# My Utmost for His Highest – 10/1/19

# The Place of Exaltation



…Jesus took…them up on a high mountain apart by themselves… —[Mark 9:2](http://www.biblegateway.com/passage/?version=31&search=Mark+9%3A2)

We have all experienced times of exaltation on the mountain, when we have seen things from God’s perspective and have wanted to stay there. But God will never allow us to stay there. The true test of our spiritual life is in exhibiting the power to descend from the mountain. If we only have the power to go up, something is wrong. It is a wonderful thing to be on the mountain with God, but a person only gets there so that he may later go down and lift up the demon-possessed people in the valley (see [Mark 9:14-18](http://www.biblegateway.com/passage/?search=Mark+9:14-18)). We are not made for the mountains, for sunrises, or for the other beautiful attractions in life— those are simply intended to be moments of inspiration. We are made for the valley and the ordinary things of life, and that is where we have to prove our stamina and strength. Yet our spiritual selfishness always wants repeated moments on the mountain. We feel that we could talk and live like perfect angels, if we could only stay on the mountaintop. Those times of exaltation are exceptional and they have their meaning in our life with God, but we must beware to prevent our spiritual selfishness from wanting to make them the only time.

We are inclined to think that everything that happens is to be turned into useful teaching. In actual fact, it is to be turned into something even better than teaching, namely, character. The mountaintop is not meant to teach us anything, it is meant to make us something. There is a terrible trap in always asking, “What’s the use of this experience?” We can never measure spiritual matters in that way. The moments on the mountaintop are rare moments, and they are meant for something in God’s purpose.

**Wisdom From Oswald Chambers**

Jesus Christ is always unyielding to my claim to my right to myself. The one essential element in all our Lord’s teaching about discipleship is abandon, no calculation, no trace of self-interest. Disciples Indeed, 395 L

# CCEL – 10/1/19

**The fruit of the Spirit is temperance.**—[GAL. 5:22.](http://www.ccel.org/ccel/bible/asv.Gal.5.html" \l "Gal.5.22)

Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Be not drunk with wine, wherein is excess: but be filled with the Spirit.

If any man will come after me let him deny himself, and take up his cross, and follow me.

Let us not sleep, as do others: but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober.—Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

[I Cor. 9:25-27](http://www.ccel.org/ccel/bible/asv.iCor.9.html" \l "iCor.9.25).[Eph. 5:18](http://www.ccel.org/ccel/bible/asv.Eph.5.html" \l "Eph.5.18).[Matt. 16:24](http://www.ccel.org/ccel/bible/asv.Matt.16.html" \l "Matt.16.24).[I Thes. 5:6-8](http://www.ccel.org/ccel/bible/asv.iThess.5.html" \l "iThess.5.6). -[Tit. 2:12,13](http://www.ccel.org/ccel/bible/asv.Titus.2.html" \l "Titus.2.12),.

“Pleasant fruits, new and old, which I have laid up for thee, O my beloved.” [Song of Solomon 7:13](http://www.ccel.org/ccel/bible/asv.Song.7.html" \l "Song.7.13)

The spouse desires to give to Jesus all that she produces. Our heart has “all manner of pleasant fruits,” both “old and new,” and they are laid up for our Beloved. At this rich autumnal season of fruit, let us survey our stores. We have new fruits. We desire to feel new life, new joy, new gratitude; we wish to make new resolves and carry them out by new labours; our heart blossoms with new prayers, and our soul is pledging herself to new efforts. But we have some old fruits too. There is our first love: a choice fruit that! and Jesus delights in it. There is our first faith: that simple faith by which, having nothing, we became possessors of all things. There is our joy when first we knew the Lord: let us revive it. We have our old remembrances of the promises. How faithful has God been! In sickness, how softly did he make our bed! In deep waters, how placidly did he buoy us up! In the flaming furnace, how graciously did he deliver us. Old fruits, indeed! We have many of them, for his mercies have been more than the hairs of our head. Old sins we must regret, but then we have had repentances which he has given us, by which we have wept our way to the cross, and learned the merit of his blood. We have fruits, this morning, both new and old; but here is the point—they are all laid up for Jesus. Truly, those are the best and most acceptable services in which Jesus is the solitary aim of the soul, and his glory, without any admixture whatever, the end of all our efforts. Let our many fruits be laid up only for our Beloved; let us display them when he is with us, and not hold them up before the gaze of men. Jesus, we will turn the key in our garden door, and none shall enter to rob thee of one good fruit from the soil which thou hast watered with thy bloody sweat. Our all shall be thine, thine only, O Jesus, our Beloved!

# Word Live – 10/1/19

# You Fool!

## Prepare

Jesus states forcibly that where our heart is, there also is our treasure ([Matthew 6:21](https://www.biblegateway.com/passage/?search=Matthew+6%3A21&version=NIVUK); [Luke 12:34](https://www.biblegateway.com/passage/?search=Luke+12%3A34&version=NIVUK)). As uncomfortable as it may seem, let’s ask ourselves what truly gives us energy, hope and security in this life.

## Bible passage

**Luke 12:13–21**

### **The Parable of the Rich Fool**

13Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”

14Jesus replied, “Man, who appointed me a judge or an arbiter between you?” 15Then he said to them, “Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions.”

16And he told them this parable: “The ground of a certain rich man yielded an abundant harvest. 17He thought to himself, ‘What shall I do? I have no place to store my crops.’

18“Then he said, ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain. 19And I’ll say to myself, “You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.”’

20“But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’

21“This is how it will be with whoever stores up things for themselves but is not rich toward God.”

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## Explore

At the time of writing, two stories about money are making the headlines. Both are about billionaires. One is about a young woman who is about to join that exclusive club but is a few hundred million dollars short. Thus, her friends are crowdfunding to help her reach her goal. The other is about an extremely wealthy man who feels that he is being demeaned when others call him a billionaire. He feels he is worth more than this. Two situations where the money is never enough.

Jesus here tells a story of an extremely wealthy man, but its application is for everyone. We would call this landowner a hoarder: someone who amasses his wealth because it comforts him to do so. And then the crisis of mortality strikes, and his money is of no help. Is the parable anti-wealth? Is it about death as a kind of punishment? The scholar Klyne R Snodgrass says that it’s ‘a brief but poignant demonstration that life is not about plans for our own security and that satisfaction from possessions is an illusion’.

**Author**

Gethin Russell-Jones

## Respond

Let’s go back to where we started and whatever we identified as our security in the Prepare section. Ask God for the grace to trust him with everything and for everything.

## Deeper Bible study

**‘Set your hearts on things above, where Christ is, seated at the right hand of God.’1**

Few words of Jesus are more difficult for today’s disciples to hear than these. After all, we live in a world that is dedicated to the precise opposite of what Jesus says here. We are conditioned to believe that our life does indeed consist in the abundance of the things we possess. This is the age of the upgrade, the search for more, bigger and better things. Yet there is a problem: we actually do need to consume. We do need food, clothes, shelter, education, culture and much else. We do need to make reasonable provision for the future, to be a minimal burden on others. How do we avoid the legitimate need to consume becoming the culture of consumerism?

