 34Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. 35They shall remove all the fat, just as the fat is removed from the lamb of the fellowship offering, and the priest shall burn it on the altar on top of the food offerings presented to the Lord. In this way the priest will make atonement for them for the sin they have committed, and they will be forgiven.

5 “‘If anyone sins because they do not speak up when they hear a public charge to testify regarding something they have seen or learned about, they will be held responsible.

2“‘If anyone becomes aware that they are guilty—if they unwittingly touch anything ceremonially unclean (whether the carcass of an unclean animal, wild or domestic, or of any unclean creature that moves along the ground) and they are unaware that they have become unclean, but then they come to realize their guilt; 3or if they touch human uncleanness (anything that would make them unclean) even though they are unaware of it, but then they learn of it and realize their guilt; 4or if anyone thoughtlessly takes an oath to do anything, whether good or evil (in any matter one might carelessly swear about) even though they are unaware of it, but then they learn of it and realize their guilt— 5when anyone becomes aware that they are guilty in any of these matters, they must confess in what way they have sinned. 6As a penalty for the sin they have committed, they must bring to the Lord a female lamb or goat from the flock as a sin offering[[c](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#fen-NIV-2837c)]; and the priest shall make atonement for them for their sin.

7“‘Anyone who cannot afford a lamb is to bring two doves or two young pigeons to the Lord as a penalty for their sin—one for a sin offering and the other for a burnt offering. 8They are to bring them to the priest, who shall first offer the one for the sin offering. He is to wring its head from its neck, not dividing it completely, 9and is to splash some of the blood of the sin offering against the side of the altar; the rest of the blood must be drained out at the base of the altar. It is a sin offering. 10The priest shall then offer the other as a burnt offering in the prescribed way and make atonement for them for the sin they have committed, and they will be forgiven.

11“‘If, however, they cannot afford two doves or two young pigeons, they are to bring as an offering for their sin a tenth of an ephah[[d](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#fen-NIV-2842d)] of the finest flour for a sin offering. They must not put olive oil or incense on it, because it is a sin offering. 12They are to bring it to the priest, who shall take a handful of it as a memorial[[e](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#fen-NIV-2843e)] portion and burn it on the altar on top of the food offerings presented to the Lord. It is a sin offering. 13In this way the priest will make atonement for them for any of these sins they have committed, and they will be forgiven. The rest of the offering will belong to the priest, as in the case of the grain offering.’”

#### **Footnotes**

1. [Leviticus 4:3](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#en-NIV-2799) Or purification offering; here and throughout this chapter
2. [Leviticus 4:10](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#en-NIV-2806) The Hebrew word can refer to either male or female.
3. [Leviticus 5:6](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#en-NIV-2837) Or purification offering; here and throughout this chapter
4. [Leviticus 5:11](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#en-NIV-2842) That is, probably about 3 1/2 pounds or about 1.6 kilograms
5. [Leviticus 5:12](https://www.biblegateway.com/passage/?search=Leviticus+4%3A1%E2%80%935%3A13+&version=NIV#en-NIV-2843) Or representative

While driving down a two-lane road in rural northern Michigan, I looked in my rearview mirror only to see flashing red lights. When the police officer pulled me over, he asked if I knew why. I honestly did not. He informed me that the speed limit had lowered to 35 mph because the road was approaching a small town. Unfortunately, my ignorance did not get me off the hook.

For by one sacrifice he has made perfect forever those who are being made holy. Hebrews 10:14

Today’s reading describes the sin offering (see also Lev. 6:24–30). This offering was provided for two different situations, for unintentional sins or for ceremonial uncleanness (5:2–4). These laws reflect several important spiritual principles.

First, the more responsibility a person had, the greater the consequences of their sin for the community. This principle is reflected in the size of the required offering of a high priest or leader in the community compared with a common person. Leaders have a greater potential to lead others astray and so are held to a higher standard (James 3:1).

Second, the whole nation could be guilty of unintentional sin (Lev. 4:13). This may be difficult for those of us in a culture influenced by Western individualism to understand. But it is possible for a group of people to sin corporately, for example, Israel’s covenant with Gibeon without consulting the Lord (Josh. 9:14).

Third, everyone needed to have their sin atoned through sacrifice, not just the leaders. To make provision for this, God accepted smaller offerings from those who had less means (Lev. 5:11–13). It was never about the size of the offering, but what it represented. The ritual had three steps: laying one’s hands on the offering, which included confession of sin (4:29; 16:21); presentation of the sacrifice; and receiving forgiveness (4:31).

**Apply the Word**

The same pattern holds true today. We can be forgiven if we confess our sins (1 John 1:9). The sacrifices in Leviticus point forward to Jesus, the once-for-all sacrifice for sin (Heb. 10:14). Spend time in confession today.

## **Pray with Us**

“The lust of the flesh, the lust of the eyes, and the pride of life—come not from [You] but from the world” (1 John 2:16). Father, forgive us for our sins whether deliberate or unintentional. Sanctify us, make us more like You!

### BY Ryan Cook

# Our Daily Bread – 4/5/23

# More Than a Little Piece

 **Read:** [**Matthew 16:21–28**](https://biblia.com/bible/niv/Matt%2016.21%E2%80%9328)

### **Jesus Predicts His Death**

21From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.

22Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!”

23Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

24Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 25For whoever wants to save their life[[a](https://www.biblegateway.com/passage/?search=Matthew+16%3A21%E2%80%9328&version=NIV#fen-NIV-23698a)] will lose it, but whoever loses their life for me will find it. 26What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? 27For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done.

28“Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”

#### **Footnotes**

1. [Matthew 16:25](https://www.biblegateway.com/passage/?search=Matthew+16%3A21%E2%80%9328&version=NIV#en-NIV-23698) The Greek word means either life or soul; also in verse 26.

Whoever wants to be my disciple must deny themselves and take up their cross and follow me. [Matthew 16:24](https://biblia.com/bible/niv/Matt%2016.24)

We all leave a bit of ourselves behind when we move to a new place. But to become a long-term resident of Villas Las Estrellas, Antarctica, a cold and desolate place, leaving a piece of yourself behind is a literal thing. With the nearest hospital 625 miles away, a person will be in serious trouble if their appendix bursts. So every citizen must first undergo an appendectomy before moving there.

Drastic, right? But it’s not as drastic as becoming a resident of the kingdom of God. Because people want to follow Jesus on their own terms and not His ([Matthew 16:25–27](https://biblia.com/bible/niv/Matt%2016.25%E2%80%9327)), He redefines what it means to be a disciple. He said, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me” (v. 24). This includes being prepared to let go of anything that competes with Him and His kingdom. And as we take up our cross, we declare a willingness to undergo social and political oppression and even death for the sake of devotion to Christ. Along with letting go and taking up, we’re also to take on a willingness to truly follow Him. This is a moment-by-moment posture of following His lead as He guides us into service and sacrifice.

Following Jesus means so much more than leaving a little piece of our lives behind. As He helps us, it’s about submitting and surrendering our whole lives—including our bodies—to Him alone.

By:  [Marvin Williams](https://odb.org/author/marvinwilliams/)

#### **Reflect & Pray**

What does it mean for you to follow Jesus? How is He asking you to sacrifice your life for Him?

Dear Jesus, help me give up anything that competes with You and Your kingdom.

#### **Insight**

[Matthew 16:21–28](https://biblia.com/bible/niv/Matt%2016.21%E2%80%9328) records the first of three times Jesus predicted His coming suffering. The timing of this revelation is significant because it follows Peter’s great confession of Christ’s identity at Caesarea Philippi, which seems to have occurred about midway through His public ministry. As such, it seems that the first half of Jesus’ ministry was to reveal to His followers who He was (and is), and the second half of His ministry was to reveal why He came—to suffer, die, and rise again. The second prediction is found in [Matthew 17:22–23](https://biblia.com/bible/niv/Matt%2017.22%E2%80%9323). The third is found in [Matthew 20:17–19](https://biblia.com/bible/niv/Matt%2020.17%E2%80%9319) and is the only one to specifically mention crucifixion. All three, however, state that Jesus would be raised on the third day.

By: [**Bill Crowder**](https://odb.org/author/billcrowder/)

# God Calling – 4/5/23

# Heart's Interpreter

Rest in Me. Seek this evening time just to be with Me. Do not feel you have failed if sometimes I ask you only to rest together in My Presence.

I am with you, much with you both, not only at these times, at all times. Feel conscious of My Presence. Earth has no greater joy than that.

I am the heart's great Interpreter. Even souls who are the nearest together have much in their natures that remain a sealed book to each other, and only as I enter and control their lives, do I reveal to each the mysteries of the other.

Each soul is so different -- I alone understand perfectly the language of each, and I can interpret between the two.

"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Psalm 116:7

# My Utmost for His Highest – 4/6/23

# The Collision of God and Sin



…who Himself bore our sins in His own body on the tree… —[1 Peter 2:24](http://www.biblegateway.com/passage/?version=31&search=1+Peter+2%3A24)

The Cross of Christ is the revealed truth of God’s judgment on sin. Never associate the idea of martyrdom with the Cross of Christ. It was the supreme triumph, and it shook the very foundations of hell. There is nothing in time or eternity more absolutely certain and irrefutable than what Jesus Christ accomplished on the Cross— He made it possible for the entire human race to be brought back into a right-standing relationship with God. He made redemption the foundation of human life; that is, He made a way for every person to have fellowship with God.

The Cross was not something that happened to Jesus— He came to die; the Cross was His purpose in coming. He is “the Lamb slain from the foundation of the world” ([Revelation 13:8](http://www.biblegateway.com/passage/?search=Revelation+13:8)). The incarnation of Christ would have no meaning without the Cross. Beware of separating “God was manifested in the flesh…” from “…He made Him…to be sin for us…” ([1 Timothy 3:16](http://www.biblegateway.com/passage/?search=1+Timothy+3:16) ; [2 Corinthians 5:21](http://www.biblegateway.com/passage/?search=2+Corinthians+5:21)). The purpose of the incarnation was redemption. God came in the flesh to take sin away, not to accomplish something for Himself. The Cross is the central event in time and eternity, and the answer to all the problems of both.

