# My Utmost for His Highest – 6/2/20

# Are You Obsessed by Something?



Who is the man that fears the Lord? —[Psalm 25:12](http://www.biblegateway.com/passage/?version=31&search=Psalm+25%3A12)

Are you obsessed by something? You will probably say, “No, by nothing,” but all of us are obsessed by something— usually by ourselves, or, if we are Christians, by our own experience of the Christian life. But the psalmist says that we are to be obsessed by God. The abiding awareness of the Christian life is to be God Himself, not just thoughts about Him. The total being of our life inside and out is to be absolutely obsessed by the presence of God. A child’s awareness is so absorbed in his mother that although he is not consciously thinking of her, when a problem arises, the abiding relationship is that with the mother. In that same way, we are to “live and move and have our being” in God ([Acts 17:28](http://www.biblegateway.com/passage/?search=Acts+17:28)), looking at everything in relation to Him, because our abiding awareness of Him continually pushes itself to the forefront of our lives.

If we are obsessed by God, nothing else can get into our lives— not concerns, nor tribulation, nor worries. And now we understand why our Lord so emphasized the sin of worrying. How can we dare to be so absolutely unbelieving when God totally surrounds us? To be obsessed by God is to have an effective barricade against all the assaults of the enemy.

“He himself shall dwell in prosperity…” ([Psalm 25:13](http://www.biblegateway.com/passage/?search=Psalm+25:13)). God will cause us to “dwell in prosperity,” keeping us at ease, even in the midst of tribulation, misunderstanding, and slander, if our “life is hidden with Christ in God” (Colossians 3:3). We rob ourselves of the miraculous, revealed truth of this abiding companionship with God. “God is our refuge…” ([Psalm 46:1](http://www.biblegateway.com/passage/?search=Psalm+46:1)). Nothing can break through His shelter of protection.

**Wisdom From Oswald Chambers**

Civilization is based on principles which imply that the passing moment is permanent. The only permanent thing is God, and if I put anything else as permanent, I become atheistic. I must build only on God (John 14:6). The Highest Good—Thy Great Redemption, 565 L

# CCEL – 6/2/20

Thus shall ye eat it; with your loins girded, and ye shall eat it in haste: it is the Lord's passover.—[EXO. 12:11.](http://www.ccel.org/ccel/bible/asv.Exod.12.html" \l "Exod.12.11)

Arise ye, and depart; for this is not your rest.—Here have we no continuing city, but we seek one to come.—There remaineth therefore a rest for the people of God.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching.—Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.—This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded.

[Mic. 2:10](http://www.ccel.org/ccel/bible/asv.Mic.2.html" \l "Mic.2.10). -[Heb. 13:14](http://www.ccel.org/ccel/bible/asv.Heb.13.html" \l "Heb.13.14). -[Heb. 4:9](http://www.ccel.org/ccel/bible/asv.Heb.4.html" \l "Heb.4.9).[Luke 12:35-37](http://www.ccel.org/ccel/bible/asv.Luke.12.html" \l "Luke.12.35). -[I Pet. 1:13](http://www.ccel.org/ccel/bible/asv.iPet.1.html" \l "iPet.1.13). -[Phi. 3:13-15](http://www.ccel.org/ccel/bible/asv.Phil.3.html" \l "Phil.3.13).

“For the flesh lusteth against the Spirit, and the Spirit against the flesh.” **[Galatians 5:17](http://www.ccel.org/ccel/bible/asv.Gal.5.html" \l "Gal.5.17)**

In every believer’s heart there is a constant struggle between the old nature and the new. The old nature is very active, and loses no opportunity of plying all the weapons of its deadly armoury against newborn grace; while on the other hand, the new nature is ever on the watch to resist and destroy its enemy. Grace within us will employ prayer, and faith, and hope, and love, to cast out the evil; it takes unto it the “whole armour of God,” and wrestles earnestly. These two opposing natures will never cease to struggle so long as we are in this world. The battle of “Christian” with “Apollyon” lasted three hours, but the battle of Christian with himself lasted all the way from the Wicket Gate to the river Jordan. The enemy is so securely entrenched within us that he can never be driven out while we are in this body: but although we are closely beset, and often in sore conflict, we have an Almighty helper, even Jesus, the Captain of our salvation, who is ever with us, and who assures us that we shall eventually come off more than conquerors through Him. With such assistance the new-born nature is more than a match for its foes. Are you fighting with the adversary today? Are Satan, the world, and the flesh, all against you? Be not discouraged nor dismayed. Fight on! For God Himself is with you; Jehovah Nissi is your banner, and Jehovah Rophi is the healer of your wounds. Fear not, you shall overcome, for who can defeat Omnipotence? Fight on, “looking unto Jesus;” and though long and stern be the conflict, sweet will be the victory, and glorious the promised reward. “From strength to strength go on; Wrestle, and fight, and pray, Tread all the powers of darkness down, And win the well-fought day.”

# Word Live – 6/2/20

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

# Scripture Union – 6/2/20

# <https://scriptureunion.org/encounters/>

# Today in the Word – 6/2/20

# Doomed to Fail

**Read:** [**Acts 5:17-42**](https://www.biblegateway.com/passage/?search=Acts+5%3a17-42)

### The Apostles Persecuted

17Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy. 18They arrested the apostles and put them in the public jail. 19But during the night an angel of the Lord opened the doors of the jail and brought them out. 20“Go, stand in the temple courts,” he said, “and tell the people all about this new life.”

21At daybreak they entered the temple courts, as they had been told, and began to teach the people.

When the high priest and his associates arrived, they called together the Sanhedrin—the full assembly of the elders of Israel—and sent to the jail for the apostles. 22But on arriving at the jail, the officers did not find them there. So they went back and reported, 23“We found the jail securely locked, with the guards standing at the doors; but when we opened them, we found no one inside.” 24On hearing this report, the captain of the temple guard and the chief priests were at a loss, wondering what this might lead to.

25Then someone came and said, “Look! The men you put in jail are standing in the temple courts teaching the people.” 26At that, the captain went with his officers and brought the apostles. They did not use force, because they feared that the people would stone them.

27The apostles were brought in and made to appear before the Sanhedrin to be questioned by the high priest. 28“We gave you strict orders not to teach in this name,” he said. “Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.”

29Peter and the other apostles replied: “We must obey God rather than human beings! 30The God of our ancestors raised Jesus from the dead—whom you killed by hanging him on a cross. 31God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins. 32We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him.”

33When they heard this, they were furious and wanted to put them to death. 34But a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a little while. 35Then he addressed the Sanhedrin: “Men of Israel, consider carefully what you intend to do to these men. 36Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. 37After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered. 38Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. 39But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God.”

40His speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go.

41The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name. 42Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Messiah.

Have you ever heard of Gamaliel? A respected Pharisaic leader, he was the apostle Paul’s teacher prior to conversion (Acts 22:3). In today’s reading, this wise rabbi advised the Jewish leaders not to put themselves in the position of fighting God. These men were strongly opposed to the new Christian faith, which had been flourishing (Acts 22:12–16). To counteract what they saw as a dangerous uprising, they arrested the apostles and threw them in prison. Of course, God’s purpose would not be thwarted, and He miraculously released them (Acts 5:17–26).

If it is from God, you will not be able to stop these men. Acts 5:39

Then the situation grew even more intense. The religious leaders brought the apostles in for questioning before the high priest and were given a powerful evangelistic sermon (vv. 29–32). Instead of responding positively, they were furious and wanted to kill the apostles (v. 33)! Gamaliel stepped in as the voice of reason (vv. 34–39). Notice that he urges them to consider “carefully” (v. 35). He argued through logic and historical examples that they should not overreact.

After all, if this new movement was merely human, it would fail. But, Gamaliel cautioned, if it originated from God it would succeed and they would find themselves on the wrong side of history. Opposing God is never a good idea! It is interesting to note that Luke recorded this speech, given by an unbeliever, as a standard by which to judge the early church’s growth. Clearly, the success of the gospel wasn’t a human thing but a work of God! Persuaded by Gamaliel’s words, the Jewish leaders ordered the apostles flogged instead. The apostles rejoiced to suffer for the name of Christ and continued preaching the good news of salvation (vv. 40–42).

>> Peter and the other apostles show us how to respond to suffering and persecution—with faith and joy. We, too, should say: “We must obey God rather than human beings” (v. 29). What situation in your life today calls for this kind of biblical courage?

### Pray with Us

As you read today’s passage from Acts 5, pray that the Lord will speak to you through the courage of the apostles and the wisdom of Gamaliel. May we grow in courage and obedience to His Word!

## BY Brad Baurain

# Our Daily Bread – 6/2/20

# Chosen to Forgive

# Today's Devotional Read: [Luke 1:76–79](https://biblia.com/bible/niv/Luke%201.76%E2%80%9379)

76And you, my child, will be called a prophet of the Most High;  
    for you will go on before the Lord to prepare the way for him,  
77to give his people the knowledge of salvation  
    through the forgiveness of their sins,  
78because of the tender mercy of our God,  
    by which the rising sun will come to us from heaven  
79to shine on those living in darkness  
    and in the shadow of death,  
to guide our feet into the path of peace.”

Father, forgive them, for they do not know what they are doing. [Luke 23:34](https://biblia.com/bible/niv/Luke%2023.34)

As a middle-schooler, Patrick Ireland first sensed God had chosen him for something. But what? Later as a survivor of the horrific Columbine (Colorado) High School massacre where thirteen were killed and twenty-four wounded, including Patrick, he began to understand an answer.

Through his long recovery, Patrick learned that clinging to bitterness causes further wounding. God showed Patrick that the key to forgiveness is to stop focusing on what others have done to us and to focus on what Jesus has done for us. Christ’s words on the cross toward His tormenters, “Father, forgive them, for they do not know what they are doing” ([Luke 23:34](https://biblia.com/bible/niv/Luke%2023.34)), fulfilled Zechariah the priest’s prophecy of Jesus’ forgiveness (1:77). Additionally, His example revealed a purpose for Patrick, and twenty years after the tragedy, Patrick shared, “Maybe I was chosen to forgive.”

While most of us will not endure an unimaginable calamity such as the one committed at Columbine, each of us has been wronged in some way. A spouse betrays. A child rebels. An employer abuses. How do we move forward? Maybe we look to the example of our Savior. In the face of rejection and cruelty, He forgave. It is through Jesus’ forgiveness of our sins that we, ourselves, find salvation, which includes the ability to forgive others. And like Patrick, we can choose to let go of our bitterness to open our hearts to forgiveness.

By:  [Elisa Morgan](https://odb.org/author/elisamorgan/)

#### Reflect & Pray

Is your heart open to forgive? How might you experience more of the salvation Jesus died to provide by choosing to move toward forgiving someone who has wronged you?

Dear Father, show me who I’m chosen to forgive today, and give me the strength to offer the forgiveness You died to provide.