Jesus’ parable of the rich fool is triggered by someone in the crowd trying to get Jesus to arbitrate over an inheritance. Jesus declines. Perhaps the person has a legitimate case, but Jesus discerns a greedy attitude and will not collude. It prompts him to point out the foolishness of putting our trust in the search for security through possessions. Moreover, he points out that this can even be a kind of poverty. Life is precarious; nothing is guaranteed. Being ‘rich towards God’ is what counts (v 21). This is the God who reckons every human being to be worth more than many sparrows and who does not forget us but knows the hairs on our heads (vs 6,7). This God can be trusted with our anxieties and can provide all that we need – and more. This is the Father who knows how to give good gifts.**2** What more do we need than a loving Father to whom the whole earth belongs?

Jesus’ words lead us to take stock of our attachment to things. How much do we really need? How can we be truly rich?

**Take some moments to express gratitude to God. Surrender everything.**

**1**[Col 3:1](https://www.biblegateway.com/passage/?search=Colossians+3%3A1&version=NIVUK)  **2**[Luke 11:11–13](https://www.biblegateway.com/passage/?search=Luke+11%3A11%E2%80%9313&version=NIVUK)

Author

Nigel Wright

# Today in the Word – 10/1/19

# A Stressful Situation

**Read:** [**Exodus 1**](https://www.biblegateway.com/passage/?search=Exodus+1)

### **The Israelites Oppressed**

1 These are the names of the sons of Israel who went to Egypt with Jacob, each with his family: 2Reuben, Simeon, Levi and Judah; 3Issachar, Zebulun and Benjamin; 4Dan and Naphtali; Gad and Asher. 5The descendants of Jacob numbered seventy[[a](https://www.biblegateway.com/passage/?search=Exodus+1#fen-NIV-1538a)] in all; Joseph was already in Egypt.

6Now Joseph and all his brothers and all that generation died, 7but the Israelites were exceedingly fruitful; they multiplied greatly, increased in numbers and became so numerous that the land was filled with them.

8Then a new king, to whom Joseph meant nothing, came to power in Egypt. 9“Look,” he said to his people, “the Israelites have become far too numerous for us. 10Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.”

11So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. 12But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites 13and worked them ruthlessly. 14They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly.

15The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, 16“When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live.” 17The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. 18Then the king of Egypt summoned the midwives and asked them, “Why have you done this? Why have you let the boys live?”

19The midwives answered Pharaoh, “Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive.”

20So God was kind to the midwives and the people increased and became even more numerous. 21And because the midwives feared God, he gave them families of their own.

22Then Pharaoh gave this order to all his people: “Every Hebrew boy that is born you must throw into the Nile, but let every girl live.”

#### **Footnotes:**

1. [Exodus 1:5](https://www.biblegateway.com/passage/?search=Exodus+1#en-NIV-1538) Masoretic Text (see also Gen. 46:27); Dead Sea Scrolls and Septuagint (see also Acts 7:14 and note at Gen. 46:27) seventy-five

The book of Exodus is one of the most important historical narratives in Scripture. It includes adventure, rescue, supernatural confrontations between good and evil, and the mass liberation of a people from slavery. In these pages, you’ll meet a hero (Moses) and a villain (Pharaoh). You’ll see God work miracles and wonders as we witness the birth of a nation. Key themes of Exodus include God’s love and faithfulness, the Law and covenant, obedience, holiness, redemption, and worship.

God will surely come to your aid. Genesis 50:24

Exodus is the second book in the Old Testament, following Genesis where a dying Joseph made this prophetic promise: “God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob” (Gen. 50:24; see also Gen. 15:13–14). Here we see that promise fulfilled! The book’s author was probably Moses (see Ex. 24:4). While the exact date of writing is uncertain, the date of the Exodus itself is often placed at 1446 BC.

Between Joseph’s death and the first chapter of Exodus, much had changed. When Jacob and his extended family first arrived, the group numbered just 70 people (Ex. 1:5). Four centuries later, the Israelites had exploded in population to about two million people—603,550 men counted in a later census (Ex. 38:26), plus women and children. Their status had also changed. They had come at Pharaoh’s invitation, now they were in slavery (vv. 12–14).

But God was present, even in this hard situation. When a fearful Egyptian king ordered newborn Israelite males to be killed, the Lord raised up two women of faith, Shiphrah and Puah. Knowledge of the promises to Abraham had clearly been passed down, for these women “feared God” and saved lives (v. 17). And the Lord blessed them (vv. 20–21).

### **Apply the Word**

As we begin this month’s study, ask God to prepare your heart and mind. Be open to the many lessons and insights He has for you from this rich book! And, since the Exodus is the historical event referred to most often throughout the entire Old Testament, this study will be foundational for your ongoing study of the rest of Scripture.

### **Pray with Us**

Join us this month as we start our journey of prayer and study of the book of Exodus. We praise God for the Moody community and pray that the Holy Spirit will work mightily in your life with the truth

## BY Brad Baurain

# Our Daily Bread – 10/1/19

# Eat and Repeat

 **Read:** [**Exodus 16:14–18**](https://www.odb.org/2019/10/01/manna-eat-and-repeat)

14When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. 15When the Israelites saw it, they said to each other, “What is it?” For they did not know what it was.

Moses said to them, “It is the bread the Lord has given you to eat. 16This is what the Lord has commanded: ‘Everyone is to gather as much as they need. Take an omer[[a](https://www.biblegateway.com/passage/?version=NIV&search=Exodus+16%3A14%E2%80%9318#fen-NIV-1964a)] for each person you have in your tent.’”

17The Israelites did as they were told; some gathered much, some little. 18And when they measured it by the omer, the one who gathered much did not have too much, and the one who gathered little did not have too little. Everyone had gathered just as much as they needed.

#### **Footnotes:**

1. [Exodus 16:16](https://www.biblegateway.com/passage/?version=NIV&search=Exodus+16%3A14%E2%80%9318#en-NIV-1964) That is, possibly about 3 pounds or about 1.4 kilograms; also in verses 18, 32, 33 and 36

We have lost our appetite; we never see anything but this manna! [Numbers 11:6](https://www.biblegateway.com/passage/?version=NIV&search=Numbers+11%3A6)

When Kerry and Paul got married, neither one knew how to cook. But one night Kerry decided to try her hand at spaghetti—making so much that the couple had it for dinner again the next day. On the third day, Paul volunteered to cook, doubling the amount of pasta and sauce, hoping the huge pot would last through the weekend. As the couple sat down for dinner that night, however, it was Kerry who confessed, “I’m sick of spaghetti.”

Just imagine eating the same meal as the Israelites did—for forty years. Each morning they gathered the sweet “super food” God supplied and cooked it (no leftovers unless the next day was the Sabbath, Exodus 16:23–26). Sure, they got creative—baking it, boiling it (v. 23). But, oh, how they missed the good food they had enjoyed in Egypt (v. 3; Numbers 11:1–9), even though that nourishment had come at the high cost of cruelty and enslavement!

We too may sometimes resent that our life isn’t what it once was. Or perhaps the “sameness” of life has caused us to be discontent. But Exodus 16 tells of God’s faithful provision to the Israelites, causing them to trust and depend on His care each day.

God promises to give us everything we need. He satisfies our longings and fills up our soul with “good things” (Psalm 107:9 esv).

By:  [Cindy Hess Kasper](https://odb.org/author/cindyhesskasper/)

#### **Reflect & Pray**

In what ways has God provided for you in the past? What longing is keeping you from trusting Him more?

Father, thank You for Your promise to faithfully care for me and provide what I need.