The Cross is not the cross of a man, but the Cross of God, and it can never be fully comprehended through human experience. The Cross is God exhibiting His nature. It is the gate through which any and every individual can enter into oneness with God. But it is not a gate we pass right through; it is one where we abide in the life that is found there.

The heart of salvation is the Cross of Christ. The reason salvation is so easy to obtain is that it cost God so much. The Cross was the place where God and sinful man merged with a tremendous collision and where the way to life was opened. But all the cost and pain of the collision was absorbed by the heart of God.

**Wisdom From Oswald Chambers**

We can understand the attributes of God in other ways, but we can only understand the Father’s heart in the Cross of Christ.  The Highest Good—Thy Great Redemption, 558 L

# CCEL – 4/6/23

He ever liveth to make intercession.—[HEB. 7:25.](http://www.ccel.org/ccel/bible/asv.Heb.7.html" \l "Heb.7.25)

Who is he that condemneth? it is Christ that died . . . who also maketh intercession for us.—Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous.—There is one God, and one mediator between God and men, the man Christ Jesus.

Seeing . . . that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Through him we . . . have access by one Spirit unto the Father.

[Rom. 8:34](http://www.ccel.org/ccel/bible/asv.Rom.8.html" \l "Rom.8.34). -[Heb. 9:24](http://www.ccel.org/ccel/bible/asv.Heb.9.html" \l "Heb.9.24).[I John 2:1](http://www.ccel.org/ccel/bible/asv.iJohn.2.html" \l "iJohn.2.1). -[I Tim. 2:5](http://www.ccel.org/ccel/bible/asv.iTim.2.html" \l "iTim.2.5).[Heb. 4:14-16](http://www.ccel.org/ccel/bible/asv.Heb.4.html" \l "Heb.4.14). -[Eph. 2:18](http://www.ccel.org/ccel/bible/asv.Eph.2.html" \l "Eph.2.18).

“Let us go forth therefore unto him without the camp.” [Hebrews 13:13](http://www.ccel.org/ccel/bible/asv.Heb.13.html" \l "Heb.13.13)

Jesus, bearing his cross, went forth to suffer without the gate. The Christian’s reason for leaving the camp of the world’s sin and religion is not because he loves to be singular, but because Jesus did so; and the disciple must follow his Master. Christ was “not of the world:” his life and his testimony were a constant protest against conformity with the world. Never was such overflowing affection for men as you find in him; but still he was separate from sinners. In like manner Christ’s people must “go forth unto him.” They must take their position “without the camp,” as witness-bearers for the truth. They must be prepared to tread the straight and narrow path. They must have bold, unflinching, lion-like hearts, loving Christ first, and his truth next, and Christ and his truth beyond all the world. Jesus would have his people “go forth without the camp” for their own sanctification. You cannot grow in grace to any high degree while you are conformed to the world. The life of separation may be a path of sorrow, but it is the highway of safety; and though the separated life may cost you many pangs, and make every day a battle, yet it is a happy life after all. No joy can excel that of the soldier of Christ: Jesus reveals himself so graciously, and gives such sweet refreshment, that the warrior feels more calm and peace in his daily strife than others in their hours of rest. The highway of holiness is the highway of communion. It is thus we shall hope to win the crown if we are enabled by divine grace faithfully to follow Christ “without the camp.” The crown of glory will follow the cross of separation. A moment’s shame will be well recompensed by eternal honour; a little while of witness-bearing will seem nothing when we are “forever with the Lord.”

# Word Live – 4/6/23

# <https://content.scriptureunion.org.uk/wordlive/>

# Scripture Union – 4/6/23

[**https://scriptureunion.org/encounters/**](https://scriptureunion.org/encounters/)

# Today in the Word – 4/6/23

# He Gets Us

**Read:** [**Leviticus 5:14–6:7**](https://www.biblegateway.com/passage/?search=Leviticus+5%3a14%e2%80%936%3a7)

### **The Guilt Offering**

14The Lord said to Moses: 15“When anyone is unfaithful to the Lord by sinning unintentionally in regard to any of the Lord’s holy things, they are to bring to the Lord as a penalty a ram from the flock, one without defect and of the proper value in silver, according to the sanctuary shekel.[[a](https://www.biblegateway.com/passage/?search=Leviticus+5%3A14%E2%80%936%3A7+&version=NIV#fen-NIV-2846a)] It is a guilt offering. 16They must make restitution for what they have failed to do in regard to the holy things, pay an additional penalty of a fifth of its value and give it all to the priest. The priest will make atonement for them with the ram as a guilt offering, and they will be forgiven.

17“If anyone sins and does what is forbidden in any of the Lord’s commands, even though they do not know it, they are guilty and will be held responsible. 18They are to bring to the priest as a guilt offering a ram from the flock, one without defect and of the proper value. In this way the priest will make atonement for them for the wrong they have committed unintentionally, and they will be forgiven. 19It is a guilt offering; they have been guilty of[[b](https://www.biblegateway.com/passage/?search=Leviticus+5%3A14%E2%80%936%3A7+&version=NIV#fen-NIV-2850b)] wrongdoing against the Lord.”

6 [[c](https://www.biblegateway.com/passage/?search=Leviticus+5%3A14%E2%80%936%3A7+&version=NIV#fen-NIV-2851c)]The Lord said to Moses: 2“If anyone sins and is unfaithful to the Lord by deceiving a neighbor about something entrusted to them or left in their care or about something stolen, or if they cheat their neighbor, 3or if they find lost property and lie about it, or if they swear falsely about any such sin that people may commit— 4when they sin in any of these ways and realize their guilt, they must return what they have stolen or taken by extortion, or what was entrusted to them, or the lost property they found, 5or whatever it was they swore falsely about. They must make restitution in full, add a fifth of the value to it and give it all to the owner on the day they present their guilt offering. 6And as a penalty they must bring to the priest, that is, to the Lord, their guilt offering, a ram from the flock, one without defect and of the proper value. 7In this way the priest will make atonement for them before the Lord, and they will be forgiven for any of the things they did that made them guilty.”

#### **Footnotes**

1. [Leviticus 5:15](https://www.biblegateway.com/passage/?search=Leviticus+5%3A14%E2%80%936%3A7+&version=NIV#en-NIV-2846) That is, about 2/5 ounce or about 12 grams
2. [Leviticus 5:19](https://www.biblegateway.com/passage/?search=Leviticus+5%3A14%E2%80%936%3A7+&version=NIV#en-NIV-2850) Or offering; atonement has been made for their
3. [Leviticus 6:1](https://www.biblegateway.com/passage/?search=Leviticus+5%3A14%E2%80%936%3A7+&version=NIV#en-NIV-2851) In Hebrew texts 6:1-7 is numbered 5:20-26, and 6:8-30 is numbered 6:1-23.

When I was fresh out of college, I worked for a couple of years as a high school teacher. I noticed that students gravitated toward a particular teacher, Mr. S. One day I asked a student, “What do you like about him?” The student responded, “Oh, Mr. S., he gets us.” Mr. S. understood what students cared about, struggled with, and needed: he was a good teacher.

We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all. Isaiah 53:6

One of the things that the book of Leviticus has taught so far is that God gets us. He entered a covenant relationship with Israel, which included laws regarding how Israel should act toward Him and toward each other. However, He also knew that Israel was not going to be able to live up to their commitments. God provided a way for them to atone for sin so they could remain in fellowship with Him. As the Psalmist put it, God “knows how we are formed, he remembers that we are dust” (Ps. 103:14).

Today’s reading describes the guilt offering (see also Lev. 7:1–10) to atone for three kinds of sins. First, if someone had profaned sacred property (5:15), for example, eating food dedicated to a priest or withholding a tithe or some other violation against the sanctuary. Second, it was offered if they unintentionally broke one of the Lord’s commands (v. 17). Third, for defrauding or deceiving another Israelite and lying about it under oath (6:1–3). In each instance, the person would offer a ram as a sacrifice to atone for their sin. They also needed to make restitution for the wrong they had committed. For example, defrauding a neighbor required a return of the value plus 20 percent in addition to the sacrifice.

**Apply the Word**

Isaiah 53 describes Jesus as our guilt offering. His death made possible the full forgiveness and atonement of sin (v. 10). Have you trusted in Jesus so that you can be made right with God?

## **Pray with Us**

Dear God, forgive me for falling short and grant me salvation. I believe in You; I believe that Jesus is Your Son; I believe that He took the punishment I justly deserve so I can have eternal life in You.

### BY Ryan Cook

# Our Daily Bread – 4/6/23

# The Challenge to Serve

 **Read:** [**John 13:3–15**](https://biblia.com/bible/niv/John%2013.3%E2%80%9315)

3Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; 4so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. 5After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.

6He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?”

7Jesus replied, “You do not realize now what I am doing, but later you will understand.”

8“No,” said Peter, “you shall never wash my feet.”

Jesus answered, “Unless I wash you, you have no part with me.”

9“Then, Lord,” Simon Peter replied, “not just my feet but my hands and my head as well!”

10Jesus answered, “Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you.” 11For he knew who was going to betray him, and that was why he said not every one was clean.

12When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. 13“You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. 14Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. 15I have set you an example that you should do as I have done for you.

The Son of Man did not come to be served, but to serve. [Matthew 20:28](https://biblia.com/bible/niv/Matt%2020.28)

Although just thirteen years old, DeAvion took up a challenge to serve others. He and his mom had heard a story about a man who called on kids to mow fifty lawns for free during their summer break. Their focus was to assist veterans, single moms, people with disabilities—or anyone who just needed help. The founder (who had mowed fifty lawns in fifty states) created the challenge to teach the importance of work ethic and giving back to the community. Despite the heat and the availability of other activities a teenager could pursue in the summer, DeAvion chose to serve others and completed the challenge.

The challenge to serve comes to believers in Jesus as well. The evening before He would die for all people, Jesus ate dinner with His friends ([John 13:1–2](https://biblia.com/bible/niv/John%2013.1%E2%80%932)). He was well aware of the suffering and death He would soon encounter, yet He got up from the meal, wrapped a towel around Himself, and began to wash His disciples’ feet (vv. 3–5). “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet,” He said (v. 14).

Jesus, the humble Servant and our example, cared for people: He healed the blind and sick, taught the good news of His kingdom, and gave His life for His friends. Because Christ loves you, ask Him who He wants you to serve this week.