#### Insight

Today’s passage records what Zechariah, John the Baptist’s father, said about his infant son and his relationship to the coming of the Messiah. John—who was a relative of Jesus (see [Luke 1:36](https://biblia.com/bible/niv/Luke%201.36)) and whose birth was also announced by an angel (vv. 5–25)—was to “go on before the Lord to prepare the way for him” (v. 76). John accepted this role and identity and gave voice to it himself. In the gospel of John (written by John the apostle, not John the Baptist), he announces his identity and role: “I am the voice of one calling in the wilderness, ‘Make straight the way for the Lord’” ([John 1:23](https://biblia.com/bible/niv/John%201.23)). This quote is from the prophet Isaiah who spoke a message of comfort to the people of Israel (see [Isaiah 40:1–3](https://biblia.com/bible/niv/Isa%2040.1%E2%80%933)).

# God Calling – 6/2/20

# My Image

My Lord and my God, we praise Thee, we bless Thee, we worship Thee.  Make us like Thee.

You are willing to drink of the cup that I drink of - the wine of sorrow and disappointment.

You are Mine and will grow both of you more and more like Me, your Master.

True it is today as it was in the days of Moses that no man can see My face and live.

The self, the original Man, shrivels up and dies, and upon the soul becomes stamped My image.

For whom he did foreknow, he also did predestinate to be conformed  to the image of his Son.  Romans 8:29

# My Utmost for His Highest – 6/3/20

# “The Secret of the Lord”



The secret of the Lord is with those who fear Him… —[Psalm 25:14](http://www.biblegateway.com/passage/?version=31&search=Psalm+25%3A14)

What is the sign of a friend? Is it that he tells you his secret sorrows? No, it is that he tells you his secret joys. Many people will confide their secret sorrows to you, but the final mark of intimacy is when they share their secret joys with you. Have we ever let God tell us any of His joys? Or are we continually telling God our secrets, leaving Him no time to talk to us? At the beginning of our Christian life we are full of requests to God. But then we find that God wants to get us into an intimate relationship with Himself— to get us in touch with His purposes. Are we so intimately united to Jesus Christ’s idea of prayer— “Your will be done” ([Matthew 6:10](http://www.biblegateway.com/passage/?search=Matthew+6:10))— that we catch the secrets of God? What makes God so dear to us is not so much His big blessings to us, but the tiny things, because they show His amazing intimacy with us— He knows every detail of each of our individual lives.

“Him shall He teach in the way He chooses” ([Psalm 25:12](http://www.biblegateway.com/passage/?search=Psalm+25:12)). At first, we want the awareness of being guided by God. But then as we grow spiritually, we live so fully aware of God that we do not even need to ask what His will is, because the thought of choosing another way will never occur to us. If we are saved and sanctified, God guides us by our everyday choices. And if we are about to choose what He does not want, He will give us a sense of doubt or restraint, which we must heed. Whenever there is doubt, stop at once. Never try to reason it out, saying, “I wonder why I shouldn’t do this?” God instructs us in what we choose; that is, He actually guides our common sense. And when we yield to His teachings and guidance, we no longer hinder His Spirit by continually asking, “Now, Lord, what is Your will?”

**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 – 6/3/20

Watch, for ye know neither the day nor the hour wherein the Son of man cometh.—[MATT. 25:13.](http://www.ccel.org/ccel/bible/asv.Matt.25.html" \l "Matt.25.13)

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.

[Luke 21:34-36](http://www.ccel.org/ccel/bible/asv.Luke.21.html" \l "Luke.21.34).[I Thes. 5:2-6](http://www.ccel.org/ccel/bible/asv.iThess.5.html" \l "iThess.5.2).

“These were potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.” **[1 Chronicles 4:23](http://www.ccel.org/ccel/bible/asv.iChr.4.html" \l "iChr.4.23)**

Potters were not the very highest grade of workers, but “the king” needed potters, and therefore they were in royal service, although the material upon which they worked was nothing but clay. We, too, may be engaged in the most menial part of the Lord’s work, but it is a great privilege to do anything for “the king”; and therefore we will abide in our calling, hoping that, “although we have lien among the pots, yet shall we be as the wings of a dove covered with silver, and her feathers with yellow gold.” The text tells us of those who dwelt among plants and hedges, having rough, rustic, hedging and ditching work to do. They may have desired to live in the city, amid its life, society, and refinement, but they kept their appointed places, for they also were doing the king’s work. The place of our habitation is fixed, and we are not to remove from it out of whim and caprice, but seek to serve the Lord in it, by being a blessing to those among whom we reside. These potters and gardeners had royal company, for they dwelt “with the king” and although among hedges and plants, they dwelt with the king there. No lawful place, or gracious occupation, however mean, can debar us from communion with our divine Lord. In visiting hovels, swarming lodging-houses, workhouses, or jails, we may go with the king. In all works of faith we may count upon Jesus’ fellowship. It is when we are in his work that we may reckon upon his smile. Ye unknown workers who are occupied for your Lord amid the dirt and wretchedness of the lowest of the low, be of good cheer, for jewels have been found upon dunghills ere now, earthen pots have been filled with heavenly treasure, and ill weeds have been transformed into precious flowers. Dwell ye with the King for his work, and when he writes his chronicles your name shall be recorded.

# Word Live – 6/3/20

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

# Scripture Union – 6/3/20

# <https://scriptureunion.org/encounters/>

# Today in the Word – 6/3/20

# Failure and Faithfulness

**Read:** [**Matthew 25:14–30**](https://www.biblegateway.com/passage/?search=Matthew+25%3a14%e2%80%9330)

### The Parable of the Bags of Gold

14“Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. 15To one he gave five bags of gold, to another two bags, and to another one bag,[[a](https://www.biblegateway.com/passage/?search=Matthew+25%3a14%e2%80%9330" \l "fen-NIV-24024a" \o "See footnote a)] each according to his ability. Then he went on his journey. 16The man who had received five bags of gold went at once and put his money to work and gained five bags more. 17So also, the one with two bags of gold gained two more. 18But the man who had received one bag went off, dug a hole in the ground and hid his master’s money.

19“After a long time the master of those servants returned and settled accounts with them. 20The man who had received five bags of gold brought the other five. ‘Master,’ he said, ‘you entrusted me with five bags of gold. See, I have gained five more.’

21“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

22“The man with two bags of gold also came. ‘Master,’ he said, ‘you entrusted me with two bags of gold; see, I have gained two more.’

23“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

24“Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. 25So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.’

26“His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? 27Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

28“‘So take the bag of gold from him and give it to the one who has ten bags. 29For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. 30And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’

#### Footnotes:

1. [Matthew 25:15](https://www.biblegateway.com/passage/?search=Matthew+25%3a14%e2%80%9330#en-NIV-24024) Greek five talents … two talents … one talent; also throughout this parable; a talent was worth about 20 years of a day laborer’s wage.

In your own life, do you take risks or play it safe? When it comes to living for God, do we take bold steps or do we protect ourselves by staying in a risk-free zone? In today’s passage, Jesus told a parable about a master who gave his servants money to invest. In the story, a man went on a journey and entrusted his financial resources to three servants. When he returned, he heard and evaluated their reports. Two servants had invested their bags of gold and earned more (vv. 19–23). The master praised them both, “Well done, good and faithful servant!” The third, however, explained that out of fear he’d hidden the gold and done nothing (vv. 24–30). He was rebuked and thrown out of the house.

Well done, good and faithful servant! Matthew 25:23

This parable teaches important truths about failure and success from God’s perspective. If failure is anything we try to do without God, then what is a biblical definition of success? The answer in this parable is that both failure and success center on our faithfulness or obedience to God, which also means that failure consists largely in unfaithfulness or disobedience. The servant who failed made excuses and rationalized his inaction, instead of confessing his wickedness, laziness, and foolishness (vv. 26–27).

The principle in this parable is that we have all been entrusted with various resources, which we should actively invest for the benefit and glory of our heavenly Father. Our resources may differ according to God’s sovereign choice and each person’s ability (v. 15), but in any case, faith doesn’t play it safe. If we’re stewards of what we’ve been given, we’ll actively pursue the will of God, and receive the incredible reward of sharing in our master’s “happiness” or “joy” (ESV).

>> “Am I doing this out of fear or faith?” is a good decision-making question. The third servant was paralyzed by fear, while the first two stepped out in faith. If you’re feeling uncertain today, ask God for the wisdom to discern your own motives.

### Pray with Us

Faithfulness is an important theme in today’s Scripture passage. Let’s pray the Lord would show us how to use faithfully and wisely everything He gives us so that at the end we’ll hear from Him: “Well done, good and faithful servant!”

## BY Brad Baurain

# Our Daily Bread – 6/3/20

# Sacred Gathering

 **Read:** [**Leviticus 23:33–36**](https://biblia.com/bible/niv/Lev%2023.33%E2%80%9336)

#### The Festival of Tabernacles

33The Lord said to Moses, 34“Say to the Israelites: ‘On the fifteenth day of the seventh month the Lord’s Festival of Tabernacles begins, and it lasts for seven days. 35The first day is a sacred assembly; do no regular work. 36For seven days present food offerings to the Lord, and on the eighth day hold a sacred assembly and present a food offering to the Lord. It is the closing special assembly; do no regular work.

**Read:** [**Leviticus 23:**](https://biblia.com/bible/niv/Lev%2023.33%E2%80%9336)[**39–44**](https://biblia.com/bible/niv/Leviticus%2023.39%E2%80%9344)

39“‘So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days; the first day is a day of sabbath rest, and the eighth day also is a day of sabbath rest. 40On the first day you are to take branches from luxuriant trees—from palms, willows and other leafy trees—and rejoice before the Lord your God for seven days. 41Celebrate this as a festival to the Lord for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. 42Live in temporary shelters for seven days: All native-born Israelites are to live in such shelters 43so your descendants will know that I had the Israelites live in temporary shelters when I brought them out of Egypt. I am the Lord your God.’”

44So Moses announced to the Israelites the appointed festivals of the Lord.

Rejoice before the Lord your God for seven days. [Leviticus 23:40](https://biblia.com/bible/niv/Lev%2023.40)

Our group of friends reunited for a long weekend together on the shores of a beautiful lake. The days were spent playing in the water and sharing meals, but it was the evening conversations I treasured the most. As darkness fell, our hearts opened to one another with uncommon depth and vulnerability, sharing the pains of faltering marriages and the aftermath of trauma some of our children were enduring. Without glossing over the brokenness of our realities, we pointed one another to God and His faithfulness throughout such extreme difficulties. Those evenings are among the most sacred in my life.

I imagine those nights are similar to what God intended when He instructed His people to gather each year for the Festival of Tabernacles. This feast, like many others, required the Israelites to travel to Jerusalem. Once they arrived, God instructed His people to gather together in worship and to “do no regular work” for the duration of the feast—about a week! ([Leviticus 23:35](https://biblia.com/bible/niv/Lev%2023.35)). The Festival of Tabernacles celebrated God’s provision and commemorated their time in the wilderness after leaving Egypt (vv. 42–43).

This gathering cemented the Israelites’ sense of identity as God’s people and proclaimed His goodness despite their collective and individual hardships. When we gather with those we love to recall God’s provision and presence in our lives, we too are strengthened in faith.

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

#### Reflect & Pray

Who can you gather with for worship and encouragement? How has your faith been strengthened in community with others?

Father God, thank You for the people You’ve put in my life. Please help us to encourage one another.