#### **Insight**

The Hebrew word for manna means “what is it?” Manna looked like white flakes of frost on the ground and tasted “like wafers made with honey” (Exodus 16:14, 31). The poetic language of Psalm 78:24 tells us, “[God] rained down manna for the people to eat, he gave them the grain of heaven.” This image of manna as bread is picked up in the New Testament. In John 6, the people said it was “bread from heaven” (v. 31), then Jesus lifted this bread up to its highest level as a picture of Himself (vv. 32–33)! Christ called Himself “the bread that came down from heaven” (v. 41). Jesus said, “Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die” (vv. 49–50).

# God Calling – 10/1/19

# Secret of Prosperity

Look unto me, and be saved, all the ends of the earth. -- Isaiah 45:22.

Look to no other source of Salvation. Only look unto Me. See no other supply. Look unto Me, and you shall be saved. Regard Me as your only supply. That is the secret of prosperity for you, and you in your turn shall save many from poverty and distress.

Whatever danger threatens look unto Me.... Whatever you desire or need, or desire or need for others, look to Me. Claim all from My Storehouse. Claim, claim, claim.

Remember that I fed the Children of Israel with Heaven-sent manna. I made a way through the Red Sea for them. I led them through the wilderness of privation, difficulty, discipline. I led them into a land flowing with milk and honey. So trust. So be led.

Rejoice. These are your wilderness days. But surely and safely, you are being led to your Canaan of Plenty.

The Lord shall command the blessing upon thee in thy storehouses ... in all that thou settest thine hand unto ... in the land which the Lord thy God giveth thee.  Deuteronomy 23:8

# My Utmost for His Highest – 10/2/19

# The Place of Humiliation



If You can do anything, have compassion on us and help us. —[Mark 9:22](http://www.biblegateway.com/passage/?version=31&search=Mark+9%3A22)

After every time of exaltation, we are brought down with a sudden rush into things as they really are, where it is neither beautiful, poetic, nor thrilling. The height of the mountaintop is measured by the dismal drudgery of the valley, but it is in the valley that we have to live for the glory of God. We see His glory on the mountain, but we never live for His glory there. It is in the place of humiliation that we find our true worth to God— that is where our faithfulness is revealed. Most of us can do things if we are always at some heroic level of intensity, simply because of the natural selfishness of our own hearts. But God wants us to be at the drab everyday level, where we live in the valley according to our personal relationship with Him. Peter thought it would be a wonderful thing for them to remain on the mountain, but Jesus Christ took the disciples down from the mountain and into the valley, where the true meaning of the vision was explained (see [Mark 9:5-6](http://www.biblegateway.com/passage/?search=Mark+9:5-6), [Mark 9:14-23](http://www.biblegateway.com/passage/?search=Mark+9:14-23)).

“If you can do anything….” It takes the valley of humiliation to remove the skepticism from us. Look back at your own experience and you will find that until you learned who Jesus really was, you were a skillful skeptic about His power. When you were on the mountaintop you could believe anything, but what about when you were faced with the facts of the valley? You may be able to give a testimony regarding your sanctification, but what about the thing that is a humiliation to you right now? The last time you were on the mountain with God, you saw that all the power in heaven and on earth belonged to Jesus— will you be skeptical now, simply because you are in the valley of humiliation?

**Wisdom From Oswald Chambers**

If a man cannot prove his religion in the valley, it is not worth anything.  Shade of His Hand, 1200 L

# CCEL – 10/2/19

**The goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.**—[LEV. 16:22.](http://www.ccel.org/ccel/bible/asv.Lev.16.html" \l "Lev.16.22)

As far as the east is from the west, so far hath he removed our transgressions from us.—In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.—Thou wilt cast all their sins into the depths of the sea.—Who is a God like unto thee, that pardoneth iniquity?

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—He shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.—The Lamb of God, which taketh away the sin of the world.

[Psa. 103:12](http://www.ccel.org/ccel/bible/asv.Ps.103.html" \l "Ps.103.12). -[Jer. 50:20](http://www.ccel.org/ccel/bible/asv.Jer.50.html" \l "Jer.50.20). -[Mic. 7:19](http://www.ccel.org/ccel/bible/asv.Mic.7.html" \l "Mic.7.19). -[Mic. 7:18](http://www.ccel.org/ccel/bible/asv.Mic.7.html" \l "Mic.7.18).[Isa. 53:6](http://www.ccel.org/ccel/bible/asv.Isa.53.html" \l "Isa.53.6). -[Isa. 53:11,12](http://www.ccel.org/ccel/bible/asv.Isa.53.html" \l "Isa.53.11). -[John 1:29](http://www.ccel.org/ccel/bible/asv.John.1.html" \l "John.1.29).

“The hope which is laid up for you in heaven.” [Colossians 1:5](http://www.ccel.org/ccel/bible/asv.Col.1.html" \l "Col.1.5)

Our hope in Christ for the future is the mainspring and the mainstay of our joy here. It will animate our hearts to think often of heaven, for all that we can desire is promised there. Here we are weary and toilworn, but yonder is the land of rest where the sweat of labour shall no more bedew the worker’s brow, and fatigue shall be forever banished. To those who are weary and spent, the word “rest” is full of heaven. We are always in the field of battle; we are so tempted within, and so molested by foes without, that we have little or no peace; but in heaven we shall enjoy the victory, when the banner shall be waved aloft in triumph, and the sword shall be sheathed, and we shall hear our Captain say, “Well done, good and faithful servant.” We have suffered bereavement after bereavement, but we are going to the land of the immortal where graves are unknown things. Here sin is a constant grief to us, but there we shall be perfectly holy, for there shall by no means enter into that kingdom anything which defileth. Hemlock springs not up in the furrows of celestial fields. Oh! is it not joy, that you are not to be in banishment forever, that you are not to dwell eternally in this wilderness, but shall soon inherit Canaan? Nevertheless let it never be said of us, that we are dreaming about the future and forgetting the present, let the future sanctify the present to highest uses. Through the Spirit of God the hope of heaven is the most potent force for the product of virtue; it is a fountain of joyous effort, it is the corner stone of cheerful holiness. The man who has this hope in him goes about his work with vigour, for the joy of the Lord is his strength. He fights against temptation with ardour, for the hope of the next world repels the fiery darts of the adversary. He can labour without present reward, for he looks for a reward in the world to come.

# Word Live – 10/2/19

# Father knows best

## Prepare

Look around, especially in the natural world, and wonder what can be learned about God’s provision through looking at plants and animals. Consider the lilies, consider the ravens and consider what they tell us about our Father in heaven.

## Bible passage

**Luke 12:22–34**

### **Do not worry**

22Then Jesus said to his disciples: ‘Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. 23For life is more than food, and the body more than clothes. 24Consider the ravens: they do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! 25Who of you by worrying can add a single hour to your life? 26Since you cannot do this very little thing, why do you worry about the rest?

27‘Consider how the wild flowers grow. They do not labour or spin. Yet I tell you, not even Solomon in all his splendour was dressed like one of these. 28If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you – you of little faith! 29And do not set your heart on what you will eat or drink; do not worry about it. 30For the pagan world runs after all such things, and your Father knows that you need them. 31But seek his kingdom, and these things will be given to you as well.

32‘Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. 33Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes near and no moth destroys. 34For where your treasure is, there your heart will be also.