By:  [Anne Cetas](https://odb.org/author/annecetas/)

#### **Reflect & Pray**

What about God’s love and compassion means the most to you? How can you use your gifts and talents to serve others?

Dear God, show me how to love others with the same love You have for me.

#### **Insight**

In biblical times, foot-washing was a task reserved for the most menial servant. For a superior to wash the feet of an inferior was virtually unheard of ([John 13:6–8](https://biblia.com/bible/niv/John%2013.6%E2%80%938), [13–16](https://biblia.com/bible/niv/John%2013.13%E2%80%9316)).

But John begins his thirteenth chapter by saying Jesus loved His own—even to the end. Christ adopted the role of the servant to wash the very feet that would abandon Him just a few hours later ([Mark 14:50](https://biblia.com/bible/niv/Mark%2014.50)). To love like Jesus means humbly serving even those who fail us. It is, after all, how He loves us.

By: [**Jed Ostoich**](https://odb.org/author/jedostoich/)

# God Calling – 4/6/23

# Easter Joy

I lay My loving Hands on you in blessing. Wait in Love and longing to feel their tender pressure and, as you wait, courage and hope will flow into your being, irradiating all your lives with the warm sun of My Presence.

Let all go this Eastertide. Loosen your hold on earth, its care, its worries, even its joys. Unclasp your hands, relax, and then the tide of Easter Joy will come. Put aside all thought of the future, of the past. Relinquish all to get the Easter Sacrament of Spiritual Life.

So often man, crying out for some blessing, has yet such tight hold on some earth-treasure that he has no hand to receive Mine, as I hold it out in Love. Easter is the wonder-time of all the year. A blessing is yours to take. Sacrifice all to that.

"Take therefore no thought for the morrow." Matthew 6:34

# My Utmost for His Highest – 4/7/23

# Why We Lack Understanding



He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead. — [Mark 9:9](http://www.biblegateway.com/passage/?version=31&search=Mark+9%3A9)

As the disciples were commanded, you should also say nothing until the Son of Man has risen in you— until the life of the risen Christ so dominates you that you truly understand what He taught while here on earth. When you grow and develop the right condition inwardly, the words Jesus spoke become so clear that you are amazed you did not grasp them before. In fact, you were not able to understand them before because you had not yet developed the proper spiritual condition to deal with them.

Our Lord doesn’t hide these things from us, but we are not prepared to receive them until we are in the right condition in our spiritual life. Jesus said, “I still have many things to say to you, but you cannot bear them now” ([John 16:12](http://www.biblegateway.com/passage/?search=John+16:12)). We must have a oneness with His risen life before we are prepared to bear any particular truth from Him. Do we really know anything about the indwelling of the risen life of Jesus? The evidence that we do is that His Word is becoming understandable to us. God cannot reveal anything to us if we don’t have His Spirit. And our own unyielding and headstrong opinions will effectively prevent God from revealing anything to us. But our insensible thinking will end immediately once His resurrection life has its way with us.

“…tell no one….” But so many people do tell what they saw on the Mount of Transfiguration— their mountaintop experience. They have seen a vision and they testify to it, but there is no connection between what they say and how they live. Their lives don’t add up because the Son of Man has not yet risen in them. How long will it be before His resurrection life is formed and evident in you and in me?

**Wisdom From Oswald Chambers**

Awe is the condition of a man’s spirit realizing Who God is and what He has done for him personally. Our Lord emphasizes the attitude of a child; no attitude can express such solemn awe and familiarity as that of a child.  Not Knowing Whither, 882 L

# CCEL – 4/7/23

As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.—[II COR. 6:10.](http://www.ccel.org/ccel/bible/asv.iiCor.6.html" \l "iiCor.6.10)

We . . . rejoice in hope of the glory of God. And not only so, but we glory in tribulations also.—I am filled with comfort, I am exceeding joyful in all our tribulation.—Believing, ye rejoice with joy unspeakable and full of glory.

In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?—God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

[Rom. 5:2,3](http://www.ccel.org/ccel/bible/asv.Rom.5.html" \l "Rom.5.2). -[II Cor. 7:4](http://www.ccel.org/ccel/bible/asv.iiCor.7.html" \l "iiCor.7.4). -[I Pet. 1:8](http://www.ccel.org/ccel/bible/asv.iPet.1.html" \l "iPet.1.8).[II Cor. 8:2](http://www.ccel.org/ccel/bible/asv.iiCor.8.html" \l "iiCor.8.2). -[Eph. 3:8,9](http://www.ccel.org/ccel/bible/asv.Eph.3.html" \l "Eph.3.8).[Jas 2:5](http://www.ccel.org/ccel/bible/asv.Jas.2.html" \l "Jas.2.5). -[II Cor. 9:8](http://www.ccel.org/ccel/bible/asv.iiCor.9.html" \l "iiCor.9.8).

“O ye sons of men, how long will ye turn my glory into shame?” [Psalm 4:2](http://www.ccel.org/ccel/bible/asv.Ps.4.html" \l "Ps.4.2)

An instructive writer has made a mournful list of the honours which the blinded people of Israel awarded to their long expected King.

1. They gave him a procession of honour, in which Roman legionaries, Jewish priests, men and women, took a part, he himself bearing his cross. This is the triumph which the world awards to him who comes to overthrow man’s direst foes. Derisive shouts are his only acclamations, and cruel taunts his only paeans of praise.

2. They presented him with the wine of honour. Instead of a golden cup of generous wine they offered him the criminal’s stupefying death-draught, which he refused because he would preserve an uninjured taste wherewith to taste of death; and afterwards when he cried, “I thirst,” they gave him vinegar mixed with gall, thrust to his mouth upon a sponge. Oh! wretched, detestable inhospitality to the King’s Son.

3. He was provided with a guard of honour, who showed their esteem of him by gambling over his garments, which they had seized as their booty. Such was the body-guard of the adored of heaven; a quaternion of brutal gamblers.

4. A throne of honour was found for him upon the bloody tree; no easier place of rest would rebel men yield to their liege Lord. The cross was, in fact, the full expression of the world’s feeling towards him; “There,” they seemed to say, “thou Son of God, this is the manner in which God himself should be treated, could we reach him.”

5. The title of honour was nominally “King of the Jews,” but that the blinded nation distinctly repudiated, and really called him “King of thieves,” by preferring Barabbas, and by placing Jesus in the place of highest shame between two thieves. His glory was thus in all things turned into shame by the sons of men, but it shall yet gladden the eyes of saints and angels, world without end.

# Word Live – 4/7/23

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# Scripture Union – 4/7/23

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# Today in the Word – 4/7/23

# Dedicated to God

**Read:** [**Leviticus 8:1–36**](https://www.biblegateway.com/passage/?search=Leviticus+8%3a1%e2%80%9336)

### **The Ordination of Aaron and His Sons**

8 The Lord said to Moses, 2“Bring Aaron and his sons, their garments, the anointing oil, the bull for the sin offering,[[a](https://www.biblegateway.com/passage/?search=Leviticus+8%3A1%E2%80%9336+&version=NIV#fen-NIV-2920a)] the two rams and the basket containing bread made without yeast, 3and gather the entire assembly at the entrance to the tent of meeting.” 4Moses did as the Lord commanded him, and the assembly gathered at the entrance to the tent of meeting.

5Moses said to the assembly, “This is what the Lord has commanded to be done.” 6Then Moses brought Aaron and his sons forward and washed them with water. 7He put the tunic on Aaron, tied the sash around him, clothed him with the robe and put the ephod on him. He also fastened the ephod with a decorative waistband, which he tied around him. 8He placed the breastpiece on him and put the Urim and Thummim in the breastpiece. 9Then he placed the turban on Aaron’s head and set the gold plate, the sacred emblem, on the front of it, as the Lord commanded Moses.

10Then Moses took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them. 11He sprinkled some of the oil on the altar seven times, anointing the altar and all its utensils and the basin with its stand, to consecrate them. 12He poured some of the anointing oil on Aaron’s head and anointed him to consecrate him. 13Then he brought Aaron’s sons forward, put tunics on them, tied sashes around them and fastened caps on them, as the Lord commanded Moses.

14He then presented the bull for the sin offering, and Aaron and his sons laid their hands on its head. 15Moses slaughtered the bull and took some of the blood, and with his finger he put it on all the horns of the altar to purify the altar. He poured out the rest of the blood at the base of the altar. So he consecrated it to make atonement for it. 16Moses also took all the fat around the internal organs, the long lobe of the liver, and both kidneys and their fat, and burned it on the altar. 17But the bull with its hide and its flesh and its intestines he burned up outside the camp, as the Lord commanded Moses.

18He then presented the ram for the burnt offering, and Aaron and his sons laid their hands on its head. 19Then Moses slaughtered the ram and splashed the blood against the sides of the altar. 20He cut the ram into pieces and burned the head, the pieces and the fat. 21He washed the internal organs and the legs with water and burned the whole ram on the altar. It was a burnt offering, a pleasing aroma, a food offering presented to the Lord, as the Lord commanded Moses.

22He then presented the other ram, the ram for the ordination, and Aaron and his sons laid their hands on its head. 23Moses slaughtered the ram and took some of its blood and put it on the lobe of Aaron’s right ear, on the thumb of his right hand and on the big toe of his right foot. 24Moses also brought Aaron’s sons forward and put some of the blood on the lobes of their right ears, on the thumbs of their right hands and on the big toes of their right feet. Then he splashed blood against the sides of the altar. 25After that, he took the fat, the fat tail, all the fat around the internal organs, the long lobe of the liver, both kidneys and their fat and the right thigh. 26And from the basket of bread made without yeast, which was before the Lord, he took one thick loaf, one thick loaf with olive oil mixed in, and one thin loaf, and he put these on the fat portions and on the right thigh. 27He put all these in the hands of Aaron and his sons, and they waved them before the Lord as a wave offering. 28Then Moses took them from their hands and burned them on the altar on top of the burnt offering as an ordination offering, a pleasing aroma, a food offering presented to the Lord. 29Moses also took the breast, which was his share of the ordination ram, and waved it before the Lord as a wave offering, as the Lord commanded Moses.

30Then Moses took some of the anointing oil and some of the blood from the altar and sprinkled them on Aaron and his garments and on his sons and their garments. So he consecrated Aaron and his garments and his sons and their garments.