#### Insight

[Leviticus 23](https://biblia.com/bible/niv/Lev%2023) outlines the eight festivals in the Jewish religious calendar (including the Sabbath day of rest mentioned in verse 3). God instituted each of these festivals for the benefit and enjoyment of His people. Consider how the Festival of Tabernacles (v. 34) would have looked as it unfolded. The people constructed shelters from branches and foliage and then lived in the rudimentary structures. Although a solemn occasion, the festival was essentially a campout; hence, a time of great joy. How like our infinitely creative God to implement fun into worship and holy remembrance!

# God Calling – 6/3/20

# Eject Sin With Love

Our Lord, we love and praise Thee. Thou art our Joy and our exceeding great reward.

Remember that Love is the power which transforms the world.  Love not only of Me, Love not only of the few dear to you, but Love of all - of the publicans, the sinners, the harlots - Love.

It is the only weapon with which sin can be driven out.  Drive sin out with Love.

Drive fear and depression and despair and a sense of failure out with Praise.

Praise is the acknowledgement of that which I have sent you.  Few men would send a further gift of payment until they had received the acknowledgement of the previous one.  So praise, acknowledging, as it does, that My gift and blessing leaves the way open for Me to shower yet more on the thankful heart.

Learn as a child learns to say "Thank you" as a courtesy, with perhaps no real sense of gratitude at all.  Do this until at last a thrill of joy, of thankful awe, will accompany the spoken word.

Do not expect for yourselves feeling that you know others have or have had.  Just go on along the arid way of obedience, and persistence will be rewarded as you come to the Spring, the glad Spring of Water.

Oh, joy in Me, and, as far as in you lies, shed Joy on all around.

Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.  Romans 12:8

# My Utmost for His Highest – 6/4/20

# The Never-forsaking God



He Himself has said, "I will never leave you nor forsake you." —[Hebrews 13:5](http://www.biblegateway.com/passage/?version=31&search=Hebrews+13%3A5)

What line of thinking do my thoughts take? Do I turn to what God says or to my own fears? Am I simply repeating what God says, or am I learning to truly hear Him and then to respond after I have heard what He says? “For He Himself has said, ‘I will never leave you nor forsake you.’ So we may boldly say: ‘The Lord is my helper; I will not fear. What can man do to me?’ ” ([Hebrews 13:5-6](http://www.biblegateway.com/passage/?search=Hebrews+13:5-6)).

“I will never leave you…”— not for any reason; not my sin, selfishness, stubbornness, nor waywardness. Have I really let God say to me that He will never leave me? If I have not truly heard this assurance of God, then let me listen again.

“I will never…forsake you.” Sometimes it is not the difficulty of life but the drudgery of it that makes me think God will forsake me. When there is no major difficulty to overcome, no vision from God, nothing wonderful or beautiful— just the everyday activities of life— do I hear God’s assurance even in these?

We have the idea that God is going to do some exceptional thing— that He is preparing and equipping us for some extraordinary work in the future. But as we grow in His grace we find that God is glorifying Himself here and now, at this very moment. If we have God’s assurance behind us, the most amazing strength becomes ours, and we learn to sing, glorifying Him even in the ordinary days and ways of life.

**Wisdom From Oswald Chambers**

God does not further our spiritual life in spite of our circumstances, but in and by our circumstances.  Not Knowing Whither, 900 L

# CCEL – 6/4/20

The glory of this latter house shall be greater than of the former, and in this place will I give peace.—[HAG. 2:9.](http://www.ccel.org/ccel/bible/asv.Hag.2.html" \l "Hag.2.9)

The house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries.—The glory of the Lord. . . filled the Lord's house.

Destroy this temple, and in three days I will raise it up. He spake of the temple of his body.—That which was made glorious had no glory in this respect by reason of the glory that excelleth.—The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.—God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Glory to God in the highest, and on earth peace, good will toward men.—The Prince of Peace.—He is our peace.—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

[I Chr. 22:5](http://www.ccel.org/ccel/bible/asv.iChr.22.html" \l "iChr.22.5). -[II Chr. 7:2](http://www.ccel.org/ccel/bible/asv.iiChr.7.html" \l "iiChr.7.2).[John 2:19](http://www.ccel.org/ccel/bible/asv.John.2.html" \l "John.2.19),[21](http://www.ccel.org/ccel/bible/asv.John.2.html" \l "John.2.21). -[II Cor. 3:10](http://www.ccel.org/ccel/bible/asv.iiCor.3.html" \l "iiCor.3.10). -[John 1:14](http://www.ccel.org/ccel/bible/asv.John.1.html" \l "John.1.14). -[Heb. 1:1,2](http://www.ccel.org/ccel/bible/asv.Heb.1.html" \l "Heb.1.1).[Luke 2:14](http://www.ccel.org/ccel/bible/asv.Luke.2.html" \l "Luke.2.14). -[Isa. 9:6](http://www.ccel.org/ccel/bible/asv.Isa.9.html" \l "Isa.9.6). -[Eph. 2:14](http://www.ccel.org/ccel/bible/asv.Eph.2.html" \l "Eph.2.14). -[Phi. 4:7](http://www.ccel.org/ccel/bible/asv.Phil.4.html" \l "Phil.4.7).

“The kindness and love of God our Saviour.” **[Titus 3:4](http://www.ccel.org/ccel/bible/asv.Titus.3.html" \l "Titus.3.4)**

How sweet it is to behold the Saviour communing with his own beloved people! There can be nothing more delightful than, by the Divine Spirit, to be led into this fertile field of delight. Let the mind for an instant consider the history of the Redeemer’s love, and a thousand enchanting acts of affection will suggest themselves, all of which have had for their design the weaving of the heart into Christ, and the intertwisting of the thoughts and emotions of the renewed soul with the mind of Jesus. When we meditate upon this amazing love, and behold the all-glorious Kinsman of the Church endowing her with all his ancient wealth, our souls may well faint for joy. Who is he that can endure such a weight of love? That partial sense of it which the Holy Spirit is sometimes pleased to afford, is more than the soul can contain; how transporting must be a complete view of it! When the soul shall have understanding to discern all the Saviour’s gifts, wisdom wherewith to estimate them, and time in which to meditate upon them, such as the world to come will afford us, we shall then commune with Jesus in a nearer manner than at present. But who can imagine the sweetness of such fellowship? It must be one of the things which have not entered into the heart of man, but which God hath prepared for them that love him. Oh, to burst open the door of our Joseph’s granaries, and see the plenty which he hath stored up for us! This will overwhelm us with love. By faith we see, as in a glass darkly, the reflected image of his unbounded treasures, but when we shall actually see the heavenly things themselves, with our own eyes, how deep will be the stream of fellowship in which our soul shall bathe itself! Till then our loudest sonnets shall be reserved for our loving benefactor, Jesus Christ our Lord, whose love to us is wonderful, passing the love of women.

# Word Live – 6/4/20

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

# Scripture Union – 6/4/20

# <https://scriptureunion.org/encounters/>

# Today in the Word – 6/4/20

# Growing to Maturity

**Read:** [**James 1:2–8**](https://www.biblegateway.com/passage/?search=James+1%3a2%e2%80%938)

### Trials and Temptations

2Consider it pure joy, my brothers and sisters,[[a](https://www.biblegateway.com/passage/?search=James+1%3a2%e2%80%938" \l "fen-NIV-30269a" \o "See footnote a)] whenever you face trials of many kinds, 3because you know that the testing of your faith produces perseverance. 4Let perseverance finish its work so that you may be mature and complete, not lacking anything. 5If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you. 6But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind. 7That person should not expect to receive anything from the Lord. 8Such a person is double-minded and unstable in all they do.

#### Footnotes:

1. [James 1:2](https://www.biblegateway.com/passage/?search=James+1%3a2%e2%80%938#en-NIV-30269) The Greek word for brothers and sisters (adelphoi) refers here to believers, both men and women, as part of God’s family; also in verses 16 and 19; and in 2:1, 5, 14; 3:10, 12; 4:11; 5:7, 9, 10, 12, 19.

When we had a larger yard, my wife, Julia, and our kids enjoyed gardening. They planted a variety of seeds, looking forward to harvesting tomatoes, zucchini, carrots, and other vegetables. Day after day, they would water, pull weeds, and put up fences to keep out the local rabbits. Although the rabbits took more than their share, we enjoyed fresh vegetables throughout the summer.

Let perseverance finish its work so that you may be mature and complete, not lacking anything. James 1:4

In gardening as in life, a good harvest requires perseverance. How does this add to our understanding of failure and success? When we face troubles and trials in life, the godly response is perseverance. Our goal is to endure steadfastly with faith, patience, and joy (vv. 2–3). When we persevere, we grow toward maturity and godly success. But if we don’t persevere, we’re not growing, which is considered failure.

The author of Hebrews, for example, scolded his readers for this very reason (Heb. 5:12–14). They should have been eating solid food (advanced truths) by then, but instead they were still only able to drink milk (basic truths). In the long run, the result of perseverance is maturity or wholeness (James 1:4). Other versions use the word “perfect,” and that is what we will be when God’s work of salvation is completed in us.

We can cooperate with this process or we can hinder or even oppose it. How? By responding with anything other than perseverance, such as complaining or compromising. If we don’t know how to persevere, God will give us this wisdom, and there’s no shame in asking (v. 5). When we do, we should ask with expectant faith, not doubting the character of God (vv. 6–8). This kind of doubt or instability is part of the immaturity we’re working to leave behind (see Eph. 4:14–15).

>> Today’s passage can have a significant impact on the way we pray. We often ask God to help us escape from troubles, but this might mean we’re asking to escape from opportunities for spiritual growth. How might we pray differently?

### Pray with Us

Is God calling you to a deeper, more committed life of prayer? During your time with God ask Him that the truth of Scripture will foster in you a devoted prayer life and a desire for the “solid food” of His Word.

## BY Brad Baurain

# Our Daily Bread – 6/4/20

# My Father’s Child

 **Read:** [**John 14:8–14**](https://biblia.com/bible/niv/John%2014.8%E2%80%9314)

8Philip said, “Lord, show us the Father and that will be enough for us.”

9Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? 10Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. 11Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. 12Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. 13And I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14You may ask me for anything in my name, and I will do it.

Anyone who has seen me has seen the Father. [John 14:9](https://biblia.com/bible/niv/John%2014.9)

They looked down at the faded photograph, then up at me, then over at my father, then back at me, then back at my father. Their eyes were as wide as the proverbial saucers. “Dad, you look just like Papa when he was young!” My father and I grinned because this was something we’d known for a long time, but it wasn’t until recently that my children came to the same realization. While my father and I are different people, in a very real sense to see me is to see my father as a younger man: tall, lanky frame; full head of dark hair; prominent nose; and rather large ears. No, I am not my father, but I am most definitely my father’s son.

A follower of Jesus named Philip once asked, “Lord, show us the Father” ([John 14:8](https://biblia.com/bible/niv/John%2014.8)). And while it wasn’t the first time Jesus had indicated as much, His response was still cause for pause: “Anyone who has seen me has seen the Father” (v. 9). Unlike the physical resemblances between my father and me, what Jesus says here is revolutionary: “Don’t you believe that I am in the Father, and that the Father is in me?” (v. 10). His very essence and character were the same as His Father’s.