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## Explore

In recent years, mindfulness has become a popular therapeutic method in cases where anxiety and fear dominate. Drawing from the deep wells of eastern spirituality, emphasis is placed on finding peace through living in the present and not fast-forwarding into an unknowable future. Whether or not Jesus would have sympathised with this approach, he would have wanted an even more radical response.

Following on from yesterday’s reading, we are faced with the power that possessions and scarcity wield over us. Jesus uses the word worry four times in seven verses. Money makes us worry like nothing else. Whereas mindfulness helps us to focus on now instead of then, Jesus invites us to a life of trust.

Our Father knows all our needs. But here’s the radical twist: our vision needs to settle on the kingdom brought in by Jesus and all the rest will be taken care of.

**Author**

Gethin Russell-Jones

## Respond

Anxiety and fear are painful issues, whatever their root cause. All of us are prey to fear in one form or another, so we come before our Father in heaven who knows us and loves us.

## Deeper Bible study

**‘The earth is the Lord’s, and everything in it, the world, and all who live in it.’1**

This passage follows from yesterday’s but with a different kind of challenge. Now the focus is not on greed but on anxiety. Logic suggests that those who resolve to find their security in God rather than possessions are launching out on to an ocean of costly uncertainty. The disciples who had committed to following Jesus in the itinerant life were certainly, like him, placing their lives and day-to-day provision in the hands of God. We can imagine that anxiety about the meeting of basic needs would be a problem. Reassuringly, we are told, ‘your Father knows that you need them’ (v 30).

‘Don’t worry, be happy’ is an easy slogan, designed to infuriate. Those of us who are inclined to worry find that it is not, on the whole, a matter of will. Anxiety presses in upon us and gnaws away. We can be our own worst enemies. Jesus suggests that by reflecting (‘considering’, see vs 24,27) we are able to put anxiety to rest. By having our priorities settled (v 31) we can rest assured that all our needs will be provided.

Jesus paints a marvellous picture of divine benevolence, not by referring to God’s work of redemption begun in Israel but by pointing to creation. This is an example of what is known as ‘natural theology’. By observing creation, we can detect signs of God’s provision, compassion and kindness. By being sensitive to flora and fauna, we can learn of God and draw conclusions about divine goodness. And beyond nature is a God whom we can trust – a God who gives us the kingdom as well as the creation (v 32). This helps us to overcome anxiety and inspires us to live generously and riskily. It motivates us to care more about the growth of the kingdom than that of our shares portfolio.

**‘Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you.’2**

**1**[Ps 24:1](https://www.biblegateway.com/passage/?search=Psalm+24%3A1&version=NIVUK)  **2**[1 Pet 5:6,7](https://www.biblegateway.com/passage/?search=1+Peter+5%3A6%2C7&version=NIVUK)

**Author**

Nigel Wright

# Today in the Word – 10/2/19

# The Birth of Hope

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

### **The Birth of Moses**

2 Now a man of the tribe of Levi married a Levite woman, 2and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months. 3But when she could hide him no longer, she got a papyrus basket[[a](https://www.biblegateway.com/passage/?search=Exodus+2#fen-NIV-1558a)] for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. 4His sister stood at a distance to see what would happen to him.

5Then Pharaoh’s daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it. 6She opened it and saw the baby. He was crying, and she felt sorry for him. “This is one of the Hebrew babies,” she said.

7Then his sister asked Pharaoh’s daughter, “Shall I go and get one of the Hebrew women to nurse the baby for you?”

8“Yes, go,” she answered. So the girl went and got the baby’s mother. 9Pharaoh’s daughter said to her, “Take this baby and nurse him for me, and I will pay you.” So the woman took the baby and nursed him. 10When the child grew older, she took him to Pharaoh’s daughter and he became her son. She named him Moses,[[b](https://www.biblegateway.com/passage/?search=Exodus+2" \l "fen-NIV-1565b" \o "See footnote b)] saying, “I drew him out of the water.”

### **Moses Flees to Midian**

11One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. 12Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand. 13The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, “Why are you hitting your fellow Hebrew?”

14The man said, “Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?” Then Moses was afraid and thought, “What I did must have become known.”

15When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well. 16Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father’s flock. 17Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.

18When the girls returned to Reuel their father, he asked them, “Why have you returned so early today?”

19They answered, “An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock.”

20“And where is he?” Reuel asked his daughters. “Why did you leave him? Invite him to have something to eat.”

21Moses agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage. 22Zipporah gave birth to a son, and Moses named him Gershom,[[c](https://www.biblegateway.com/passage/?search=Exodus+2" \l "fen-NIV-1577c" \o "See footnote c)] saying, “I have become a foreigner in a foreign land.”

23During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. 24God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. 25So God looked on the Israelites and was concerned about them.

#### **Footnotes:**

1. [Exodus 2:3](https://www.biblegateway.com/passage/?search=Exodus+2#en-NIV-1558) The Hebrew can also mean ark, as in Gen. 6:14.
2. [Exodus 2:10](https://www.biblegateway.com/passage/?search=Exodus+2#en-NIV-1565) Moses sounds like the Hebrew for draw out.
3. [Exodus 2:22](https://www.biblegateway.com/passage/?search=Exodus+2#en-NIV-1577) Gershom sounds like the Hebrew for a foreigner there.

Poet Emily Dickinson compared hope to a bird:

But God will never forget the needy; the hope of the afflicted will never perish. Psalm 9:18

“Hope is the thing with feathers  
That perches in the soul,  
And sings the tune without the words,  
And never stops at all,  
And sweetest in the gale is heard;  
And sore must be the storm  
That could abash the little bird  
That kept so many warm.”

Even in the midst of great hardship, Dickinson suggests, hope will provide warmth and comfort.

Exodus 2 marks the birth of hope for the Israelites, and it begins with a tiny baby hidden in a basket. Baby Moses would grow up to become God’s chosen deliverer. If Pharaoh had had his way, Moses would not have lived much past birth. But he survived thanks to the courage of his parents and sister, Miriam, who hid him in the small basket and sent him down the Nile River. God guided the basket into the hands of an Egyptian princess who not only adopted Moses but, ironically, hired his real mother to take care of him (vv. 8–10). The deliverance of the deliverer sets the tone for the rest of the book!

Then the narrative takes an unexpected turn. Moses, age 40, murdered an Egyptian overseer. As the news spread, Moses fled for his life and ended up in Midian, living as a desert shepherd with a wife and family. Interestingly, his extended family included a father-in-law named Reuel, meaning “friend of God.” (Jethro was apparently a title, not a personal name.) Moses’ sense of exile is seen in the naming of his son, Gershom, when he commented, “I have become a foreigner in a foreign land” (v. 22). When would God’s people be free? The time of deliverance had nearly arrived. The chosen deliverer was alive and safe. “God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob” (v. 24). The stage was set.

### **Apply the Word**

What did you learn about God from today’s reading? This is an excellent question to ask whenever you read Scripture. After all, God’s Word is in the end a revelation of Himself. Today we learned that God is in control. We also learn that while His timing is not ours, He makes and keeps promises and hears prayers.

### **Pray with Us**

Moody Radio brings godly encouragement and edification to thousands of homes every day. Please join vice president Doug Hastings and his teams in prayer as Moody Radio’s fundraising event, Share, starts today.