31Moses then said to Aaron and his sons, “Cook the meat at the entrance to the tent of meeting and eat it there with the bread from the basket of ordination offerings, as I was commanded: ‘Aaron and his sons are to eat it.’ 32Then burn up the rest of the meat and the bread. 33Do not leave the entrance to the tent of meeting for seven days, until the days of your ordination are completed, for your ordination will last seven days. 34What has been done today was commanded by the Lord to make atonement for you. 35You must stay at the entrance to the tent of meeting day and night for seven days and do what the Lord requires, so you will not die; for that is what I have been commanded.”

36So Aaron and his sons did everything the Lord commanded through Moses.

#### **Footnotes**

1. [Leviticus 8:2](https://www.biblegateway.com/passage/?search=Leviticus+8%3A1%E2%80%9336+&version=NIV#en-NIV-2920) Or purification offering; also in verse 14

Some professions require people to wear a particular uniform. A police officer wears a badge and uniformed pants and shirt. If you see someone in a white coat with a stethoscope around their neck, most likely they are a doctor. Each uniform communicates that these people have been trained, equipped, and authorized to engage in their profession.

He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come. 2 Corinthians 1:21–22

In Leviticus chapters 1 to 7, the Lord outlined all the various sacrifices Israel was to offer in the tabernacle. In today’s reading, the focus shifts to the priests who would carry out these sacrifices and offerings.

Aaron and his sons had been set apart by God to minister on behalf of Israel in the tabernacle (vv. 1–3). In front of the whole nation, Moses called Aaron and his sons forward, washed them, dressed them in their priestly garments, and anointed them with oil (vv. 5–13). Much attention is given to their clothing. You may notice that there is no mention of shoes or sandals. This is because the priests working in the tabernacle would not wear sandals since they were on holy ground (Ex. 3:2–5).

To consecrate them as priests, Moses had to offer a sin offering to atone for their sin (Lev. 8:14–17). He then offered a ram for their ordination (vv. 22–29). One unusual part of this offering is that some of the blood of the sacrifice was put on the right ear, thumb, and big toe of the priests (vv. 23–24). This represents that they would be totally dedicated to God. They would hear His word with their ear and do it with their hands and feet.

**Apply the Word**

Today is Good Friday, and we remember Jesus’ sacrifice for us on the cross. As believers, we have been consecrated by the blood of Jesus and anointed by God’s Spirit (2 Cor. 1:21–22). Jesus is our great High Priest and has appointed us to serve as a “royal priesthood” of believers (1 Peter 2:9). How will you serve Him today?

## **Pray with Us**

Lord, even mature believers struggle with doubt at times. On this Good Friday, comfort us with the truth that we are consecrated to You by the blood of Jesus; we are Yours, marked and sealed forever.

### BY Ryan Cook

# Our Daily Bread – 4/7/23

# Drops of Red

 **Read:** [**Luke 22:39–44**](https://biblia.com/bible/niv/Luke%2022.39%E2%80%9344)

### **Jesus Prays on the Mount of Olives**

39Jesus went out as usual to the Mount of Olives, and his disciples followed him. 40On reaching the place, he said to them, “Pray that you will not fall into temptation.” 41He withdrew about a stone’s throw beyond them, knelt down and prayed, 42“Father, if you are willing, take this cup from me; yet not my will, but yours be done.” 43An angel from heaven appeared to him and strengthened him. 44And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.[[a](https://www.biblegateway.com/passage/?search=Luke+22%3A39%E2%80%9344&version=NIV#fen-NIV-25909a)]

#### **Footnotes**

1. [Luke 22:44](https://www.biblegateway.com/passage/?search=Luke+22%3A39%E2%80%9344&version=NIV#en-NIV-25909) Many early manuscripts do not have verses 43 and 44.

His sweat was like drops of blood falling to the ground. [Luke 22:44](https://biblia.com/bible/niv/Luke%2022.44)

Walking through the Scottish National Gallery, I was drawn to the strong brushwork and vibrant colors of one of many Olive Trees paintings by Dutch artist Vincent van Gogh. Many historians believe the work was inspired by Jesus’ experience in the garden of Gethsemane on the Mount of Olives. What especially caught my eye on the canvas of the painting were the small red splotches of paint among the ancient trees.

Known as the Mount of Olives because of all the olive trees located on the mountainside, Jesus went there to pray on the night that He predicted His disciple Judas would betray Him. Jesus was overwhelmed with anguish knowing the betrayal would result in His crucifixion. As He prayed, “his sweat was like drops of blood falling to the ground” ([Luke 22:44](https://biblia.com/bible/niv/Luke%2022.44)). Jesus’ agony was evident in the garden as He prepared for the pain and humiliation of a public execution that would result in the physical shedding of His blood on that Good Friday long ago.

The red paint on Van Gogh’s painting reminds us that Jesus had to “suffer many things and be rejected” ([Mark 8:31](https://biblia.com/bible/niv/Mark%208.31)). While suffering is part of His story, however, it no longer dominates the picture. Jesus’ victory over death transforms even our suffering, allowing it to become only a part of the beautiful landscape of our lives He’s creating.

By:  [Lisa M. Samra](https://odb.org/author/lisasamra/)

#### **Reflect & Pray**

Why is it important for you to remember Jesus’ suffering? How does His example help you when you suffer?

Jesus, thank You for being willing to suffer, even to death, so that I might receive eternal life.

Learn more about [Jesus' example for us](https://odbu.org/topic/nt111-01-lecture/?utm_source=2023+04+07+ODB+Article&utm_medium=Digital+link&utm_campaign=2023+04+07+ODB+Article+-+Life+of+Christ&utm_id=2023+04+07+ODB+Article+-+Life+of+Christ).

#### **Insight**

After sharing Passover (the Last Supper) with His disciples ([Matthew 26:17–30](https://biblia.com/bible/niv/Matt%2026.17%E2%80%9330)), Jesus went to the Mount of Olives to pray knowing He’d suffer and die a horrific death. Those closest to Him would desert Him, and Peter would deny Him three times ([Luke 22:34](https://biblia.com/bible/niv/Luke%2022.34), [54–62](https://biblia.com/bible/niv/Luke%2022.54%E2%80%9362)). Yet Jesus also knew that after three days He would rise again ([Matthew 12:40](https://biblia.com/bible/niv/Matt%2012.40); [Mark 8:31](https://biblia.com/bible/niv/Mark%208.31)).

The Mount of Olives, a ridge in the Judean mountains lying east of Jerusalem and the Kidron Valley, is first mentioned in the Old Testament when King David fled from his son Absalom ([2 Samuel 15:30](https://biblia.com/bible/niv/2%20Sam%2015.30)). Solomon later chose this mountain to build “a high place” for the “detestable” foreign gods of the Ammonites and Moabites ([1 Kings 11:7](https://biblia.com/bible/niv/1%20Kings%2011.7)). Jesus ascended to heaven from the Mount of Olives ([Acts 1:9–12](https://biblia.com/bible/niv/Acts%201.9%E2%80%9312)) and will return to the same place, fulfilling the vision of the prophet that the mount “will be split in two from east to west” ([Zechariah 14:4](https://biblia.com/bible/niv/Zech%2014.4)).

By: [**Alyson Kieda**](https://odb.org/author/akieda/)

# God Calling – 4/7/23

# Calvary

From the death of My Body on the Cross, as from the shedding of husks in seed-life, springs that New Life which is My Gift to every man who will accept it.

Die with Me to self -- to human life, and then you will know the rapturous Joy of Easter Resurrection.

A Risen Life so glad and free can be yours.

Mary left home and kindred, friends, all, that Easter morning in her search for Me, and not until the "Mary" had been followed by the glad triumphant rapture of her "Rabboni" was her search over.

So with each of you. Man speaks to you too of the buried Christ. Search until you meet Me face to face, and My tender uttering of your name awakes your glad "Rabboni."

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Galatians 2:20

# My Utmost for His Highest – 4/8/23

# His Resurrection Destiny



Ought not the Christ to have suffered these things and to enter into His glory? —[Luke 24:26](http://www.biblegateway.com/passage/?version=31&search=Luke+24%3A26)

Our Lord’s Cross is the gateway into His life. His resurrection means that He has the power to convey His life to me. When I was born again, I received the very life of the risen Lord from Jesus Himself.

Christ’s resurrection destiny— His foreordained purpose— was to bring “many sons to glory” ([Hebrews 2:10](http://www.biblegateway.com/passage/?search=Hebrews+2:10)). The fulfilling of His destiny gives Him the right to make us sons and daughters of God. We never have exactly the same relationship to God that the Son of God has, but we are brought by the Son into the relation of sonship. When our Lord rose from the dead, He rose to an absolutely new life— a life He had never lived before He was God Incarnate. He rose to a life that had never been before. And what His resurrection means for us is that we are raised to His risen life, not to our old life. One day we will have a body like His glorious body, but we can know here and now the power and effectiveness of His resurrection and can “walk in newness of life” ([Romans 6:4](http://www.biblegateway.com/passage/?search=Romans+6:4)). Paul’s determined purpose was to “know Him and the power of His resurrection” ([Philippians 3:10](http://www.biblegateway.com/passage/?search=Philippians+3:10)).

Jesus prayed, “…as You have given Him authority over all flesh that He should give eternal life to as many as You have given Him” ([John 17:2](http://www.biblegateway.com/passage/?search=John+17:2)). The term Holy Spirit is actually another name for the experience of eternal life working in human beings here and now. The Holy Spirit is the deity of God who continues to apply the power of the atonement by the Cross of Christ to our lives. Thank God for the glorious and majestic truth that His Spirit can work the very nature of Jesus into us, if we will only obey Him.

**Wisdom From Oswald Chambers**

The truth is we have nothing to fear and nothing to overcome because He is all in all and we are more than conquerors through Him. The recognition of this truth is not flattering to the worker’s sense of heroics, but it is amazingly glorifying to the work of Christ. Approved Unto God, 4 R

# CCEL – 4/8/23

In everything ye are enriched by him.—[I COR. 1:5.](http://www.ccel.org/ccel/bible/asv.iCor.1.html" \l "iCor.1.5)

When we were yet without strength, in due time Christ died for the ungodly.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—To will is present with me; but how to perform that which is good I find not.—Unto every one of us is given grace according to the measure of the gift of Christ.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Let the word of Christ dwell in you richly in all wisdom.