In that moment Jesus was being straightforward with His beloved disciples and us: If you want to know what God is like, look at Me.

By:  [John Blase](https://odb.org/author/johnblase/)

#### Reflect & Pray

What are some of the characteristics of Jesus (and the Father) that resonate strongly with you, and why? How has He been molding your character?

Jesus, when things seem overwhelming, remind me that to see You is to see the Father. Help me keep my eyes fixed on You.

#### Insight

Philip, recruited by Jesus Himself ([John 1:43](https://biblia.com/bible/niv/John%201.43)), was one of the very first disciples. In the Synoptic Gospels—Matthew, Mark, and Luke—Philip is always paired with Bartholomew ([Matthew 10:3](https://biblia.com/bible/niv/Matt%2010.3); [Mark 3:18](https://biblia.com/bible/niv/Mark%203.18); [Luke 6:14](https://biblia.com/bible/niv/Luke%206.14)). In John’s gospel, however, Bartholomew isn’t mentioned and Nathanael (who isn’t mentioned in the Synoptic Gospels) is listed instead. Many scholars believe that Bartholomew is probably the same person as Nathanael, whom Philip recruited ([John 1:45–48](https://biblia.com/bible/niv/John%201.45%E2%80%9348)).

In [John 14:8–14](https://biblia.com/bible/niv/John%2014.8%E2%80%9314), when the disciples are gathered in the upper room, Philip responds to a question from Thomas asked in verse 5. The fact that Philip asks Jesus to show them the Father indicates that, although one of the first disciples, Philip hadn’t really understood the heart and mission of Jesus—to make visible the unseen God (see 1:18). No wonder Jesus gave Philip a gentle rebuke for his misguided request; it had already been fulfilled during their many months together.

# God Calling – 6/4/20

# Divine Patience

Lord, make us like Thee.  Mold us into Thy likeness.

Molding, My children, means cutting and chiseling.  It means sacrifice of the personal to conform to type.  It is not only My work but yours.

The swift recognition of the selfish in your desires and motives, actions, words and thoughts, and the instant appeal to Me for help to eradicate that.

It is a work that requires cooperation - Mine and yours.  It is a work that brings much sense of failure and discouragement too, at times, because, as the work proceeds, you see more and more clearly all that yet remains to be done.

Shortcomings you had hardly recognized or at least for which you had had no sense of sorrow, now cause you trouble and dismay.

Courage.  That is in itself a sign of progress.

Patience, not only with others, but each of you, with herself

As you see the slow progress upward made by you, in spite of your longing and struggle, you will gain a divine patience with others whose imperfections trouble you.

So on and up.  Forward.  Patience - Perseverance - Struggle.  Remember that I am beside you, your Captain and your Helper.  So tender, so patient, so strong.

Yes, we cooperate and as I share your troubles, failures, difficulties, heartaches, so as My friends, you share My patience, and My strength - beloved.

And the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it.  Jeremiah 18:4

# My Utmost for His Highest – 6/5/20

# God’s Assurance



He Himself has said….So we may boldly say… —[Hebrews 13:5-6](http://www.biblegateway.com/passage/?version=31&search=Hebrews+13%3A5-6)

My assurance is to be built upon God’s assurance to me. God says, “I will never leave you,” so that then I “may boldly say, ‘The Lord is my helper; I will not fear’ ” ([Hebrews 13:5-6](http://www.biblegateway.com/passage/?search=Hebrews+13:5-6)). In other words, I will not be obsessed with apprehension. This does not mean that I will not be tempted to fear, but I will remember God’s words of assurance. I will be full of courage, like a child who strives to reach the standard his father has set for him. The faith of many people begins to falter when apprehensions enter their thinking, and they forget the meaning of God’s assurance— they forget to take a deep spiritual breath. The only way to remove the fear from our lives is to listen to God’s assurance to us.

What are you fearing? Whatever it may be, you are not a coward about it— you are determined to face it, yet you still have a feeling of fear. When it seems that there is nothing and no one to help you, say to yourself, “But ‘The Lord is my helper’ this very moment, even in my present circumstance.” Are you learning to listen to God before you speak, or are you saying things and then trying to make God’s Word fit what you have said? Take hold of the Father’s assurance, and then say with strong courage, “I will not fear.” It does not matter what evil or wrong may be in our way, because “He Himself has said, ‘I will never leave you….’ ”

Human frailty is another thing that gets between God’s words of assurance and our own words and thoughts. When we realize how feeble we are in facing difficulties, the difficulties become like giants, we become like grasshoppers, and God seems to be nonexistent. But remember God’s assurance to us— “I will never…forsake you.” Have we learned to sing after hearing God’s keynote? Are we continually filled with enough courage to say, “The Lord is my helper,” or are we yielding to fear?

**Wisdom From Oswald Chambers**

We should always choose our books as God chooses our friends, just a bit beyond us, so that we have to do our level best to keep up with them. Shade of His Hand, 1216 L

# CCEL – 6/5/20

When ye shall have done all those things which are commanded you, say, We are unprofitable servants.—[LUKE 17:10.](http://www.ccel.org/ccel/bible/asv.Luke.17.html" \l "Luke.17.10)

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.—What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?—By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.—For of him, and through Him, and to Him, are all things.—All things come of thee and of thine own have we given thee.

Enter not into judgment with thy servant: for in thy sight shall no man living be justified.

[Rom. 3:27](http://www.ccel.org/ccel/bible/asv.Rom.3.html" \l "Rom.3.27). -[I Cor. 4:7](http://www.ccel.org/ccel/bible/asv.iCor.4.html" \l "iCor.4.7). -[Eph. 2:8-10](http://www.ccel.org/ccel/bible/asv.Eph.2.html" \l "Eph.2.8).[I Cor. 15:10](http://www.ccel.org/ccel/bible/asv.iCor.15.html" \l "iCor.15.10). -[Rom. 11:36](http://www.ccel.org/ccel/bible/asv.Rom.11.html" \l "Rom.11.36). -[I Chr. 29:14](http://www.ccel.org/ccel/bible/asv.iChr.29.html" \l "iChr.29.14).[Psa. 143:2](http://www.ccel.org/ccel/bible/asv.Ps.143.html" \l "Ps.143.2).

“The Lord shut him in.” **[Genesis 7:16](http://www.ccel.org/ccel/bible/asv.Gen.7.html" \l "Gen.7.16)**

Noah was shut in away from all the world by the hand of divine love. The door of electing purpose interposes between us and the world which lieth in the wicked one. We are not of the world even as our Lord Jesus was not of the world. Into the sin, the gaiety, the pursuits of the multitude we cannot enter; we cannot play in the streets of Vanity Fair with the children of darkness, for our heavenly Father has shut us in. Noah was shut in with his God. “Come thou into the ark,” was the Lord’s invitation, by which he clearly showed that he himself intended to dwell in the ark with his servant and his family. Thus all the chosen dwell in God and God in them. Happy people to be enclosed in the same circle which contains God in the Trinity of his persons, Father, Son, and Spirit. Let us never be inattentive to that gracious call, “Come, my people, enter thou into thy chambers, and shut thy doors about thee, and hide thyself as it were for a little moment until the indignation be over past.” Noah was so shut in that no evil could reach him. Floods did but lift him heavenward, and winds did but waft him on his way. Outside of the ark all was ruin, but inside all was rest and peace. Without Christ we perish, but in Christ Jesus there is perfect safety. Noah was so shut in that he could not even desire to come out, and those who are in Christ Jesus are in him forever. They shall go no more out forever, for eternal faithfulness has shut them in, and infernal malice cannot drag them out. The Prince of the house of David shutteth and no man openeth; and when once in the last days as Master of the house he shall rise up and shut the door, it will be in vain for mere professors to knock, and cry Lord, Lord open unto us, for that same door which shuts in the wise virgins will shut out the foolish forever. Lord, shut me in by thy grace.

# Word Live – 6/5/20

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

# Scripture Union – 6/5/20

# <https://scriptureunion.org/encounters/>

# Today in the Word – 6/5/20

# God's Greater Good

**Read:** [**2 Samuel 7**](https://www.biblegateway.com/passage/?search=2+Samuel+7)

### God’s Promise to David

7 After the king was settled in his palace and the Lord had given him rest from all his enemies around him, 2he said to Nathan the prophet, “Here I am, living in a house of cedar, while the ark of God remains in a tent.”

3Nathan replied to the king, “Whatever you have in mind, go ahead and do it, for the Lord is with you.”

4But that night the word of the Lord came to Nathan, saying:

5“Go and tell my servant David, ‘This is what the Lord says: Are you the one to build me a house to dwell in? 6I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day. I have been moving from place to place with a tent as my dwelling. 7Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, “Why have you not built me a house of cedar?”’

8“Now then, tell my servant David, ‘This is what the Lord Almighty says: I took you from the pasture, from tending the flock, and appointed you ruler over my people Israel. 9I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men on earth. 10And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning 11and have done ever since the time I appointed leaders[[a](https://www.biblegateway.com/passage/?search=2+Samuel+7#fen-NIV-8192a)] over my people Israel. I will also give you rest from all your enemies.

“‘The Lord declares to you that the Lord himself will establish a house for you: 12When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. 13He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. 14I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. 15But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. 16Your house and your kingdom will endure forever before me[[b](https://www.biblegateway.com/passage/?search=2+Samuel+7#fen-NIV-8197b)]; your throne will be established forever.’”

17Nathan reported to David all the words of this entire revelation.

### David’s Prayer

18Then King David went in and sat before the Lord, and he said:

“Who am I, Sovereign Lord, and what is my family, that you have brought me this far? 19And as if this were not enough in your sight, Sovereign Lord, you have also spoken about the future of the house of your servant—and this decree, Sovereign Lord, is for a mere human![[c](https://www.biblegateway.com/passage/?search=2+Samuel+7#fen-NIV-8200c)]

20“What more can David say to you? For you know your servant, Sovereign Lord. 21For the sake of your word and according to your will, you have done this great thing and made it known to your servant.

22“How great you are, Sovereign Lord! There is no one like you, and there is no God but you, as we have heard with our own ears. 23And who is like your people Israel—the one nation on earth that God went out to redeem as a people for himself, and to make a name for himself, and to perform great and awesome wonders by driving out nations and their gods from before your people, whom you redeemed from Egypt?[[d](https://www.biblegateway.com/passage/?search=2+Samuel+7#fen-NIV-8204d)] 24You have established your people Israel as your very own forever, and you, Lord, have become their God.

25“And now, Lord God, keep forever the promise you have made concerning your servant and his house. Do as you promised, 26so that your name will be great forever. Then people will say, ‘The Lord Almighty is God over Israel!’ And the house of your servant David will be established in your sight.

27“Lord Almighty, God of Israel, you have revealed this to your servant, saying, ‘I will build a house for you.’ So your servant has found courage to pray this prayer to you. 28Sovereign Lord, you are God! Your covenant is trustworthy, and you have promised these good things to your servant. 29Now be pleased to bless the house of your servant, that it may continue forever in your sight; for you, Sovereign Lord, have spoken, and with your blessing the house of your servant will be blessed forever.”