## BY Brad Baurain

# Our Daily Bread – 10/2/19

# Catching Foxes

 **Read:** [**Ephesians 5:1–13**](https://www.odb.org/2019/10/02/catching-foxes-2)

5 1Follow God’s example, therefore, as dearly loved children 2and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

3But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people. 4Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. 5For of this you can be sure: No immoral, impure or greedy person—such a person is an idolater—has any inheritance in the kingdom of Christ and of God.[[a](https://www.biblegateway.com/passage/?version=NIV&search=Ephesians+5%3A1%E2%80%9313" \l "fen-NIV-29310a" \o "See footnote a)] 6Let no one deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient. 7Therefore do not be partners with them.

8For you were once darkness, but now you are light in the Lord. Live as children of light 9(for the fruit of the light consists in all goodness, righteousness and truth) 10and find out what pleases the Lord. 11Have nothing to do with the fruitless deeds of darkness, but rather expose them. 12It is shameful even to mention what the disobedient do in secret. 13But everything exposed by the light becomes visible—and everything that is illuminated becomes a light.

#### **Footnotes:**

1. [Ephesians 5:5](https://www.biblegateway.com/passage/?version=NIV&search=Ephesians+5%3A1%E2%80%9313#en-NIV-29310) Or kingdom of the Messiah and God

Catch for us the foxes, the little foxes that ruin the vineyards. [Song of Songs 2:15](https://www.biblegateway.com/passage/?version=NIV&search=Song+of+Songs+2%3A15)

The first time a bat invaded our home we dismissed it as a fluke. But after a second nighttime visit, I read up on the little critters and discovered they don’t need much of an opening to pay humans a visit. In fact, if they find a gap as small as the side of a coin they’ll let themselves in.

So I loaded up my caulk gun and went on a mission. I went around the house and closed up every tiny opening I could find.

In Songs of Songs 2:15, Solomon mentions another troublesome mammal. He writes of the danger of “little foxes,” which can “ruin the vineyards.” Symbolically, he’s speaking of threats that can enter a relationship and ruin it. Now I don’t mean to offend bat-lovers or fox-lovers, but keeping bats out of the house and foxes out of the vineyard is a bit like dealing with sin in our lives (Ephesians 5:3). By the grace of God, the Holy Spirit works within us so that we don’t have to “live according to the flesh but according to the Spirit” (Romans 8:4). By the Spirit’s power we can resist the temptation to sin.

Praise God that, in Christ, we’re now “light in the Lord” and can live in a way that “pleases” Him (Ephesians 5:8–10). The Spirit helps us catch those little foxes.

By:  [Dave Branon](https://odb.org/author/davebranon/)

#### **Reflect & Pray**

When you’re tempted to sin, how can you lean into the Holy Spirit’s power to resist it? What little foxes can the Spirit help you deal with today?

God, use Your power to give me the strength to resist sinning and damaging my relationship with You and others.

#### **Insight**

Today’s passage flows seamlessly out of chapter 4, in which Paul tells us how to live our lives in Christ. First he notes the futile thinking of those who live apart from God. “They are darkened in their understanding” (Ephesians 4:18) and so “indulge in every kind of impurity” (v. 19). But we’re to “put on the new self, created to be like God” (v. 24). This means a lifestyle of honesty and integrity, usefulness and generosity (vv. 25–28). Above all, it’s marked by kindness, compassion, and forgiveness (v. 32). Such Christlike behavior starkly contrasts with the darkness we once lived in. “As children of light” (5:8) we reflect the One who is the Light (see 1 John 1:5–7).

# God Calling – 10/2/19

# True Meekness

How easy it is to lead and guide when you are responsive to My wish! The hurts of life come only when you, or those about whom you care, endeavor to go your, or their, own way and resist the pressure of My Hand.

But in willing My Will there must be a gladness. Delight to do that Will.

"The meek shall inherit the earth," I said. That is, control others, and the material forces of the earth.

But this exultant state of possession is the result of a yielded will. That was My meaning of the word meek.

So live. So yield. So conquer.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.  John 5:30

# My Utmost for His Highest – 10/3/19

# The Place of Ministry



He said to them, "This kind [of unclean spirit] can come out by nothing but prayer and fasting." —[Mark 9:29](http://www.biblegateway.com/passage/?version=31&search=Mark+9%3A29)

“His disciples asked Him privately, ‘Why could we not cast it out?’ ” ([Mark 9:28](http://www.biblegateway.com/passage/?search=Mark+9:28)). The answer lies in a personal relationship with Jesus Christ. “This kind can come out by nothing but” concentrating on Him, and then doubling and redoubling that concentration on Him. We can remain powerless forever, as the disciples were in this situation, by trying to do God’s work without concentrating on His power, and by following instead the ideas that we draw from our own nature. We actually slander and dishonor God by our very eagerness to serve Him without knowing Him.

When you are brought face to face with a difficult situation and nothing happens externally, you can still know that freedom and release will be given because of your continued concentration on Jesus Christ. Your duty in service and ministry is to see that there is nothing between Jesus and yourself. Is there anything between you and Jesus even now? If there is, you must get through it, not by ignoring it as an irritation, or by going up and over it, but by facing it and getting through it into the presence of Jesus Christ. Then that very problem itself, and all that you have been through in connection with it, will glorify Jesus Christ in a way that you will never know until you see Him face to face.

We must be able to “mount up with wings like eagles” ([Isaiah 40:31](http://www.biblegateway.com/passage/?search=Isaiah+40:31)), but we must also know how to come down. The power of the saint lies in the coming down and in the living that is done in the valley. Paul said, “I can do all things through Christ who strengthens me” ([Philippians 4:13](http://www.biblegateway.com/passage/?search=Philippians+4:13)) and what he was referring to were mostly humiliating things. And yet it is in our power to refuse to be humiliated and to say, “No, thank you, I much prefer to be on the mountaintop with God.” Can I face things as they actually are in the light of the reality of Jesus Christ, or do things as they really are destroy my faith in Him, and put me into a panic?

**Wisdom From Oswald Chambers**

The root of faith is the knowledge of a Person, and one of the biggest snares is the idea that God is sure to lead us to success. My Utmost for His Highest, March 19, 761 L

# CCEL – 10/3/19

**Unto him that loved us, and washed us from our sins in his own blood.**—[REV. 1:5.](http://www.ccel.org/ccel/bible/asv.Rev.1.html" \l "Rev.1.5)

Many waters cannot quench love, neither can the floods drown it. Love is strong as death.—Greater love hath no man than this, that a man lay down his life for his friends.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Ye are washed, . . . ye are sanctified, . . . ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.—I beseech you . . . brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

[Song 8:7](http://www.ccel.org/ccel/bible/asv.Song.8.html" \l "Song.8.7),[6](http://www.ccel.org/ccel/bible/asv.Song.8.html" \l "Song.8.6). -[John 15:13](http://www.ccel.org/ccel/bible/asv.John.15.html#John.15.13).[I Pet. 2:24](http://www.ccel.org/ccel/bible/asv.iPet.2.html" \l "iPet.2.24). -[Eph. 1:7](http://www.ccel.org/ccel/bible/asv.Eph.1.html" \l "Eph.1.7).[I Cor. 6:11](http://www.ccel.org/ccel/bible/asv.iCor.6.html" \l "iCor.6.11). -[I Pet. 2:9](http://www.ccel.org/ccel/bible/asv.iPet.2.html" \l "iPet.2.9). -[Rom. 12:1](http://www.ccel.org/ccel/bible/asv.Rom.12.html" \l "Rom.12.1).