[Rom. 5:6](http://www.ccel.org/ccel/bible/asv.Rom.5.html" \l "Rom.5.6). -[Rom. 8:32](http://www.ccel.org/ccel/bible/asv.Rom.8.html" \l "Rom.8.32).[Col. 2:9,10](http://www.ccel.org/ccel/bible/asv.Col.2.html" \l "Col.2.9).[John 15:4,5](http://www.ccel.org/ccel/bible/asv.John.15.html" \l "John.15.4). -[Rom. 7:18](http://www.ccel.org/ccel/bible/asv.Rom.7.html" \l "Rom.7.18). -[Eph. 4:7](http://www.ccel.org/ccel/bible/asv.Eph.4.html" \l "Eph.4.7).[John 15:7](http://www.ccel.org/ccel/bible/asv.John.15.html" \l "John.15.7). –[Col. 3:16](http://www.ccel.org/ccel/bible/asv.Col.3.html" \l "Col.3.16).

“If they do these things in a green tree, what shall be done in the dry?” [Luke 23:31](http://www.ccel.org/ccel/bible/asv.Luke.23.html" \l "Luke.23.31)

Among other interpretations of this suggestive question, the following is full of teaching: “If the innocent substitute for sinners, suffer thus, what will be done when the sinner himself—the dry tree—shall fall into the hands of an angry God?” When God saw Jesus in the sinner’s place, he did not spare him; and when he finds the unregenerate without Christ, he will not spare them. O sinner, Jesus was led away by his enemies: so shall you be dragged away by fiends to the place appointed for you. Jesus was deserted of God; and if he, who was only imputedly a sinner, was deserted, how much more shall you be? “Eloi, Eloi, lama sabachthani?” what an awful shriek! But what shall be your cry when you shall say, “O God! O God! why hast thou forsaken me?” and the answer shall come back, “Because ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.” If God spared not his own Son, how much less will he spare you! What whips of burning wire will be yours when conscience shall smite you with all its terrors. Ye richest, ye merriest, ye most self-righteous sinners—who would stand in your place when God shall say, “Awake, O sword, against the man that rejected me; smite him, and let him feel the smart forever”? Jesus was spit upon: sinner, what shame will be yours! We cannot sum up in one word all the mass of sorrows which met upon the head of Jesus who died for us; therefore it is impossible for us to tell you what streams, what oceans of grief must roll overyour spirit if you die as you now are. You may die so, you may die now. By the agonies of Christ, by his wounds and by his blood, do not bring upon yourselves the wrath to come! Trust in the Son of God, and you shall never die.

# Word Live – 4/8/23

# <https://content.scriptureunion.org.uk/wordlive/>

# Scripture Union – 4/8/23

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# Today in the Word – 4/8/23

# An Approved Order

**Read:** [**Leviticus 9:1–24**](https://www.biblegateway.com/passage/?search=Leviticus+9%3a1%e2%80%9324)

### **The Priests Begin Their Ministry**

9 On the eighth day Moses summoned Aaron and his sons and the elders of Israel. 2He said to Aaron, “Take a bull calf for your sin offering[[a](https://www.biblegateway.com/passage/?search=Leviticus+9%3A1%E2%80%9324+&version=NIV#fen-NIV-2956a)] and a ram for your burnt offering, both without defect, and present them before the Lord. 3Then say to the Israelites: ‘Take a male goat for a sin offering, a calf and a lamb—both a year old and without defect—for a burnt offering, 4and an ox[[b](https://www.biblegateway.com/passage/?search=Leviticus+9%3A1%E2%80%9324+&version=NIV#fen-NIV-2958b)] and a ram for a fellowship offering to sacrifice before the Lord, together with a grain offering mixed with olive oil. For today the Lord will appear to you.’”

5They took the things Moses commanded to the front of the tent of meeting, and the entire assembly came near and stood before the Lord. 6Then Moses said, “This is what the Lord has commanded you to do, so that the glory of the Lord may appear to you.”

7Moses said to Aaron, “Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as the Lord has commanded.”

8So Aaron came to the altar and slaughtered the calf as a sin offering for himself. 9His sons brought the blood to him, and he dipped his finger into the blood and put it on the horns of the altar; the rest of the blood he poured out at the base of the altar. 10On the altar he burned the fat, the kidneys and the long lobe of the liver from the sin offering, as the Lord commanded Moses; 11the flesh and the hide he burned up outside the camp.

12Then he slaughtered the burnt offering. His sons handed him the blood, and he splashed it against the sides of the altar. 13They handed him the burnt offering piece by piece, including the head, and he burned them on the altar. 14He washed the internal organs and the legs and burned them on top of the burnt offering on the altar.

15Aaron then brought the offering that was for the people. He took the goat for the people’s sin offering and slaughtered it and offered it for a sin offering as he did with the first one.

16He brought the burnt offering and offered it in the prescribed way. 17He also brought the grain offering, took a handful of it and burned it on the altar in addition to the morning’s burnt offering.

18He slaughtered the ox and the ram as the fellowship offering for the people. His sons handed him the blood, and he splashed it against the sides of the altar. 19But the fat portions of the ox and the ram—the fat tail, the layer of fat, the kidneys and the long lobe of the liver— 20these they laid on the breasts, and then Aaron burned the fat on the altar. 21Aaron waved the breasts and the right thigh before the Lord as a wave offering, as Moses commanded.

22Then Aaron lifted his hands toward the people and blessed them. And having sacrificed the sin offering, the burnt offering and the fellowship offering, he stepped down.

23Moses and Aaron then went into the tent of meeting. When they came out, they blessed the people; and the glory of the Lord appeared to all the people. 24Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.

#### **Footnotes**

1. [Leviticus 9:2](https://www.biblegateway.com/passage/?search=Leviticus+9%3A1%E2%80%9324+&version=NIV#en-NIV-2956) Or purification offering; here and throughout this chapter
2. [Leviticus 9:4](https://www.biblegateway.com/passage/?search=Leviticus+9%3A1%E2%80%9324+&version=NIV#en-NIV-2958) The Hebrew word can refer to either male or female; also in verses 18 and 19.

When my wife and I put our youngest daughter to bed, she likes things done in a certain order. First my wife will pray with her and say goodnight. Only then can I come in and do the same. For some reason, it just does not work if we change places.

We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. John 1:14

In today’s reading, the priests have gone through a seven-day ordination ceremony. On the eighth day, they are now ready to begin their ministry (v. 1). You will notice a great deal of precision in this book, this portion focuses on the order of the first sacrifices.

Moses instructs Aaron and the priests to first sacrifice a sin offering and burnt offering for themselves (v. 2). Only then could they offer the sin and burnt offerings for the people (v. 7). The order of the sacrifices teaches an important principle: Leaders need to first take care of their own relationship with God before they can lead others (Acts 20:28).

After the sacrifices for atonement were offered, the fellowship offering could be given (v. 18). To be in right relationship with God requires that our sin is atoned for. As we have seen throughout the book, these sacrifices pointed forward to the greater and permanent sacrifice of the Lord Jesus. The only reason anyone can be in right relationship with God is because He provided a way for us.

God demonstrated His approval of this worship service through the appearance of His glory in the sight of all the people. Fire came out from the Most Holy Place and consumed the offering. When “the glory of the LORD appeared to all the people,” their reaction was immediate: they “shouted for joy and fell facedown” (vv. 23, 24).

**Apply the Word**

Leviticus reminds us that our sacrifices to God not only have to be offered they also have to be accepted. Praise God today that He accepted Jesus as the permanent and perfect sacrifice for our sin. This gives us reason to shout for joy and worship (v. 24)!

## **Pray with Us**

Thanks be to our Lord Jesus Christ for substituting His blood for ours! Your blood gives us secure hope, driving purpose, patience in suffering, comfort in loss, and never-ending fellowship with You!

### BY Ryan Cook

# Our Daily Bread – 4/8/23

# Running to Jesus

 **Read:** [**John 20:1–10**](https://biblia.com/bible/niv/John%2020.1%E2%80%9310)

### **The Empty Tomb**

20 Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. 2So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don’t know where they have put him!”

3So Peter and the other disciple started for the tomb. 4Both were running, but the other disciple outran Peter and reached the tomb first. 5He bent over and looked in at the strips of linen lying there but did not go in. 6Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, 7as well as the cloth that had been wrapped around Jesus’ head. The cloth was still lying in its place, separate from the linen. 8Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. 9(They still did not understand from Scripture that Jesus had to rise from the dead.) 10Then the disciples went back to where they were staying.

Both were running, but the other disciple outran Peter and reached the tomb first. [John 20:4](https://biblia.com/bible/niv/John%2020.4)

On a trip to Paris, Ben and his friends found themselves at one of the renowned museums in the city. Though Ben wasn’t a student of art, he was in awe as he looked upon the painting titled The Disciples Peter and John Running to the Sepulchre on the Morning of the Resurrection by Eugène Burnand. Without words, the looks on the faces of Peter and John and the position of their hands speak volumes, inviting onlookers to step into their shoes and share their adrenaline-charged emotions.

Based on [John 20:1–10](https://biblia.com/bible/niv/John%2020.1%E2%80%9310), the painting portrays the two running in the direction of the empty tomb of Jesus (v. 4). The masterpiece captures the intensity of the two emotionally conflicted disciples. Though at that juncture theirs wasn’t a fully formed faith, they were running in the right direction, and eventually the resurrected Jesus revealed Himself to them (vv. 19–29). Their search was not unlike that of Jesus seekers through the centuries. Although we may be removed from the experiences of an empty tomb or a brilliant piece of art, we can clearly see the good news. Scripture compels us to hope and seek and run in the direction of Jesus and His love—even with doubts, questions, and uncertainties. Tomorrow, as we celebrate Easter, may we remember Jesus’ words: “You will seek me and find me when you seek me with all your heart” ([Jeremiah 29:13](https://biblia.com/bible/niv/Jer%2029.13)).

By:  [Arthur Jackson](https://odb.org/author/arthurjackson/)

#### **Reflect & Pray**

If you don’t know Jesus, what will you do to begin running toward Him and His love? If you’re a believer, how will you share His love with others?