#### Footnotes:

1. [2 Samuel 7:11](https://www.biblegateway.com/passage/?search=2+Samuel+7#en-NIV-8192) Traditionally judges
2. [2 Samuel 7:16](https://www.biblegateway.com/passage/?search=2+Samuel+7#en-NIV-8197) Some Hebrew manuscripts and Septuagint; most Hebrew manuscripts you
3. [2 Samuel 7:19](https://www.biblegateway.com/passage/?search=2+Samuel+7#en-NIV-8200) Or for the human race
4. [2 Samuel 7:23](https://www.biblegateway.com/passage/?search=2+Samuel+7#en-NIV-8204) See Septuagint and 1 Chron. 17:21; Hebrew wonders for your land and before your people, whom you redeemed from Egypt, from the nations and their gods.

What are you asking of God today? C. S. Lewis once observed: “Prayer is request. The essence of request, as distinct from compulsion, is that it may or may not be granted. And if an infinitely wise Being listens to the requests of finite and foolish creatures, of course He will sometimes grant and sometimes refuse them.” Lewis reminds us that God knows what is best for us. If our prayers are answered “no,” we act like it’s a disaster. But the Lord really does know best, and in His perfect love and wisdom all His answers to prayer are perfect as well. Very often, as in today’s reading, He actually has something better in store for us!

Your house and your kingdom will endure forever before me. 2 Samuel 7:16

David’s prayer, implicitly conveyed through the prophet Nathan, was to build a temple for the Lord (v. 2). This prayer showed that his heart was in the right place. Nonetheless, God said “no” (vv. 5–7). He had a bigger purpose and a better plan, as David later acknowledged (vv. 21–22). The Lord promised present and future faithfulness to David and his descendants. Specifically, He promised that a future son of David would be king and build a temple for Him (v. 13). In fact, He told David: “Your house and your kingdom will endure forever before me; your throne will be established forever” (v. 16). It’s as if God said: “You want to build me a house?! I will build you a real house!” This promise is fulfilled in Christ. Another key part of biblical success is trusting God’s love, wisdom, and power above our own. He always wants our best and knows what’s best. Failure is trusting ourselves above the Lord. That sounds ludicrous but how often we do it anyway!

>> Part of God’s promise to David was that He would discipline his future son as needed (v. 14). Today, God still disciplines those whom He loves (Heb. 12:5–11; Rev. 3:19). This might feel to us like failure, but it’s not!

### Pray with Us

Lord Jesus, may we follow King David’s example to trust God’s love, wisdom, and power above our own. May we learn to view God’s discipline as a manifestation of His love.

## BY Brad Baurain

# Our Daily Bread – 6/5/20

# Useful Temptation

 **Read:** [**James 1:2–5**](https://biblia.com/bible/niv/James%201.2%E2%80%935)

### Trials and Temptations

2Consider it pure joy, my brothers and sisters,[[a](https://www.biblegateway.com/passage/?search=James+1%3A2%E2%80%935+%2C+12%E2%80%9321&version=NIV" \l "fen-NIV-30269a" \o "See footnote a)] whenever you face trials of many kinds, 3because you know that the testing of your faith produces perseverance. 4Let perseverance finish its work so that you may be mature and complete, not lacking anything. 5If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you.

#### Footnotes:

1. [James 1:2](https://www.biblegateway.com/passage/?search=James+1%3A2%E2%80%935+%2C+12%E2%80%9321&version=NIV#en-NIV-30269) The Greek word for brothers and sisters (adelphoi) refers here to believers, both men and women, as part of God’s fam ily; also in verses 16 and 19; and in 2:1, 5, 14; 3:10, 12; 4:11; 5:7, 9, 10, 12, 19.

**Read:** [**James 1:**](https://biblia.com/bible/niv/James%201.2%E2%80%935)[**12–21**](https://biblia.com/bible/niv/James%201.12%E2%80%9321)

12Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.

13When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does he tempt anyone; 14but each person is tempted when they are dragged away by their own evil desire and enticed. 15Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

16Don’t be deceived, my dear brothers and sisters. 17Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. 18He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.

### Listening and Doing

19My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, 20because human anger does not produce the righteousness that God desires. 21Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you.

Humbly accept the word planted in you, which can save you. [James 1:21](https://biblia.com/bible/niv/James%201.21)

Fifteenth-century monk Thomas à Kempis, in the beloved classic The Imitation of Christ, offers a perspective on temptation that might be a bit surprising. Instead of focusing on the pain and difficulties temptation can lead to, he writes, “[temptations] are useful because they can make us humble, they can cleanse us, and they can teach us.” Kempis explains, “The key to victory is true humility and patience; in them we overcome the enemy.”

Humility and patience. How different my walk with Christ would be if that were how I naturally responded to temptation! More often, I react with shame, frustration, and impatient attempts to get rid of the struggle.

But, as we learn from [James 1](https://biblia.com/bible/niv/James%201), the temptations and trials we face don’t have to be without purpose or merely a threat we endure. Although giving in to temptation can bring heartbreak and devastation (vv. 13–15), when we turn to God with humble hearts seeking His wisdom and grace, we find He “gives generously to all without finding fault” (v. 5). Through His power in us, our trials and struggles to resist sin build perseverance, “so that [we] may be mature and complete, not lacking anything” (v. 4).

As we trust in Jesus, there’s no reason to live in fear. As God’s dearly loved children, we can find peace as we rest in His loving arms even as we face temptation.

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

#### Reflect & Pray

How might an attitude of humility and patience change how you respond to a current temptation or struggle? How is it freeing?

Jesus, I’m saddened when I realize how often I try to face life’s temptations and struggles on my own—as if I’m self-sufficient, as if I don’t need You. Thank You for Your unending love and patience with me.

#### Insight

James begins his letter to dislocated and troubled followers of Jesus by urging them to ask for wisdom in living as His followers (1:5, 19–22). But how will they recognize such divine help? After briefly discussing a series of difficult relational challenges, James describes a wisdom grounded in humility rather than self-centeredness (3:13–16). Wisdom from God is peace-loving, considerate, willing to listen, full of mercy and goodness, and without prejudice or hypocrisy (v. 17).

# God Calling – 6/5/20

# That Tender Voice

Very quietly I speak.  Listen to My Voice.  Never heed the voices of the world - only the tender Divine Voice.

Listen and you will never be disappointed.  Listen, and anxious thoughts and tired nerves will become rested.  The Voice Divine - not so much in strength as in tenderness.  Not so much in power as in restfulness.

But the tenderness and the restfulness will heal your scars and make you strong, and then it must be your task to let all your power be My Power.  Man's little power is as clay beside the granite rock of My Power.

You are My great care.  Never feel at the mercy of the world.  My angels guard you day and night and nothing can harm you.  You would indeed thank Me if you knew the darts of fret and evil they turn from you.

Thank Me indeed for dangers unknown - unseen- but averted.

And after the wind an earthquake, but the Lord was not in the earthquake; And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.  1 Kings 19:11, 12

# My Utmost for His Highest – 6/6/20

# “Work Out” What God “Works in” You



…work out your own salvation…for it is God who works in you… —[Philippians 2:12-13](http://www.biblegateway.com/passage/?version=31&search=Philippians+2%3A12-13)

Your will agrees with God, but in your flesh there is a nature that renders you powerless to do what you know you ought to do. When the Lord initially comes in contact with our conscience, the first thing our conscience does is awaken our will, and our will always agrees with God. Yet you say, “But I don’t know if my will is in agreement with God.” Look to Jesus and you will find that your will and your conscience are in agreement with Him every time. What causes you to say “I will not obey” is something less deep and penetrating than your will. It is perversity or stubbornness, and they are never in agreement with God. The most profound thing in a person is his will, not sin.

The will is the essential element in God’s creation of human beings— sin is a perverse nature which entered into people. In someone who has been born again, the source of the will is Almighty God. “…for it is God who works in you both to will and to do for His good pleasure.” With focused attention and great care, you have to “work out” what God “works in” you— not work to accomplish or earn “your own salvation,” but work it out so you will exhibit the evidence of a life based with determined, unshakable faith on the complete and perfect redemption of the Lord. As you do this, you do not bring an opposing will up against God’s will— God’s will is your will. Your natural choices will be in accordance with God’s will, and living this life will be as natural as breathing. Stubbornness is an unintelligent barrier, refusing enlightenment and blocking its flow. The only thing to do with this barrier of stubbornness is to blow it up with “dynamite,” and the “dynamite” is obedience to the Holy Spirit.

Do I believe that Almighty God is the Source of my will? God not only expects me to do His will, but He is in me to do it.

**Wisdom From Oswald Chambers**

Both nations and individuals have tried Christianity and abandoned it, because it has been found too difficult; but no man has ever gone through the crisis of deliberately making Jesus Lord and found Him to be a failure. The Love of God—The Making of a Christian, 680 R

# CCEL – 6/6/20

He will rest in his love.—[ZEPH. 3:17.](http://www.ccel.org/ccel/bible/asv.Zeph.3.html" \l "Zeph.3.17)

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you.—We love him, because he first loved us.—You . . . hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Therefore doth my Father love me, because I lay down my life, that I might take it again.—His son . . . who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

[Deut. 7:7,8](http://www.ccel.org/ccel/bible/asv.Deut.7.html" \l "Deut.7.7). -[I John 4:19](http://www.ccel.org/ccel/bible/asv.iJohn.4.html#iJohn.4.19). -[Col. 1:21,22](http://www.ccel.org/ccel/bible/asv.Col.1.html" \l "Col.1.21).[I John 4:10](http://www.ccel.org/ccel/bible/asv.iJohn.4.html#iJohn.4.10). -[Rom. 5:8](http://www.ccel.org/ccel/bible/asv.Rom.5.html#Rom.5.8).[Matt. 3:17](http://www.ccel.org/ccel/bible/asv.Matt.3.html" \l "Matt.3.17). -[John 10:17](http://www.ccel.org/ccel/bible/asv.John.10.html" \l "John.10.17). -[Heb. 1:2,3](http://www.ccel.org/ccel/bible/asv.Heb.1.html" \l "Heb.1.2).

“Behold, I am vile.” **[Job 40:4](http://www.ccel.org/ccel/bible/asv.Job.40.html" \l "Job.40.4)**

One cheering word, poor lost sinner, for thee! You think you must not come to God because you are vile. Now, there is not a saint living on earth but has been made to feel that he is vile. If Job, and Isaiah, and Paul were all obliged to say “I am vile,” oh, poor sinner, wilt thou be ashamed to join in the same confession? If divine grace does not eradicate all sin from the believer, how dost thou hope to do it thyself? and if God loves his people while they are yet vile, dost thou think thy vileness will prevent his loving thee? Believe on Jesus, thou outcast of the world’s society! Jesus calls thee, and such as thou art.

“Not the righteous, not the righteous; Sinners, Jesus came to call.”