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” [Hebrews 1:14](http://www.ccel.org/ccel/bible/asv.Heb.1.html" \l "Heb.1.14)

Angels are the unseen attendants of the saints of God; they bear us up in their hands, lest we dash our foot against a stone. Loyalty to their Lord leads them to take a deep interest in the children of his love; they rejoice over the return of the prodigal to his father’s house below, and they welcome the advent of the believer to the King’s palace above. In olden times the sons of God were favoured with their visible appearance, and at this day, although unseen by us, heaven is still opened, and the angels of God ascend and descend upon the Son of man, that they may visit the heirs of salvation. Seraphim still fly with live coals from off the altar to touch the lips of men greatly beloved. If our eyes could be opened, we should see horses of fire and chariots of fire about the servants of the Lord; for we have come to an innumerable company of angels, who are all watchers and protectors of the seed-royal. Spenser’s line is no poetic fiction, where he sings—

“How oft do they with golden pinions cleave

The flitting skies, like flying pursuivant

Against foul fiends to aid us militant!”

To what dignity are the chosen elevated when the brilliant courtiers of heaven become their willing servitors! Into what communion are we raised since we have intercourse with spotless celestials! How well are we defended since all the twenty- thousand chariots of God are armed for our deliverance! To whom do we owe all this? Let the Lord Jesus Christ be forever endeared to us, for through him we are made to sit in heavenly places far above principalities and powers. He it is whose camp is round about them that fear him; he is the true Michael whose foot is upon the dragon. All hail, Jesus! thou Angel of Jehovah’s presence, to thee this family offers its morning vows.

# Word Live – 10/3/19

# It will be good

## Prepare

‘Christ has died, Christ is risen, Christ will come again.’ These words form part of an ancient liturgy and are repeated daily in many churches across the world. Affirm your belief as you prepare to meet Jesus in today’s reading.

**Luke 12:35–48**

### **Watchfulness**

35‘Be dressed ready for service and keep your lamps burning, 36like servants waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. 37It will be good for those servants whose master finds them watching when he comes. Truly I tell you, he will dress himself to serve, will make them recline at the table and will come and wait on them. 38It will be good for those servants whose master finds them ready, even if he comes in the middle of the night or towards daybreak. 39But understand this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. 40You also must be ready, because the Son of Man will come at an hour when you do not expect him.’

41Peter asked, ‘Lord, are you telling this parable to us, or to everyone?’

42The Lord answered, ‘Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? 43It will be good for that servant whom the master finds doing so when he returns. 44Truly I tell you, he will put him in charge of all his possessions. 45But suppose the servant says to himself, “My master is taking a long time in coming,” and he then begins to beat the other servants, both men and women, and to eat and drink and get drunk. 46The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers.

47‘The servant who knows the master’s will and does not get ready or does not do what the master wants will be beaten with many blows. 48But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.



## Explore

This is a strange and disturbing passage. Two parables using similar imagery, connected by the same theme. Jesus is warning of an impending crisis and is challenging his hearers to be ready for its coming. Both stories are set in affluent homes where slaves serve an absent master. And the crisis is the master’s return. His return is sudden and unheralded but when he comes he expects to find his slaves at their work. Serving faithfully is a sign of their preparedness for his arrival, although some have given up hope and behave accordingly (v 45). In both scenarios, the faithful servants are commended and it will be good for them (vs 37,43).

Jesus is speaking of the crisis of his return and the upheaval this will cause. Are we ready and do we live our lives in the expectation of his sudden return?

**Author**

Gethin Russell-Jones

## Respond

After more than two thousand years of church history, it’s easy to get blunted and lose sight of Jesus’ return as King of all creation. And so we pray, ‘Your kingdom come, your will be done on earth as it is in heaven.’

## Deeper Bible study

**‘I slept but my heart was awake. Listen! My beloved is knocking.’1**

Televisions have a standby facility. Although they are not functioning, they are always ready to respond instantaneously at the press of a switch. So it can be with us. It is possible to live on two levels: to be getting on with the things that have to be done, while at the same time being alert and alive to the call of the kingdom, ready to respond to the Lord at any moment.

It is this quality of alertness that Jesus has in mind. Today’s parables deal with the master-servant relationship, according to which disciples live to serve the will of their master. Let us make no mistake: democrats though we may be at the human, political level, when it comes to Jesus, he definitely has the right to rule. For this reason we call him Lord. He may well be our brother,**2** but he is our elder brother and we do what he says. We live with a sense of expectancy and imminence, that he could come at any time. There is an anticipation here that Jesus would go away and then return at an unknown time: so we remain alert, not misusing our privileges or slacking off in our stewardship of what God has given to us, but staying focused, with our priorities in place.

In an egalitarian age we might bridle at the idea that anybody can be our master, but we are not talking about just anybody. Jesus is a specific somebody, one who has the exclusive right to rule: we should take note of what kind of master he is. Though there are the hyperbolic warnings of verses 46 and 47, there is also the remarkable prospect of verse 37, in which the master takes the form of a servant and honours those who honour him.

**‘Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms.’3**

**1**[Song 5:2](https://www.biblegateway.com/passage/?search=Song+of+songs+5%3A2&version=NIVUK)  **2**[Heb 2:11](https://www.biblegateway.com/passage/?search=Hebrews+2%3A11&version=NIVUK)  **3**[1 Pet 4:10](https://www.biblegateway.com/passage/?search=1+Peter+4%3A10&version=NIVUK)

**Author**

Nigel Wright

# Today in the Word – 10/3/19

# Reluctant Obedience

**Read:** [**Exodus 3:1–4:17**](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17)

### **Moses and the Burning Bush**

3 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. 2There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. 3So Moses thought, “I will go over and see this strange sight—why the bush does not burn up.”

4When the Lord saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!”

And Moses said, “Here I am.”

5“Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” 6Then he said, “I am the God of your father,[[a](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17" \l "fen-NIV-1586a" \o "See footnote a)] the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God.

7The Lord said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. 8So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. 9And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. 10So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.”

11But Moses said to God, “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?”

12And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you[[b](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17#fen-NIV-1592b)] will worship God on this mountain.”

13Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?”

14God said to Moses, “I am who I am.[[c](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17" \l "fen-NIV-1594c" \o "See footnote c)] This is what you are to say to the Israelites: ‘I am has sent me to you.’”

15God also said to Moses, “Say to the Israelites, ‘The Lord,[[d](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17" \l "fen-NIV-1595d" \o "See footnote d)] the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.’

“This is my name forever,  
    the name you shall call me  
    from generation to generation.

16“Go, assemble the elders of Israel and say to them, ‘The Lord, the God of your fathers—the God of Abraham, Isaac and Jacob—appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. 17And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.’

18“The elders of Israel will listen to you. Then you and the elders are to go to the king of Egypt and say to him, ‘The Lord, the God of the Hebrews, has met with us. Let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God.’ 19But I know that the king of Egypt will not let you go unless a mighty hand compels him. 20So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.

21“And I will make the Egyptians favorably disposed toward this people, so that when you leave you will not go empty-handed. 22Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians.”

### **Signs for Moses**

4 Moses answered, “What if they do not believe me or listen to me and say, ‘The Lord did not appear to you’?”

2Then the Lord said to him, “What is that in your hand?”

“A staff,” he replied.