Dear Jesus, lead me into Your loving arms today.

#### **Insight**

When John wrote that the disciples “still did not understand from Scripture that Jesus had to rise from the dead” ([John 20:9](https://biblia.com/bible/niv/John%2020.9)), what Scripture was he referring to? Similarly, Luke says, “ ‘Did not the Messiah have to suffer these things and then enter his glory?’ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (24:26–27). What passages did Jesus expound here? The answer to these questions is found in the preaching of the apostles in the book of Acts. Indeed, they’d experienced the resurrected Christ personally, but they also had Scripture to defend this crucial doctrine. The apostolic preaching of Peter in [Acts 2](https://biblia.com/bible/niv/Acts%202) includes references to [Psalm 16:8–11](https://biblia.com/bible/niv/Ps%2016.8%E2%80%9311) ([Acts 2:25–28](https://biblia.com/bible/niv/Acts%202.25%E2%80%9328)) and [Psalm 110:1](https://biblia.com/bible/niv/Ps%20110.1) ([Acts 2:34–35](https://biblia.com/bible/niv/Acts%202.34%E2%80%9335)). Paul’s preaching in [Acts 13](https://biblia.com/bible/niv/Acts%2013) references [Psalm 2:7](https://biblia.com/bible/niv/Ps%202.7) ([Acts 13:33](https://biblia.com/bible/niv/Acts%2013.33)), [Isaiah 55:3](https://biblia.com/bible/niv/Isa%2055.3) ([Acts 13:34](https://biblia.com/bible/niv/Acts%2013.34)), and [Psalm 16:10](https://biblia.com/bible/niv/Ps%2016.10) ([Acts 13:35](https://biblia.com/bible/niv/Acts%2013.35)).

By: [**Arthur Jackson**](https://odb.org/author/arthurjackson/)

# God Calling – 4/8/23

# Marks of the Kingdom

Our Savior, we greet Thee. Thy Love and Sacrifice we would return in our poor faulty measure by Love and sacrifice.

No gift is poor if it expresses the true Love of the giver. So to Me your heart's gifts are rich and precious. Rejoice in My glad acceptance as you bring your Easter offerings.

My children must make a stand. "Come ye out from among them and be ye separate" was the command. Today in life and work, in Love and service, My children must be outstanding. I called a Peculiar People to make known My Name. My servant Paul said that My followers must be willing to be deemed "fools" for My Sake.

Be ready to stand aside and let the fashions and customs of the world go by, when My Glory and My Kingdom are thereby served. Be known by the Marks that distinguish those of My Kingdom. Be ready to confess Me before man. To count all things as loss so that you may gain Me in your lives.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Corinthians 6:17

# My Utmost for His Highest – 4/9/23

# Have You Seen Jesus?



After that, He appeared in another form to two of them… —[Mark 16:12](http://www.biblegateway.com/passage/?version=31&search=Mark+16%3A12)

Being saved and seeing Jesus are not the same thing. Many people who have never seen Jesus have received and share in God’s grace. But once you have seen Him, you can never be the same. Other things will not have the appeal they did before.

You should always recognize the difference between what you see Jesus to be and what He has done for you. If you see only what He has done for you, your God is not big enough. But if you have had a vision, seeing Jesus as He really is, experiences can come and go, yet you will endure “as seeing Him who is invisible” ([Hebrews 11:27](http://www.biblegateway.com/passage/?search=Hebrews+11:27)). The man who was blind from birth did not know who Jesus was until Christ appeared and revealed Himself to him (see [John 9](http://www.biblegateway.com/passage/?search=John+9)). Jesus appears to those for whom He has done something, but we cannot order or predict when He will come. He may appear suddenly, at any turn. Then you can exclaim, “Now I see Him!” (see [John 9:25](http://www.biblegateway.com/passage/?search=John+9:25)).

Jesus must appear to you and to your friend individually; no one can see Jesus with your eyes. And division takes place when one has seen Him and the other has not. You cannot bring your friend to the point of seeing; God must do it. Have you seen Jesus? If so, you will want others to see Him too. “And they went and told it to the rest, but they did not believe them either” ([Mark 16:13](http://www.biblegateway.com/passage/?search=Mark+16:13)). When you see Him, you must tell, even if they don’t believe.

O could I tell, you surely would believe it!  
O could I only say what I have seen!  
How should I tell or how can you receive it,  
How, till He bringeth you where I have been?

**Wisdom From Oswald Chambers**

Christianity is not consistency to conscience or to convictions; Christianity is being true to Jesus Christ.  Biblical Ethics, 111 L

# CCEL – 4/9/23

Fear not; for I have redeemed thee.—[ISA. 43:1.](http://www.ccel.org/ccel/bible/asv.Isa.43.html" \l "Isa.43.1)

Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel.—I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.—With the precious blood of Christ, as of a lamb without blemish and without spot.

Their Redeemer is strong; the Lord of hosts is his name: he shall throughly plead their cause.—My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen.

[Isa. 54:4,5](http://www.ccel.org/ccel/bible/asv.Isa.54.html" \l "Isa.54.4)-[Isa. 44:22](http://www.ccel.org/ccel/bible/asv.Isa.44.html" \l "Isa.44.22). -[I Pet. 1:19](http://www.ccel.org/ccel/bible/asv.iPet.1.html#iPet.1.19).[Jer. 50:34](http://www.ccel.org/ccel/bible/asv.Jer.50.html#Jer.50.34). -[John 10:29](http://www.ccel.org/ccel/bible/asv.John.10.html" \l "John.10.29).[Gal. 1:3-5](http://www.ccel.org/ccel/bible/asv.Gal.1.html" \l "Gal.1.3).

“And there followed him a great company of people, and of women, which also bewailed and lamented him.” [Luke 23:27](http://www.ccel.org/ccel/bible/asv.Luke.23.html" \l "Luke.23.27)

Amid the rabble rout which hounded the Redeemer to his doom, there were some gracious souls whose bitter anguish sought vent in wailing and lamentations—fit music to accompany that march of woe. When my soul can, in imagination, see the Saviour bearing his cross to Calvary, she joins the godly women and weeps with them; for, indeed, there is true cause for grief—cause lying deeper than those mourning women thought. They bewailed innocence maltreated, goodness persecuted, love bleeding, meekness about to die; but my heart has a deeper and more bitter cause to mourn. My sins were the scourges which lacerated those blessed shoulders, and crowned with thorn those bleeding brows: my sins cried “Crucify him! crucify him!” and laid the cross upon his gracious shoulders. His being led forth to die is sorrow enough for one eternity: but my having been his murderer, is more, infinitely more, grief than one poor fountain of tears can express.

Why those women loved and wept it were not hard to guess: but they could not have had greater reasons for love and grief than my heart has. Nain’s widow saw her son restored—but I myself have been raised to newness of life. Peter’s wife’s mother was cured of the fever—but I of the greater plague of sin. Out of Magdalene seven devils were cast—but a whole legion out of me. Mary and Martha were favoured with visits—but he dwells with me. His mother bare his body—but he is formed in me the hope of glory. In nothing behind the holy women in debt, let me not be behind them in gratitude or sorrow.

“Love and grief my heart dividing,

With my tears his feet I'll lave—

Constant still in heart abiding,

Weep for him who died to save.”

# Word Live – 4/9/23

# <https://content.scriptureunion.org.uk/wordlive/>

# Scripture Union – 4/9/23

[**https://scriptureunion.org/encounters/**](https://scriptureunion.org/encounters/)

# Today in the Word – 4/9/23

# A Consuming Fire

**Read:** [**Leviticus 10:1–3**](https://www.biblegateway.com/passage/?search=Leviticus+10%3a1%e2%80%933)

### **The Death of Nadab and Abihu**

10 Aaron’s sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command. 2So fire came out from the presence of the Lord and consumed them, and they died before the Lord. 3Moses then said to Aaron, “This is what the Lord spoke of when he said:

“‘Among those who approach me  
    I will be proved holy;  
in the sight of all the people  
    I will be honored.’”

Aaron remained silent.

Is a fire always bad? According to the California Department of Forestry and Fire, forest fires serve some important roles. They clean the forest floor, provide wildland habitats for animals, and rid trees of dangerous diseases. While a fire may destroy, it also provides life for future generations.

What will the outcome be for those who do not obey the gospel of God? 1 Peter 4:17

The fire described in Leviticus 10 is shocking. Everything had been going so well for Israel. The priests were consecrated for their ministry and God had accepted their sacrifice. That same day, Aaron’s sons Nadab and Abihu offered incense in an “unauthorized fire”, and everything changed (v. 1). What did Nadab and Abihu do wrong?

Well, just about everything. First, they were not the right people to offer incense in the Holy of Holies, that was the high priest’s job (v. 1). Second, they offered this incense at the wrong time. It was only on the Day of Atonement that the high priest was permitted to enter the Holy of Holies to burn incense (Lev. 16). Third, they offered the wrong kind of incense. The word translated “unauthorized” is more literally “strange” or “foreign” (v. 1). Nadab and Abihu could have been introducing a foreign or pagan ritual into the worship of the Lord.

Because of their disobedience, “fire came out from the presence of the LORD and consumed them” (v. 2). Instead of a fire that consumed the sacrifice, they were themselves consumed in judgment. Their essential problem was thinking they knew better. They didn’t take God or His word seriously (v. 3), they didn’t treat God as holy. God wanted to make sure that Israel knew they could approach Him only on His terms, according to His commands.

**Apply the Word**

On this Resurrection Sunday, we celebrate our risen Savior who has conquered death forever. This truth should impact our worship! The writer of Hebrews reminds us: “Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our ‘God is a consuming fire’” (Heb. 12:28–29).

## **Pray with Us**

On this Easter Sunday, Lord, as we celebrate Your resurrection, we also remember what You delivered us from. In compassion You endured our just penalty so that we could be made holy!

### BY Ryan Cook

# Our Daily Bread – 4/9/23

# Deeper Healing

 **Read:** [**Isaiah 53:4–6**](https://biblia.com/bible/niv/Isa%2053.4%E2%80%936)

4Surely he took up our pain  
    and bore our suffering,  
yet we considered him punished by God,  
    stricken by him, and afflicted.  
5But he was pierced for our transgressions,  
    he was crushed for our iniquities;  
the punishment that brought us peace was on him,  
    and by his wounds we are healed.  
6We all, like sheep, have gone astray,  
    each of us has turned to our own way;  
and the Lord has laid on him  
    the iniquity of us all.