Even now say, “Thou hast died for sinners; I am a sinner, Lord Jesus, sprinkle thy blood on me;” if thou wilt confess thy sin thou shalt find pardon. If, now, with all thy heart, thou wilt say, “I am vile, wash me,” thou shalt be washed now. If the Holy Spirit shall enable thee from thy heart to cry

“Just as I am, without one plea but that thy blood was shed for me,

And that thou bidd'st me come to thee, O Lamb of God, I come!”

thou shalt rise from reading this morning’s portion with all thy sins pardoned; and though thou didst wake this morning with every sin that man hath ever committed on thy head, thou shalt rest tonight accepted in the Beloved; though once degraded with the rags of sin, thou shalt be adorned with a robe of righteousness, and appear white as the angels are. For “now,” mark it, “Now is the accepted time.” If thou “believest on him who justifieth the ungodly thou art saved.” Oh! May the Holy Spirit give thee saving faith in him who receives the vilest.

# Word Live – 6/6/20

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

# Scripture Union – 6/6/20

# <https://scriptureunion.org/encounters/>

# Today in the Word – 6/6/20

# Not in Vain

**Read:** [**1 Corinthians 15:50–58**](https://www.biblegateway.com/passage/?search=1+Corinthians+15%3a50%e2%80%9358)

50I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51Listen, I tell you a mystery: We will not all sleep, but we will all be changed— 52in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. 53For the perishable must clothe itself with the imperishable, and the mortal with immortality. 54When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.”[[a](https://www.biblegateway.com/passage/?search=1+Corinthians+15%3a50%e2%80%9358#fen-NIV-28773a)]

55“Where, O death, is your victory?  
    Where, O death, is your sting?”[[b](https://www.biblegateway.com/passage/?search=1+Corinthians+15%3a50%e2%80%9358#fen-NIV-28774b)]

56The sting of death is sin, and the power of sin is the law. 57But thanks be to God! He gives us the victory through our Lord Jesus Christ.

58Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

#### Footnotes:

1. [1 Corinthians 15:54](https://www.biblegateway.com/passage/?search=1+Corinthians+15%3a50%e2%80%9358#en-NIV-28773) Isaiah 25:8
2. [1 Corinthians 15:55](https://www.biblegateway.com/passage/?search=1+Corinthians+15%3a50%e2%80%9358#en-NIV-28774) Hosea 13:14

On the wall in our family room hangs an embroidered version of 1 Corinthians 15:58: “Your labor for the Lord is not in vain.” It was a gift from a dear friend during the years we served as Christian teachers in Vietnam, so it means a lot to us! Today’s verse is a reminder that we don’t know the results of our efforts for the Lord, but in faith we can trust that obedience is never in vain. In other words, there is no real failure, properly understood, when the Lord is on our side. Our labor for Him will never come up empty.

Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain. 1 Corinthians 15:58

The single most powerful evidence in support of this claim is Christ’s Resurrection, and by extension, the certain hope of our own resurrection. We who were perishable and mortal—and thus unfit to inherit the kingdom of God (v. 50)—will become imperishable and immortal! How? It will happen instantaneously, “in a flash, in the twinkling of an eye” (v. 52). When? “At the last trumpet,” that is, when Christ returns. Our “common destiny” (see June 1) and the just penalty for our sin—death—has been conquered by our Lord and Savior, Jesus Christ. His victory shout is a triumphant taunt: “Where, O death, is your victory? Where, O death, is your sting?” (v. 55).

How should we respond? First, Christ’s success means we’re to “stand firm. Let nothing move you” (v. 58). Second, we’re to be fully committed to the Lord’s work. There’s no such thing as halfhearted discipleship (Luke 14:25–33; Rev. 3:15–16). Biblically, then, to fail means not to stand firm or not to be fully committed to the Lord’s work—that is, not to walk by faith.

>> Keeping God’s promises front and center in our lives can help us keep a biblical view of success and failure. Consider memorizing one of this month’s key verses. Or, choose a special verse to prominently display in your home or office to keep your focus on God.

### Pray with Us

Today, we thank God for His promises, especially for the promise of our “common destiny” in His kingdom. May He help us “stand firm” and be fully committed to His work.

## BY Brad Baurain

# Our Daily Bread – 6/6/20

# Found on the Edges

 **Read:** [**Luke 19:1–10**](https://biblia.com/bible/niv/Luke%2019.1%E2%80%9310)

### Zacchaeus the Tax Collector

19 Jesus entered Jericho and was passing through. 2A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. 3He wanted to see who Jesus was, but because he was short he could not see over the crowd. 4So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

5When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.” 6So he came down at once and welcomed him gladly.

7All the people saw this and began to mutter, “He has gone to be the guest of a sinner.”

8But Zacchaeus stood up and said to the Lord, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.”

9Jesus said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. 10For the Son of Man came to seek and to save the lost.”

For the Son of Man came to seek and to save the lost. [Luke 19:10](https://biblia.com/bible/niv/Luke%2019.10)

In the middle of the crowd at a motorcycle demonstration where riders performed breathtaking tricks, I found myself needing to stand on my tiptoes to see. Glancing around, I noticed three children perched in a nearby tree, apparently because they also couldn’t get to the front of the crowd to see the action.

Watching the kids peer out from their lofty location, I couldn’t help but think of Zacchaeus, who Luke identifies as a wealthy tax collector ([Luke 19:2](https://biblia.com/bible/niv/Luke%2019.2)). Jews often viewed tax collectors as traitors for working for the Roman government collecting taxes from fellow Israelites, as well as frequently demanding additional money to pad their personal bank accounts. So Zacchaeus was likely shunned from his community.

As Jesus passed through Jericho, Zacchaeus longed to see Him but was unable to see over the crowd. So, perhaps feeling both desperate and lonely, he climbed into a sycamore tree to catch a glimpse (vv. 3–4). And it was there, on the outskirts of the crowd, that Jesus searched him out and announced His intention to be a guest at his home (v. 5).

Zacchaeus’ story reminds us that Jesus came to “seek and to save the lost,” offering His friendship and the gift of salvation (vv. 9–10). Even if we feel on the edges of our communities, pushed to the “back of the crowd,” we can be assured that, even there, Jesus finds us.

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

#### Reflect & Pray

How have you experienced feelings of being pushed aside by friends or family? In the midst of loneliness, how has Jesus found you and invited you to spend time with Him?

Jesus, thank You for never simply walking by when I’m hurting but stopping to invite me into friendship with You.

#### Insight

Jericho, one of the oldest inhabited cities in the world, is located in the Jordan Valley with the Jordan River to the east and Jerusalem to the west. In the Old Testament, it’s referred to as the “City of Palms” ([Deuteronomy 34:3](https://biblia.com/bible/niv/Deut%2034.3); [Judges 3:13](https://biblia.com/bible/niv/Judg%203.13)). It’s best known as the first city taken by the invading Israelites ([Joshua 2](https://biblia.com/bible/niv/Josh%202), [6](https://biblia.com/bible/niv/Joshua%206)). After its conquest, Joshua placed a curse on anyone who might rebuild it (6:26). About 500 years later, Hiel of Bethel rebuilt the city at the cost of his two sons ([1 Kings 16:34](https://biblia.com/bible/niv/1%20Kings%2016.34)), a fulfillment of this curse.

The story of Zacchaeus ([Luke 19:1–10](https://biblia.com/bible/niv/Luke%2019.1%E2%80%9310)) takes place in New Testament Jericho, also known as Herodian Jericho. This site was built by King Herod more than a mile south of the Old Testament site. Modern-day Jericho is built on a site about a mile east of Herodian Jericho.

# God Calling – 6/6/20

# How Men See Me

I came to help a world.  And according to the varying needs of each so does each man see Me.

It is not necessary that you see Me as others see Me - the world, even the Church, My disciples, My followers, but it is necessary that you see Me, each of you, as supplying all that you personally need.

The weak need My Strength.  The strong need My Tenderness.  The tempted and fallen need My Salvation.  The righteous need My Pity for sinners. The lonely need a Friend.  The fighters need a Leader.

No man could be all these to men - only a God could be.  In each of these relations of Mine to man you must see the God.  The God-Friend, the God-Leader, the God-Savior.

But my God shall supply all your need according to his riches in glory by Christ Jesus.  Philippians 4:29

# My Utmost for His Highest – 6/7/20

# The Greatest Source of Power



Whatever you ask in My name, that I will do… —[John 14:13](http://www.biblegateway.com/passage/?version=31&search=John+14%3A13)

Am I fulfilling this ministry of intercession deep within the hidden recesses of my life? There is no trap nor any danger at all of being deceived or of showing pride in true intercession. It is a hidden ministry that brings forth fruit through which the Father is glorified. Am I allowing my spiritual life to waste away, or am I focused, bringing everything to one central point— the atonement of my Lord? Is Jesus Christ more and more dominating every interest of my life? If the central point, or the most powerful influence, of my life is the atonement of the Lord, then every aspect of my life will bear fruit for Him.

However, I must take the time to realize what this central point of power is. Am I willing to give one minute out of every hour to concentrate on it? “If you abide in Me…”— that is, if you continue to act, and think, and work from that central point— “you will ask what you desire, and it shall be done for you” ([John 15:7](http://www.biblegateway.com/passage/?search=John+15:7)). Am I abiding? Am I taking the time to abide? What is the greatest source of power in my life? Is it my work, service, and sacrifice for others, or is it my striving to work for God? It should be none of these— what ought to exert the greatest power in my life is the atonement of the Lord. It is not on what we spend the greatest amount of time that molds us the most, but whatever exerts the most power over us. We must make a determination to limit and concentrate our desires and interests on the atonement by the Cross of Christ.

“Whatever you ask in My name, that I will do….” The disciple who abides in Jesus is the will of God, and what appears to be his free choices are actually God’s foreordained decrees. Is this mysterious? Does it appear to contradict sound logic or seem totally absurd? Yes, but what a glorious truth it is to a saint of God.

**Wisdom From Oswald Chambers**

The life of Abraham is an illustration of two things: of unreserved surrender to God, and of God’s complete possession of a child of His for His own highest end.  
Not Knowing Whither

# CCEL – 6/7/20

Men ought always to pray, and not to faint.—[LUKE 18:1.](http://www.ccel.org/ccel/bible/asv.Luke.18.html" \l "Luke.18.1)

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.—Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints.

I will not let thee go, except thou bless me.—As a prince hast thou power with God and with men.—Continue in prayer, and watch in the same with thanksgiving.

[Jesus] went out into a mountain to pray, and continued all night in prayer to God.

[Luke 11:5-8](http://www.ccel.org/ccel/bible/asv.Luke.11.html" \l "Luke.11.5). -[Eph. 6:18](http://www.ccel.org/ccel/bible/asv.Eph.6.html" \l "Eph.6.18).[Gen. 32:26](http://www.ccel.org/ccel/bible/asv.Gen.32.html" \l "Gen.32.26),[28](http://www.ccel.org/ccel/bible/asv.Gen.32.html" \l "Gen.32.28). -[Col. 4:2](http://www.ccel.org/ccel/bible/asv.Col.4.html" \l "Col.4.2).[Luke 6:12](http://www.ccel.org/ccel/bible/asv.Luke.6.html" \l "Luke.6.12).