3The Lord said, “Throw it on the ground.”

Moses threw it on the ground and it became a snake, and he ran from it. 4Then the Lord said to him, “Reach out your hand and take it by the tail.” So Moses reached out and took hold of the snake and it turned back into a staff in his hand. 5“This,” said the Lord, “is so that they may believe that the Lord, the God of their fathers—the God of Abraham, the God of Isaac and the God of Jacob—has appeared to you.”

6Then the Lord said, “Put your hand inside your cloak.” So Moses put his hand into his cloak, and when he took it out, the skin was leprous[[e](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17#fen-NIV-1608e)]—it had become as white as snow.

7“Now put it back into your cloak,” he said. So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh.

8Then the Lord said, “If they do not believe you or pay attention to the first sign, they may believe the second. 9But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground.”

10Moses said to the Lord, “Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue.”

11The Lord said to him, “Who gave human beings their mouths? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the Lord? 12Now go; I will help you speak and will teach you what to say.”

13But Moses said, “Pardon your servant, Lord. Please send someone else.”

14Then the Lord’s anger burned against Moses and he said, “What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you. 15You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. 16He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. 17But take this staff in your hand so you can perform the signs with it.”

#### **Footnotes:**

1. [Exodus 3:6](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17#en-NIV-1586) Masoretic Text; Samaritan Pentateuch (see Acts 7:32) fathers
2. [Exodus 3:12](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17#en-NIV-1592) The Hebrew is plural.
3. [Exodus 3:14](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17#en-NIV-1594) Or I will be what I will be
4. [Exodus 3:15](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17#en-NIV-1595) The Hebrew for Lord sounds like and may be related to the Hebrew for I am in verse 14.
5. [Exodus 4:6](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17#en-NIV-1608) The Hebrew word for leprous was used for various diseases affecting the skin.

The words of the well-known spiritual, “Go Down, Moses,” describe the emotional anguish of the Israelites as they waited for deliverance:

Take off your sandals, for the place where you are standing is holy ground. Exodus 3:5

“When Israel was in Egypt’s land, Let my people go,  
Oppressed so hard they could not stand,  
Let my people go.  
Go down, Moses, way down in Egypt’s land,  
Tell old Pharaoh: Let my people go.”

But when God first asked, Moses did not appear eager for the task. One day, while Moses was taking care of his sheep on Mount Horeb (also called Sinai), he saw a bush that burned but was not consumed. How could this be? What did it mean?

This was God’s way of getting Moses’ attention (3:3). Moses removed his shoes, a gesture of respect and humility that was only proper before the God of his ancestors (v. 6). He also hid his face in fear and reverence. God then announced His plan: to rescue His people and bring them from Egypt to the promised land of Canaan (vv. 7–10). Moses didn’t exactly rise to the occasion. His first response was doubt, asking, “Don’t you know I’m just a shepherd? Don’t you know how spectacularly I failed 40 years ago?” God assured him, “I will be with you” (vv. 11–12). Then Moses asked God’s name, to which the Lord responded, “I AM WHO I AM”—the uncaused Cause, the unmoved Mover, the very ground of all existence and reality (v. 14).

Despite reminders of God’s promises to the patriarchs, and despite powerful signs, Moses continued to stall, eventually blurting out, “Please send someone else” (4:13). What an unlikely hero! Had God picked the wrong man for the job? Of course not! By choosing a person like Moses, God shows us that He alone would get the credit and glory for what’s about to happen.

### **Apply the Word**

When God called Moses, he dragged his feet. Why? Because he had his eyes on himself. The bottom line, by contrast, was God’s promise, “I will be with you” (3:12). “Calling” is all about God, not us! Whatever your calling is, you can obey it with this same knowledge—wherever the path leads and whatever the outcomes, He is with you.

### **Pray with Us**

As Moody Radio’s Share continues today, please pray for the staff of WDLM, broadcasting in the Quad Cities: Jason Crosby, Ken Brooks, and Deborah Gustafson. We pray this station whose call letters commemorate D. L. Moody will always be a light to the community.

## BY Brad Baurain

# Our Daily Bread – 10/3/19

# Love’s Long Reach

 **Read:** [**Psalm 139:1–10**](https://www.odb.org/2019/10/03/loves-long-reach)

#### **For the director of music. Of David. A psalm.**

1You have searched me, Lord,  
    and you know me.  
2You know when I sit and when I rise;  
    you perceive my thoughts from afar.  
3You discern my going out and my lying down;  
    you are familiar with all my ways.  
4Before a word is on my tongue  
    you, Lord, know it completely.  
5You hem me in behind and before,  
    and you lay your hand upon me.  
6Such knowledge is too wonderful for me,  
    too lofty for me to attain.

7Where can I go from your Spirit?  
    Where can I flee from your presence?  
8If I go up to the heavens, you are there;  
    if I make my bed in the depths, you are there.  
9If I rise on the wings of the dawn,  
    if I settle on the far side of the sea,  
10even there your hand will guide me,  
    your right hand will hold me fast.

Mary Lee is a sixteen-foot, 3,500-pound great white shark tagged by oceanographers off the east coast of the US in 2012. The transmitter attached to her dorsal fin would be tracked by satellite when she surfaced. For the next five years Mary Lee’s movements were observed online by everyone from researchers to surfers, up and down the coast. She was tracked for nearly 40,000 miles until one day her signal stopped—probably because the battery on her transmitter expired.

Human knowledge and technology reach only so far. Those “following” Mary Lee lost track of her, but you and I can never evade God’s awareness throughout every moment of our lives. David prayed, “Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there” (Psalm 139:7–8). “Such knowledge is too wonderful for me,” he exclaims gratefully (v. 6).

God chooses to know us because He loves us. He cares enough not only to observe our lives but also to enter into them and make them new. He drew near through Christ’s life, death, and resurrection, so we could know Him in return and love Him for eternity. We can never go beyond the reach of God’s love.

By:  [James Banks](https://odb.org/author/jamesbanks/)

#### **Reflect & Pray**

How does the thought that God knows and loves us completely encourage you? How will you reach out to others with His love today?

Thank You for always seeing me, Father! Help me to live today with a growing awareness of Your presence and perfect love.

#### **Insight**

A simple definition of the word theology is “the study of God.” In Psalm 139, David didn’t set out to write a mini-course on theology, but his prayer-filled composition is just that. Verses 1–18 include three unique characteristics of the God of the Bible: He is omniscient (all-knowing, vv. 1–6), omnipresent (always present, vv. 7–12), and omnipotent (all-powerful, vv. 13–18). It’s staggering when we think of God in the way Psalm 139 depicts Him. The psalmist’s writing is very personal (notice the number of first-person pronouns). David doesn’t leave us with abstract thoughts about a distant God, but his reflections lead to personal application: “Search me, God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting” (vv. 23–24).

# God Calling – 10/3/19

# Blessed Assurance

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.  -- Isaiah 32:17.

Be still and know that I am God. Only when a soul attains this calm can there be true work done, and mind and soul and body be strong to conquer and to bear.

The Peace is the work of righteousness -- living the right life, living with Me. Quietness and assurance follow.