By his wounds we are healed. [Isaiah 53:5](https://biblia.com/bible/niv/Isa%2053.5)

On Easter Sunday 2020, the famous Christ the Redeemer statue that overlooks Rio de Janeiro in Brazil was illuminated in a way that appeared to clothe Jesus in the attire of a physician. The poignant portrayal of Christ as a doctor was in tribute to the many frontline health-care workers battling the coronavirus pandemic. The imagery brings to life the common description of Jesus as our Great Physician ([Mark 2:17](https://biblia.com/bible/niv/Mark%202.17)).

Jesus healed many people of their physical afflictions during His earthly ministry: blind Bartimaeus (10:46–52), a leper ([Luke 5:12–16](https://biblia.com/bible/niv/Luke%205.12%E2%80%9316)), and a paralytic ([Matthew 9:1–8](https://biblia.com/bible/niv/Matt%209.1%E2%80%938)), to name a few. His care for the health of those following Him was also demonstrated in providing for their hunger by multiplying a simple meal to feed the masses ([John 6:1–13](https://biblia.com/bible/niv/John%206.1%E2%80%9313)). Each of these miracles reveal both Jesus’ mighty power and His genuine love for people.

His greatest act of healing, however, came through His death and resurrection, as foretold by the prophet Isaiah. It is “by [Jesus’] wounds we are healed” of our worst affliction: our separation from God as a result of our sins ([Isaiah 53:5](https://biblia.com/bible/niv/Isa%2053.5)). Though Jesus doesn’t heal all our health challenges, we can trust the cure for our deepest need: the healing He brings to our relationship with God.

By:  [Kirsten Holmberg](https://odb.org/author/kirstenholmberg/)

#### **Reflect & Pray**

How have you experienced the miraculous spiritual healing of God? How does your healed relationship through Jesus’ sacrifice help you bear up under your physical ailments?

Jesus, thank You for Your sacrifice that brings healing to my spiritual sickness. Help me to trust You in my physical challenges.

#### **Insight**

[Isaiah 52:13–53:12](https://biblia.com/bible/niv/Isa%2052.13%E2%80%9353.12) is called the “Suffering Servant” passage and is one of Isaiah’s best-known texts. In fact, The Bible Knowledge Commentary points out that this passage is repeatedly quoted in the New Testament, including [Isaiah 52:15](https://biblia.com/bible/niv/Isa%2052.15) in [Romans 15:21](https://biblia.com/bible/niv/Rom%2015.21); [Isaiah 53:1](https://biblia.com/bible/niv/Isa%2053.1) in [John 12:38](https://biblia.com/bible/niv/John%2012.38) and [Romans 10:16](https://biblia.com/bible/niv/Rom%2010.16); [Isaiah 53:4](https://biblia.com/bible/niv/Isa%2053.4) in [Matthew 8:17](https://biblia.com/bible/niv/Matt%208.17); [Isaiah 53:7–8](https://biblia.com/bible/niv/Isa%2053.7%E2%80%938) in [Acts 8:32–33](https://biblia.com/bible/niv/Acts%208.32%E2%80%9333); [Isaiah 53:9](https://biblia.com/bible/niv/Isa%2053.9) in [1 Peter 2:22](https://biblia.com/bible/niv/1%20Pet%202.22); and [Isaiah 53:12](https://biblia.com/bible/niv/Isa%2053.12) in [Luke 22:37](https://biblia.com/bible/niv/Luke%2022.37). The many citations from this text make sense when the “Suffering Servant” is seen as Jesus—whose great suffering would produce great glory. Others see the suffering servant as Isaiah himself, or perhaps Jeremiah. Jewish scholars often see the suffering servant as a picture of Israel. When matching up the descriptions of the sufferer in Isaiah’s text with the Gospels, it’s easy to see why so many believers in Jesus view this as a messianic prophecy.

By: [**Bill Crowder**](https://odb.org/author/billcrowder/)

# God Calling – 4/9/23

# Risen Life

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1

The Call comes on this My Day for all who love Me, to arise from earth-bands, from sin, and sloth and depression, distrust, fear, all that hinders the Risen Life. To arise to Beauty, to Holiness, to Joy, to Peace, to work inspired by Love and Joy, to rise from death to Life.

Remember that death was the last enemy I destroyed. So with death My Victory was complete. You have nothing then to fear. Sin, too, is conquered and forgiven, as you live and move and work with Me. All that depresses you, all that you fear, are powerless to harm you. They are but phantoms. The real forces I conquered in the wilderness, the Garden of Gethsemane, on the Cross, in the Tomb.

Let nothing hinder your Risen Life. "Risen with Christ," said My servant Paul. Seek to know more and more of that Risen Life. That is the Life of Conquest. Of that Risen Life was it truly said: "I live; yet not I, but Christ liveth in me." Fear and despair and tears come as you stand by the empty Tomb. "They have taken away my Lord, and I know not where they have laid him."

Rise from your fears and go out into the sunlight to meet Me, your Risen Lord.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Philippians 3:10

# My Utmost for His Highest – 4/10/23

# Complete and Effective Decision About Sin



…our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. —[Romans 6:6](http://www.biblegateway.com/passage/?version=31&search=Romans+6%3A6)

**Co-Crucifixion.** Have you made the following decision about sin—that it must be completely killed in you? It takes a long time to come to the point of making this complete and effective decision about sin. It is, however, the greatest moment in your life once you decide that sin must die in you– not simply be restrained, suppressed, or counteracted, but crucified— just as Jesus Christ died for the sin of the world. No one can bring anyone else to this decision. We may be mentally and spiritually convinced, but what we need to do is actually make the decision that Paul urged us to do in this passage.

Pull yourself up, take some time alone with God, and make this important decision, saying, “Lord, identify me with Your death until I know that sin is dead in me.” Make the moral decision that sin in you must be put to death.

This was not some divine future expectation on the part of Paul, but was a very radical and definite experience in his life. Are you prepared to let the Spirit of God search you until you know what the level and nature of sin is in your life— to see the very things that struggle against God’s Spirit in you? If so, will you then agree with God’s verdict on the nature of sin— that it should be identified with the death of Jesus? You cannot “reckon yourselves to be dead indeed to sin” ([Romans 6:11](http://www.biblegateway.com/passage/?search=Romans+6:11)) unless you have radically dealt with the issue of your will before God.

Have you entered into the glorious privilege of being crucified with Christ, until all that remains in your flesh and blood is His life? “I have been crucified with Christ; it is no longer I who live, but Christ lives in me…” ([Galatians 2:20](http://www.biblegateway.com/passage/?search=Galatians+2:20)).

**Wisdom From Oswald Chambers**

It is impossible to read too much, but always keep before you why you read. Remember that “the need to receive, recognize, and rely on the Holy Spirit” is before all else. Approved Unto God, 11 L

# CCEL – 4/10/23

I am black, but comely.—[SONG 1:5.](http://www.ccel.org/ccel/bible/asv.Song.1.html" \l "Song.1.5)

Behold, I was shapen in iniquity; and in sin did my mother conceive me.—Thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

I am a sinful man, O Lord.—Behold, thou art fair, my love; behold, thou art fair.

I abhor myself, and repent in dust and ashes.—Thou art all fair, my love; there is no spot in thee.

When I would do good, evil is present with me.—Be of good cheer; thy sins be forgiven thee.

I know that in me (that is, in my flesh) dwelleth no good thing—Ye are complete in him.—Perfect in Christ Jesus.

Ye are washed, . . . ye are sanctified, . . . ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

[Psa. 51:5](http://www.ccel.org/ccel/bible/asv.Ps.51.html" \l "Ps.51.5). -[Ezek. 16:14](http://www.ccel.org/ccel/bible/asv.Ezek.16.html" \l "Ezek.16.14).[Luke 5:8](http://www.ccel.org/ccel/bible/asv.Luke.5.html" \l "Luke.5.8). -[Song 4:1](http://www.ccel.org/ccel/bible/asv.Song.4.html" \l "Song.4.1).[Job 42:6](http://www.ccel.org/ccel/bible/asv.Job.42.html" \l "Job.42.6). -[Song 4:7](http://www.ccel.org/ccel/bible/asv.Song.4.html" \l "Song.4.7).[Rom. 7:21](http://www.ccel.org/ccel/bible/asv.Rom.7.html" \l "Rom.7.21). -[Matt. 9:2](http://www.ccel.org/ccel/bible/asv.Matt.9.html" \l "Matt.9.2).[Rom. 7:18](http://www.ccel.org/ccel/bible/asv.Rom.7.html#Rom.7.18). -[Col. 2:10](http://www.ccel.org/ccel/bible/asv.Col.2.html" \l "Col.2.10). -[Col. 1:28](http://www.ccel.org/ccel/bible/asv.Col.1.html" \l "Col.1.28).[I Cor. 6:11](http://www.ccel.org/ccel/bible/asv.iCor.6.html" \l "iCor.6.11). -[I Pet. 2:9](http://www.ccel.org/ccel/bible/asv.iPet.2.html" \l "iPet.2.9).

“The place which is called Calvary.” [Luke 23:33](http://www.ccel.org/ccel/bible/asv.Luke.23.html" \l "Luke.23.33)

The hill of comfort is the hill of Calvary; the house of consolation is built with the wood of the cross; the temple of heavenly blessing is founded upon the riven rock—riven by the spear which pierced his side. No scene in sacred history ever gladdens the soul like Calvary’s tragedy.

“Is it not strange, the darkest hour

That ever dawned on sinful earth,

Should touch the heart with softer power,

For comfort, than an angel’s mirth?

That to the Cross the mourner’s eye should turn,

Sooner than where the stars of Bethlehem burn?”