“Ye that love the Lord hate evil.” **[Psalm 97:10](http://www.ccel.org/ccel/bible/asv.Ps.97.html" \l "Ps.97.10)**

Thou hast good reason to “hate evil,” for only consider what harm it has already wrought thee. Oh, what a world of mischief sin has brought into thy heart! Sin blinded thee so that thou couldst not see the beauty of the Saviour; it made thee deaf so that thou couldst not hear the Redeemer’s tender invitations. Sin turned thy feet into the way of death, and poured poison into the very fountain of thy being; it tainted thy heart, and made it “deceitful above all things, and desperately wicked.” Oh, what a creature thou wast when evil had done its utmost with thee, before divine grace interposed! Thou wast an heir of wrath even as others; thou didst “run with the multitude to do evil.” Such were all of us; but Paul reminds us, “but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” We have good reason, indeed, for hating evil when we look back and trace its deadly workings. Such mischief did evil do us, that our souls would have been lost had not omnipotent love interfered to redeem us. Even now it is an active enemy, ever watching to do us hurt, and to drag us to perdition. Therefore “hate evil,” O Christians, unless you desire trouble. If you would strew your path with thorns, and plant nettles in your death-pillow, then neglect to “hate evil:” but if you would live a happy life, and die a peaceful death, then walk in all the ways of holiness, hating evil, even unto the end. If you truly love your Saviour, and would honour him, then “hate evil.” We know of no cure for the love of evil in a Christian like abundant intercourse with the Lord Jesus. Dwell much with him, and it is impossible for you to be at peace with sin.

“Order my footsteps by thy Word,

And make my heart sincere;

Let sin have no dominion, Lord,

But keep my conscience clear.”

# Word Live – 6/7/20

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

# Scripture Union – 6/7/20

# <https://scriptureunion.org/encounters/>

# Today in the Word – 6/7/20

# A Failed Building Project

**Read:** [**Genesis 11:1–9**](https://www.biblegateway.com/passage/?search=Genesis+11%3a1%e2%80%939)

### The Tower of Babel

11 Now the whole world had one language and a common speech. 2As people moved eastward,[[a](https://www.biblegateway.com/passage/?search=Genesis+11%3a1%e2%80%939" \l "fen-NIV-269a" \o "See footnote a)] they found a plain in Shinar[[b](https://www.biblegateway.com/passage/?search=Genesis+11%3a1%e2%80%939#fen-NIV-269b)] and settled there.

3They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. 4Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.”

5But the Lord came down to see the city and the tower the people were building. 6The Lord said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. 7Come, let us go down and confuse their language so they will not understand each other.”

8So the Lord scattered them from there over all the earth, and they stopped building the city. 9That is why it was called Babel[[c](https://www.biblegateway.com/passage/?search=Genesis+11%3a1%e2%80%939#fen-NIV-276c)]—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

#### Footnotes:

1. [Genesis 11:2](https://www.biblegateway.com/passage/?search=Genesis+11%3a1%e2%80%939#en-NIV-269) Or from the east; or in the east
2. [Genesis 11:2](https://www.biblegateway.com/passage/?search=Genesis+11%3a1%e2%80%939#en-NIV-269) That is, Babylonia
3. [Genesis 11:9](https://www.biblegateway.com/passage/?search=Genesis+11%3a1%e2%80%939#en-NIV-276) That is, Babylon; Babel sounds like the Hebrew for confused.

Search the internet for “paintings of the Tower of Babel” and take a close look at the results, especially the people in the paintings. They tend to be small, because the Tower dominates. But often there is one larger figure portrayed as a king or the leader of the construction project. That’s Nimrod, whom Scripture calls a “mighty hunter” (Gen. 10:8–10). He apparently ruled over Babel or Babylon at this time. Not surprisingly, his name means “we will rebel.” Genesis 11 doesn’t directly mention Nimrod, but the people building the Tower of Babel definitely lived up, or down, to the meaning of his name!

Pride goes before destruction, a haughty spirit before a fall. Proverbs 16:18

In this part of our study, we’ll explore the surprising differences between our perspective on failure (and success) and God’s perspective. The Tower of Babel, for instance, was certainly a success by human standards. People collaborated on this impressive construction project. The bricks they used were the best, most up-to-date technology (v. 3). Their ambitious dream was to make a name for themselves (v. 4). This sounds like “best practice” from current leadership books!

By God’s standards, the enterprise was a sinful failure. The people’s determination not to be scattered (v. 4) disobeyed God’s command to multiply and fill the earth (Gen. 9:1). Their motives were prideful and their actions attempted to usurp God’s place. God didn’t wait for this evil to ripen: He intervened at a practical level to put a stop to it (11:5–7). He confused the people’s languages, and since they could no longer communicate with one another, the project died (vv. 8–9). Babel, which originally meant “gateway to a god,” instead came to signify “confused” and has even led to our English word “babble.”

>> Babel or Babylon is a powerful picture of failure throughout Scripture. If you have time, we encourage you today to “skip ahead” and read Revelation, chapters 17–18. There you’ll see the fate God has in store for all pride and rebellion.

### Pray with Us

Join us as we prayerfully consider the lessons in today’s story of the Tower of Babel. What a huge failure! And what an encouragement that in the end, God is always in control and His will always prevails!

## BY Brad Baurain

# Our Daily Bread – 6/7/20

# In Need of Rescue

 **Read:** [**Luke 10:30–37**](https://biblia.com/bible/niv/Luke%2010.30%E2%80%9337)

30In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. 31A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. 32So too, a Levite, when he came to the place and saw him, passed by on the other side. 33But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. 34He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. 35The next day he took out two denarii[[a](https://www.biblegateway.com/passage/?search=Luke+10%3A30%E2%80%9337&version=NIV#fen-NIV-25399a)] and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

36“Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

37The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

#### Footnotes:

1. [Luke 10:35](https://www.biblegateway.com/passage/?search=Luke+10%3A30%E2%80%9337&version=NIV#en-NIV-25399) A denarius was the usual daily wage of a day laborer (see Matt. 20:2).

A Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. [Luke 10:33](https://biblia.com/bible/niv/Luke%2010.33)

A teenager named Aldi was working alone on a fishing hut anchored about 125 kilometers (about 78 miles) off Indonesia’s Sulawesi Island when heavy winds knocked the hut off its mooring and sent it out to sea. For forty-nine days, Aldi drifted in the ocean. Every time he spotted a ship, he turned on his lamp to try and get the sailors’ attention, only to be disappointed. About ten ships passed the malnourished teen before he was rescued.

Jesus told a parable to an “expert in the law” ([Luke 10:25](https://biblia.com/bible/niv/Luke%2010.25)) about someone who needed to be rescued. Two men—a priest and a Levite—saw an injured man as they were traveling. But rather than help him, both “passed by on the other side” (vv. 31–32). We aren’t told why. Both were religious men and would have been familiar with God’s law to love their neighbor ([Leviticus 19:17–18](https://biblia.com/bible/niv/Lev%2019.17%E2%80%9318)). They may have thought it was too dangerous. Or perhaps they didn’t want to break Jewish laws about touching dead bodies, making them ceremonially unclean and unable to serve in the temple. In contrast, a Samaritan—who was despised by the Jews—acted nobly. He saw the man in need and selflessly took care of him.

Jesus wrapped up His teaching with the command that His followers should “go and do likewise” ([Luke 10:37](https://biblia.com/bible/niv/Luke%2010.37)). May God give us the willingness to risk reaching out in love to help others.

By:  [Poh Fang Chia](https://odb.org/author/pohfangchia/)

#### Reflect & Pray

Who has Jesus put in your path that needs your help? How can you put your love into action today?

God, open my eyes to the needs around me and give me Your heart of compassion for others.

#### Insight

The question-and-answer session in [Luke 10:25–37](https://biblia.com/bible/niv/Luke%2010.25%E2%80%9337) was initiated by an “expert in the law” (vv. 25, 37). In some translations this term is rendered lawyer and comes from the Greek word nomikos (“pertaining to legal matters”). The focus was the law of Moses. The law experts were also known as “scribes” or “teachers of the law”; they occupied positions of authority ([Matthew 23:2](https://biblia.com/bible/niv/Matt%2023.2)) and were thereby respected. These religious scholars, the theologians of that day, were the preservers, interpreters, and judges in matters of the law. Early in Luke’s gospel, when Jesus was twelve years old, He became separated from His parents for three days. They found Him in the temple courts sitting among the teachers, interacting with them and confounding these experts ([Luke 2:46](https://biblia.com/bible/niv/Luke%202.46)). Later in Jesus’ life those of this guild were ripe for His rebuke (11:45–54).

# God Calling – 6/7/20

# True Beauty

Incline your ear, and come unto me; hear and your soul shall live. - Isaiah 55:3

Not only live but grow in grace and power and beauty - the true Beauty, the Beauty of Holiness.

Reach ever forward after the things of My Kingdom.

In the animal world the very form of an animal alters to enable it to reach that upon which it delights to feed.

So reaching after the treasures of My Kingdom your whole nature becomes changed; so that you can best enjoy and receive the wonders of that Kingdom.

Dwell on these truths.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us. Psalm 90:17

# My Utmost for His Highest – 6/8/20

# What’s Next To Do?



If you know these things, blessed are you if you do them. —[John 13:17](http://www.biblegateway.com/passage/?version=31&search=John+13%3A17)

**Be determined to know more than others.** If you yourself do not cut the lines that tie you to the dock, God will have to use a storm to sever them and to send you out to sea. Put everything in your life afloat upon God, going out to sea on the great swelling tide of His purpose, and your eyes will be opened. If you believe in Jesus, you are not to spend all your time in the calm waters just inside the harbor, full of joy, but always tied to the dock. You have to get out past the harbor into the great depths of God, and begin to know things for yourself— begin to have spiritual discernment.

When you know that you should do something and you do it, immediately you know more. Examine where you have become sluggish, where you began losing interest spiritually, and you will find that it goes back to a point where you did not do something you knew you should do. You did not do it because there seemed to be no immediate call to do it. But now you have no insight or discernment, and at a time of crisis you are spiritually distracted instead of spiritually self-controlled. It is a dangerous thing to refuse to continue learning and knowing more.

The counterfeit of obedience is a state of mind in which you create your own opportunities to sacrifice yourself, and your zeal and enthusiasm are mistaken for discernment. It is easier to sacrifice yourself than to fulfill your spiritual destiny, which is stated in [Romans 12:1-2](http://www.biblegateway.com/passage/?search=Romans+12:1-2). It is much better to fulfill the purpose of God in your life by discerning His will than it is to perform great acts of self-sacrifice. “Behold, to obey is better than sacrifice…” ([1 Samuel 15:22](http://www.biblegateway.com/passage/?search=1+Samuel+15:22)). Beware of paying attention or going back to what you once were, when God wants you to be something that you have never been. “If anyone wills to do His will, he shall know…” ([John 7:17](http://www.biblegateway.com/passage/?search=John+7:17)).

**Wisdom From Oswald Chambers**

The life of Abraham is an illustration of two things: of unreserved surrender to God, and of God’s complete possession of a child of His for His own highest end.  
Not Knowing Whither

# CCEL – 6/8/20

The Lord made all that he did to prosper in his hand.—[GEN. 39:3.](http://www.ccel.org/ccel/bible/asv.Gen.39.html" \l "Gen.39.3)

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.— Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Seek ye first the kingdom of God, and his righteousness; and all these things shall he added unto you.

As long as he sought the Lord, God made him to prosper.—Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

Is not the Lord your God with you? and hath he not given you rest on every side?

[Psa. 128:1,2](http://www.ccel.org/ccel/bible/asv.Ps.128.html" \l "Ps.128.1).[Psa. 37:3,4](http://www.ccel.org/ccel/bible/asv.Ps.37.html" \l "Ps.37.3). -[Josh. 1:9](http://www.ccel.org/ccel/bible/asv.Josh.1.html" \l "Josh.1.9).[Matt. 6:33](http://www.ccel.org/ccel/bible/asv.Matt.6.html" \l "Matt.6.33).[II Chr. 26:5](http://www.ccel.org/ccel/bible/asv.iiChr.26.html" \l "iiChr.26.5). -[Deut. 8:11](http://www.ccel.org/ccel/bible/asv.Deut.8.html" \l "Deut.8.11),[17](http://www.ccel.org/ccel/bible/asv.Deut.8.html" \l "Deut.8.17).[I Chr. 22:18](http://www.ccel.org/ccel/bible/asv.iChr.22.html" \l "iChr.22.18).

“There fell down many slain, because the war was of God.” **[1 Chronicles 5:22](http://www.ccel.org/ccel/bible/asv.iChr.5.html" \l "iChr.5.22)**

Warrior, fighting under the banner of the Lord Jesus, observe this verse with holy joy, for as it was in the days of old so is it now, if the war be of God the victory is sure. The sons of Reuben, and the Gadites, and the half tribe of Manasseh could barely muster five and forty thousand fighting men, and yet in their war with the Hagarites, they slew “men, an hundred thousand,” “for they cried to God in the battle, and he was entreated of them, because they put their trust in him.” The Lord saveth not by many nor by few; it is ours to go forth in Jehovah’s name if we be but a handful of men, for the Lord of Hosts is with us for our Captain. They did not neglect buckler, and sword, and bow, neither did they place their trust in these weapons; we must use all fitting means, but our confidence must rest in the Lord alone, for he is the sword and the shield of his people. The great reason of their extraordinary success lay in the fact that “the war was of God.” Beloved, in fighting with sin without and within, with error doctrinal or practical, with spiritual wickedness in high places or low places, with devils and the devil’s allies, you are waging Jehovah’s war, and unless he himself can be worsted, you need not fear defeat. Quail not before superior numbers, shrink not from difficulties or impossibilities, flinch not at wounds or death, smite with the two-edged sword of the Spirit, and the slain shall lie in heaps. The battle is the Lord’s and he will deliver his enemies into our hands. With steadfast foot, strong hand, dauntless heart, and flaming zeal, rush to the conflict, and the hosts of evil shall fly like chaff before the gale.

Stand up! stand up for Jesus!

The strife will not be long;

This day the noise of battle,

The next the victor’s song:

To him that overcometh,

A crown of life shall be;

He with the King of glory

Shall reign eternally.

# Word Live – 6/8/20

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

# Scripture Union – 6/8/20

# <https://scriptureunion.org/encounters/>

# Today in the Word – 6/8/20

# A Difficult Lesson

**Read:** [**Genesis 29:14–30**](https://www.biblegateway.com/passage/?search=Genesis+29%3a14%e2%80%9330)

14Then Laban said to him, “You are my own flesh and blood.”

### Jacob Marries Leah and Rachel

After Jacob had stayed with him for a whole month, 15Laban said to him, “Just because you are a relative of mine, should you work for me for nothing? Tell me what your wages should be.”

16Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. 17Leah had weak[[a](https://www.biblegateway.com/passage/?search=Genesis+29%3a14%e2%80%9330#fen-NIV-813a)] eyes, but Rachel had a lovely figure and was beautiful. 18Jacob was in love with Rachel and said, “I’ll work for you seven years in return for your younger daughter Rachel.”

19Laban said, “It’s better that I give her to you than to some other man. Stay here with me.” 20So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her.

21Then Jacob said to Laban, “Give me my wife. My time is completed, and I want to make love to her.”

22So Laban brought together all the people of the place and gave a feast. 23But when evening came, he took his daughter Leah and brought her to Jacob, and Jacob made love to her. 24And Laban gave his servant Zilpah to his daughter as her attendant.

25When morning came, there was Leah! So Jacob said to Laban, “What is this you have done to me? I served you for Rachel, didn’t I? Why have you deceived me?”

26Laban replied, “It is not our custom here to give the younger daughter in marriage before the older one. 27Finish this daughter’s bridal week; then we will give you the younger one also, in return for another seven years of work.”

28And Jacob did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife. 29Laban gave his servant Bilhah to his daughter Rachel as her attendant. 30Jacob made love to Rachel also, and his love for Rachel was greater than his love for Leah. And he worked for Laban another seven years.

#### Footnotes:

1. [Genesis 29:17](https://www.biblegateway.com/passage/?search=Genesis+29%3a14%e2%80%9330#en-NIV-813) Or delicate

Veggie Tales, featuring Bob and Larry as animated, singing vegetables, was a successful children’s Christian series and a dream come true for co-creator Phil Vischer. But after the business faced bankruptcy, Vischer realized he had treated success as an idol. He observed, “The impact that God has planned for us does not occur when we are pursuing impact. It occurs when we are pursuing God.” Through those difficult times, Vischer was reminded that God was sovereign: “Let go of outcomes and put your plans in God’s hands and let Him direct your steps.”

In all your ways submit to him, and he will make your path straight. Proverbs 3:6

In today’s reading, Jacob learned an important life lesson, too. Jacob had been deceptive in the past. He stole Esau’s birthright and his father Isaac’s blessing. But in meeting his relative Laban he found a man who was even better at scheming than he was. Laban took advantage of the circumstances, including Jacob’s dependent situation and the young man’s romantic feelings for his daughter Rachel. In one deceptive move, he married off his eldest daughter, Leah, and obtained fourteen years of free labor in the bargain.

There’s a certain dramatic irony in Jacob’s question, “Why have you deceived me?” (v. 25). When Laban responded with a cultural excuse and an obviously premeditated proposal, Jacob must have realized he’d been set up. But in the larger narrative, we see God’s just and loving discipline shaping Jacob’s spiritual character. Jacob stopped relying on himself and his own abilities and trusted in the Lord instead. God was not surprised or deceived by any of these events. And, of course, it’s worth remembering that the Messiah came through the line of David, of the tribe of Judah, and the son of Leah (Gen. 29:35).

>> Have you experienced failure? Consider the life lessons you learned from those events. Have you ever shared this story with others in order to bring God glory? We encourage you to do so, in conversation or perhaps even in writing.

### Pray with Us

We invite you to reflect on the truths we’ve learned so far. May we look to the Lord during our times of failure and discouragement, thank Him, and see opportunities for growth in His discipline.

## BY Brad Baurain

# Our Daily Bread – 6/8/20

# Truly Humble, Truly Great

 **Read:** [**Philippians 2:1–11**](https://biblia.com/bible/niv/Phil%202.1%E2%80%9311)

### Imitating Christ’s Humility

2 Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, 2then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. 3Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, 4not looking to your own interests but each of you to the interests of the others.

5In your relationships with one another, have the same mindset as Christ Jesus:

6Who, being in very nature[[a](https://www.biblegateway.com/passage/?search=Philippians+2%3A1%E2%80%9311&version=NIV#fen-NIV-29398a)] God,  
    did not consider equality with God something to be used to his own advantage;  
7rather, he made himself nothing  
    by taking the very nature[[b](https://www.biblegateway.com/passage/?search=Philippians+2%3A1%E2%80%9311&version=NIV#fen-NIV-29399b)] of a servant,  
    being made in human likeness.  
8And being found in appearance as a man,  
    he humbled himself  
    by becoming obedient to death—  
        even death on a cross!

9Therefore God exalted him to the highest place  
    and gave him the name that is above every name,  
10that at the name of Jesus every knee should bow,  
    in heaven and on earth and under the earth,  
11and every tongue acknowledge that Jesus Christ is Lord,  
    to the glory of God the Father.

#### Footnotes:

1. [Philippians 2:6](https://www.biblegateway.com/passage/?search=Philippians+2%3A1%E2%80%9311&version=NIV#en-NIV-29398) Or in the form of

[Christ Jesus] made himself nothing. [Philippians 2:7](https://biblia.com/bible/niv/Phil%202.7)

As the American Revolution concluded with England’s improbable surrender, many politicians and military leaders maneuvered to make General George Washington a new monarch. The world watched, wondering if Washington would stick to his ideals of freedom and liberty when absolute power was within his grasp. England’s King George III saw another reality, however. He was convinced that if Washington resisted the power pull and returned to his Virginia farm, he would be “the greatest man in the world.” The king knew that the greatness evidenced in resisting the allure to power is a sign of true nobility and significance.

Paul knew this same truth and encouraged us to follow Christ’s humble way. Even though Jesus was “in very nature God,” he “did not consider equality with God something to be used to his own advantage” ([Philippians 2:6](https://biblia.com/bible/niv/Phil%202.6)). Instead, He surrendered His power, became “a servant” and “humbled himself by becoming obedient to death” (vv. 7–8). The One who held all power surrendered every bit of it for the sake of love.

And yet, in the ultimate reversal, God exalted Christ from a criminal’s cross “to the highest place” (v. 9). Jesus, who could demand our praise or force us to be obedient, laid down His power in a breathtaking act that won our worship and devotion. Through absolute humility, Jesus demonstrated true greatness, turning the world upside down.

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

#### Reflect & Pray

How does the depth of Jesus’ humility surprise you? How does His humility force you to reconsider your definition of greatness?

Thank You, Jesus, that in Your most destitute and (seemingly) disgraceful moment, You demonstrated Your true power and greatness.

#### Insight

Many scholars believe that [Philippians 2:6–11](https://biblia.com/bible/niv/Phil%202.6%E2%80%9311) is an example of one of the earliest Christian hymns. Several things contribute to that theory. According to The New Bible Commentary, these verses can be divided into six stanzas formed by three lines each. Additionally, the stanzas read in a very rhythmic and musical way. While not the only place in the New Testament where we see possible ancient hymns, this apparent song describing Jesus speaks deeply into the condition of the Philippian church where there was self-seeking and self-advancement that needed correcting (see 2:3–4; 4:2–3).

# God Calling – 6/8/20

# The Only Way

Down through the ages My Power alone has kept millions of souls brave and true and strong, who else would have fallen by the way.

The Faith has been kept alive and handed down, not by the dwellers in ease, but by those who struggled and suffered and died for Me.

This life is not for the body, it is for the soul, and man too often chooses the way of life that best suits the body.  Not the way that best suits the soul.  And I permit only what best suits the soul.

Accept this and a wonderful molding is the result, reject it and My Purpose is frustrated, your best prayer unanswered, progress (Spiritual progress) delayed, trouble and grief stored up.

Try, each of you, to picture your soul as a third being trained by us - by you, and Me - and then you will share, and rejoice in sharing, in the discipline and training.

Stand apart from your soul with Me and welcome training - rejoice at progress.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of your Lord Jesus Christ.  1 Thessalonians 5:23