Light springs from the midday-midnight of Golgotha, and every herb of the field blooms sweetly beneath the shadow of the once accursed tree. In that place of thirst, grace hath dug a fountain which ever gusheth with waters pure as crystal, each drop capable of alleviating the woes of mankind. You who have had your seasons of conflict, will confess that it was not at Olivet that you ever found comfort, not on the hill of Sinai, nor on Tabor; but Gethsemane, Gabbatha, and Golgotha have been a means of comfort to you. The bitter herbs of Gethsemane have often taken away the bitters of your life; the scourge of Gabbatha has often scourged away your cares, and the groans of Calvary have put all other groans to flight. Thus Calvary yields us comfort rare and rich. We never should have known Christ’s love in all its heights and depths if he had not died; nor could we guess the Father’s deep affection if he had not given his Son to die. The common mercies we enjoy all sing of love, just as the sea-shell, when we put it to our ears, whispers of the deep sea whence it came; but if we desire to hear the ocean itself, we must not look at every-day blessings, but at the transactions of the crucifixion. He who would know love, let him retire to Calvary and see the Man of sorrows die.

# Word Live – 4/10/23

# <https://content.scriptureunion.org.uk/wordlive/>

# Scripture Union – 4/10/23

[**https://scriptureunion.org/encounters/**](https://scriptureunion.org/encounters/)

# Today in the Word – 4/10/23

# The Burden of Leadership

**Read:** [**Leviticus 10:4–20**](https://www.biblegateway.com/passage/?search=Leviticus+10%3a4%e2%80%9320)

4Moses summoned Mishael and Elzaphan, sons of Aaron’s uncle Uzziel, and said to them, “Come here; carry your cousins outside the camp, away from the front of the sanctuary.” 5So they came and carried them, still in their tunics, outside the camp, as Moses ordered.

6Then Moses said to Aaron and his sons Eleazar and Ithamar, “Do not let your hair become unkempt[[a](https://www.biblegateway.com/passage/?search=Leviticus+10%3A4%E2%80%9320+&version=NIV#fen-NIV-2984a)] and do not tear your clothes, or you will die and the Lord will be angry with the whole community. But your relatives, all the Israelites, may mourn for those the Lord has destroyed by fire. 7Do not leave the entrance to the tent of meeting or you will die, because the Lord’s anointing oil is on you.” So they did as Moses said.

8Then the Lord said to Aaron, 9“You and your sons are not to drink wine or other fermented drink whenever you go into the tent of meeting, or you will die. This is a lasting ordinance for the generations to come, 10so that you can distinguish between the holy and the common, between the unclean and the clean, 11and so you can teach the Israelites all the decrees the Lord has given them through Moses.”

12Moses said to Aaron and his remaining sons, Eleazar and Ithamar, “Take the grain offering left over from the food offerings prepared without yeast and presented to the Lord and eat it beside the altar, for it is most holy. 13Eat it in the sanctuary area, because it is your share and your sons’ share of the food offerings presented to the Lord; for so I have been commanded. 14But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites’ fellowship offerings. 15The thigh that was presented and the breast that was waved must be brought with the fat portions of the food offerings, to be waved before the Lord as a wave offering. This will be the perpetual share for you and your children, as the Lord has commanded.”

16When Moses inquired about the goat of the sin offering[[b](https://www.biblegateway.com/passage/?search=Leviticus+10%3A4%E2%80%9320+&version=NIV#fen-NIV-2994b)] and found that it had been burned up, he was angry with Eleazar and Ithamar, Aaron’s remaining sons, and asked, 17“Why didn’t you eat the sin offering in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by making atonement for them before the Lord. 18Since its blood was not taken into the Holy Place, you should have eaten the goat in the sanctuary area, as I commanded.”

19Aaron replied to Moses, “Today they sacrificed their sin offering and their burnt offering before the Lord, but such things as this have happened to me. Would the Lord have been pleased if I had eaten the sin offering today?” 20When Moses heard this, he was satisfied.

#### **Footnotes**

1. [Leviticus 10:6](https://www.biblegateway.com/passage/?search=Leviticus+10%3A4%E2%80%9320+&version=NIV#en-NIV-2984) Or Do not uncover your heads
2. [Leviticus 10:16](https://www.biblegateway.com/passage/?search=Leviticus+10%3A4%E2%80%9320+&version=NIV#en-NIV-2994) Or purification offering; also in verses 17 and 19

In the midst of the Civil War, Abraham Lincoln’s eleven-year-old son William succumbed to typhoid fever. Because of the crisis embroiling the nation, Lincoln did not have much time to stop and mourn. He carried his grief with him as he conducted his responsibilities as President.

From everyone who has been given much, much will be demanded. Luke 12:48

In ancient Israel, it was common to enter a period of formal mourning at the death of a loved one. The mourning ritual involved tearing your clothes and not caring for your hair or handling the dead body. Aaron and his sons had been consecrated for ministry to offer sacrifices on behalf of the nation. They had been in the midst of the worship associated with the dedication of the tabernacle when tragedy occurred.

Moses reminded Aaron that despite the loss of two of his sons, he had to fulfill his role as high priest (vv. 6–7). Moses was not saying Aaron could not be sad or grieve. Rather as leaders, the priests had a job that they needed to complete. In verses 8–11, the Lord spoke to Aaron directly and commanded him and his sons not to drink any alcoholic beverage while on duty. One reason could be that alcohol was involved in Nadab and Abihu’s sin—although this is not stated directly. The Lord provided several reasons why priests should abstain while on duty. They needed to be able to think clearly to distinguish between the clean and unclean (v. 10).

Part of their role was also to teach the Law of Moses to the people (v. 11). In Israel, it wasn’t just the priests or religious leaders who needed to know God’s word. All the people were to be trained in the knowledge of God’s commands.

**Apply the Word**

Today’s reading reminds us that Christian leaders are held to a higher standard. Jesus taught, that “from everyone who has been given much; much will be demanded” (Luke 12:48). Take a few moments today to pray for your pastor or other spiritual leaders whom God has placed in your life.

## **Pray with Us**

Our pastors and elders are big targets of the Enemy. Lord, please strengthen them in faith and surround them with trusted friends who will support them and graciously hold them accountable.

### BY Ryan Cook

# Our Daily Bread – 4/10/23

# Strength in Weakness

**Read:** [**Judges 7:1–9**](https://biblia.com/bible/niv/Judg%207.1%E2%80%939)

### **Gideon Defeats the Midianites**

7 Early in the morning, Jerub-Baal (that is, Gideon) and all his men camped at the spring of Harod. The camp of Midian was north of them in the valley near the hill of Moreh. 2The Lord said to Gideon, “You have too many men. I cannot deliver Midian into their hands, or Israel would boast against me, ‘My own strength has saved me.’ 3Now announce to the army, ‘Anyone who trembles with fear may turn back and leave Mount Gilead.’” So twenty-two thousand men left, while ten thousand remained.

4But the Lord said to Gideon, “There are still too many men. Take them down to the water, and I will thin them out for you there. If I say, ‘This one shall go with you,’ he shall go; but if I say, ‘This one shall not go with you,’ he shall not go.”

5So Gideon took the men down to the water. There the Lord told him, “Separate those who lap the water with their tongues as a dog laps from those who kneel down to drink.” 6Three hundred of them drank from cupped hands, lapping like dogs. All the rest got down on their knees to drink.

7The Lord said to Gideon, “With the three hundred men that lapped I will save you and give the Midianites into your hands. Let all the others go home.” 8So Gideon sent the rest of the Israelites home but kept the three hundred, who took over the provisions and trumpets of the others.

Now the camp of Midian lay below him in the valley. 9During that night the Lord said to Gideon, “Get up, go down against the camp, because I am going to give it into your hands.

The Lord said to Gideon, “You have too many men.” [Judges 7:2](https://biblia.com/bible/niv/Judg%207.2)

When my son was nearly three, I needed an operation that would require a month or more of recovery. Prior to the procedure, I imagined myself in bed while stacks of dirty dishes accumulated in the sink. I wasn’t sure how I’d take care of an active toddler and couldn’t picture myself standing in front of the stove to cook our meals. I dreaded the impact my weakness would have on the rhythm of our lives.

God intentionally weakened Gideon’s forces before his troops confronted the Midianites. First, those who were afraid were allowed to leave—twenty-two thousand men went home ([Judges 7:3](https://biblia.com/bible/niv/Judg%207.3)). Then, of the ten thousand who remained, only those who scooped water into their hands to drink could stay. Just three hundred men were left, but this disadvantage prevented the Israelites from relying on themselves (vv. 5–6). They couldn’t say, “My own strength has saved me” (v. 2).

Many of us experience times when we feel drained and powerless. When this happened to me, I realized how much I needed God. He encouraged me inwardly through His Spirit and outwardly through the helpfulness of friends and family. I had to let go of my independence for a while, but this taught me how to lean more fully on God. Because “[His] power is made perfect in weakness” ([2 Corinthians 12:9](https://biblia.com/bible/niv/2%20Cor%2012.9)), we can have hope when we can’t meet our needs on our own.

By:  [Jennifer Benson Schuldt](https://odb.org/author/jenniferbschuldt/)

#### **Reflect & Pray**

How have you experienced God’s power made perfect in your weakness? How could you help someone who’s experiencing weakness?

God, I want my life to display Your power, even in weakness. Help me to depend more on You each day, and to feel Your strength when I struggle.

#### **Insight**

Some scholars suggest that the reason God chose the three hundred soldiers who lapped water from their hands like dogs to defeat the Midianites ([Judges 7](https://biblia.com/bible/niv/Judg%207)) is because they were the ones who kept their eyes up. Those who knelt to drink had to put their faces directly into the water and thus couldn’t see around them. However, it was God who gave the victory. The way they drank water wasn’t necessarily important; it was the number of men that was significant (v. 2). If it had been the smaller number who had stuck their faces in the water to drink rather than lapping, God would likely have used them instead.

By: [**J.R. Hudberg**](https://odb.org/author/jrhudberg/)

# God Calling – 4/10/23

# Pride Bars the Way

Obedience is one of the keys unlocking the door into My Kingdom, so love and obey. No man can obey Me implicitly without in time realizing My Love, in his turn responding by love to that Love, and then experiencing the joy won of the beloved, and the lover.

The rough stone steps of obedience lead up to the mosaic of Joy and Love that floor My Heaven. As one on earth who loves another says, "Where you are is home," so it is in relation with Me. Where I am is My Home -- is Heaven.

Heaven may be in a sordid slum or a palace, and I can make My Home in the humblest heart. I can only dwell with the humble. Pride stands sentinel at the door of the heart to shut out the lowly, humble Christ.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22