Assurance is the calm born of a deep certainty in Me, in My Promise, in My Power to save and keep. Gain this calm, and at all costs keep this calm. Rest in Me. Live in Me. Calm, quiet, assured -- at Peace.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, ... Grace unto you, and peace, be multiplied.  1 Peter 1:2

# My Utmost for His Highest – 10/4/19

# The Vision and The Reality



…to those who are…called to be saints… —[1 Corinthians 1:2](http://www.biblegateway.com/passage/?version=31&search=1+Corinthians+1%3A2)

Thank God for being able to see all that you have not yet been. You have had the vision, but you are not yet to the reality of it by any means. It is when we are in the valley, where we prove whether we will be the choice ones, that most of us turn back. We are not quite prepared for the bumps and bruises that must come if we are going to be turned into the shape of the vision. We have seen what we are not, and what God wants us to be, but are we willing to be battered into the shape of the vision to be used by God? The beatings will always come in the most common, everyday ways and through common, everyday people.

There are times when we do know what God’s purpose is; whether we will let the vision be turned into actual character depends on us, not on God. If we prefer to relax on the mountaintop and live in the memory of the vision, then we will be of no real use in the ordinary things of which human life is made. We have to learn to live in reliance upon what we saw in the vision, not simply live in ecstatic delight and conscious reflection upon God. This means living the realities of our lives in the light of the vision until the truth of the vision is actually realized in us. Every bit of our training is in that direction. Learn to thank God for making His demands known.

Our little “I am” always sulks and pouts when God says do. Let your little “I am” be shriveled up in God’s wrath and indignation— “I AM WHO I AM…has sent me to you” ([Exodus 3:14](http://www.biblegateway.com/passage/?search=Exodus+3:14)). He must dominate. Isn’t it piercing to realize that God not only knows where we live, but also knows the gutters into which we crawl! He will hunt us down as fast as a flash of lightning. No human being knows human beings as God does.

**Wisdom From Oswald Chambers**

To read the Bible according to God’s providential order in your circumstances is the only way to read it, viz., in the blood and passion of personal life. Disciples Indeed, 387 R

# CCEL – 10/4/19

**Moses wist not that the skin of his face shone while he talked with him.**—[EXO. 34:29.](http://www.ccel.org/ccel/bible/asv.Exod.34.html" \l "Exod.34.29)

Not unto us, O Lord, not unto us, but unto thy name give glory.—Lord, when saw we thee a hungred, and fed thee? or thirsty, and gave thee drink?—In lowliness of mind, let each esteem other better than themselves.—Be clothed with humility.

[Jesus] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.—All that sat in the council, looking stedfastly on Stephen, saw his face as it had been the face of an angel.—The glory which thou gavest me, I have given them.—We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

[Psa. 115:1](http://www.ccel.org/ccel/bible/asv.Ps.115.html" \l "Ps.115.1). -[Matt. 25:37](http://www.ccel.org/ccel/bible/asv.Matt.25.html" \l "Matt.25.37). -[Phi. 2:3](http://www.ccel.org/ccel/bible/asv.Phil.2.html" \l "Phil.2.3). -[I Pet. 5:5](http://www.ccel.org/ccel/bible/asv.iPet.5.html" \l "iPet.5.5).[Matt. 17:2](http://www.ccel.org/ccel/bible/asv.Matt.17.html" \l "Matt.17.2). -[Acts 6:15](http://www.ccel.org/ccel/bible/asv.Acts.6.html" \l "Acts.6.15). -[John 17:22](http://www.ccel.org/ccel/bible/asv.John.17.html" \l "John.17.22). -[II Cor. 3:18](http://www.ccel.org/ccel/bible/asv.iiCor.3.html" \l "iiCor.3.18).[Matt. 5:14,15](http://www.ccel.org/ccel/bible/asv.Matt.5.html" \l "Matt.5.14).

“At evening time it shall be light.” [Zechariah 14:7](http://www.ccel.org/ccel/bible/asv.Zech.14.html" \l "Zech.14.7)

Oftentimes we look forward with forebodings to the time of old age, forgetful that at eventide it shall be light. To many saints, old age is the choicest season in their lives. A balmier air fans the mariner’s cheek as he nears the shore of immortality, fewer waves ruffle his sea, quiet reigns, deep, still and solemn. From the altar of age the flashes of the fire of youth are gone, but the more real flame of earnest feeling remains. The pilgrims have reached the land Beulah, that happy country, whose days are as the days of heaven upon earth. Angels visit it, celestial gales blow over it, flowers of paradise grow in it, and the air is filled with seraphic music. Some dwell here for years, and others come to it but a few hours before their departure, but it is an Eden on earth. We may well long for the time when we shall recline in its shady groves and be satisfied with hope until the time of fruition comes. The setting sun seems larger than when aloft in the sky, and a splendour of glory tinges all the clouds which surround his going down. Pain breaks not the calm of the sweet twilight of age, for strength made perfect in weakness bears up with patience under it all. Ripe fruits of choice experience are gathered as the rare repast of life’s evening, and the soul prepares itself for rest.

The Lord’s people shall also enjoy light in the hour of death. Unbelief laments; the shadows fall, the night is coming, existence is ending. Ah no, crieth faith, the night is far spent, the true day is at hand. Light is come, the light of immortality, the light of a Father’s countenance. Gather up thy feet in the bed, see the waiting bands of spirits! Angels waft thee away. Farewell, beloved one, thou art gone, thou wavest thine hand. Ah, now it is light. The pearly gates are open, the golden streets shine in the jasper light. We cover our eyes, but thou beholdest the unseen; adieu, brother, thou hast light at even-tide, such as we have not yet.

# Word Live – 10/4/19

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

# Today in the Word – 10/4/19

# Learning from Failure

**Read:** [**Exodus 4:18–5:21**](https://www.biblegateway.com/passage/?search=Exodus+3%3a1%e2%80%934%3a17)

### **Moses Returns to Egypt**

18Then Moses went back to Jethro his father-in-law and said to him, “Let me return to my own people in Egypt to see if any of them are still alive.”

Jethro said, “Go, and I wish you well.”

19Now the Lord had said to Moses in Midian, “Go back to Egypt, for all those who wanted to kill you are dead.” 20So Moses took his wife and sons, put them on a donkey and started back to Egypt. And he took the staff of God in his hand.

21The Lord said to Moses, “When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go. 22Then say to Pharaoh, ‘This is what the Lord says: Israel is my firstborn son, 23and I told you, “Let my son go, so he may worship me.” But you refused to let him go; so I will kill your firstborn son.’”

24At a lodging place on the way, the Lord met Moses[[a](https://www.biblegateway.com/passage/?search=Exodus+4%3A18%E2%80%935%3A21+&version=NIV#fen-NIV-1626a)] and was about to kill him. 25But Zipporah took a flint knife, cut off her son’s foreskin and touched Moses’ feet with it.[[b](https://www.biblegateway.com/passage/?search=Exodus+4%3A18%E2%80%935%3A21+&version=NIV" \l "fen-NIV-1627b" \o "See footnote b)] “Surely you are a bridegroom of blood to me,” she said. 26So the Lord let him alone. (At that time she said “bridegroom of blood,” referring to circumcision.)

27The Lord said to Aaron, “Go into the wilderness to meet Moses.” So he met Moses at the mountain of God and kissed him. 28Then Moses told Aaron everything the Lord had sent him to say, and also about all the signs he had commanded him to perform.

29Moses and Aaron brought together all the elders of the Israelites, 30and Aaron told them everything the Lord had said to Moses. He also performed the signs before the people, 31and they believed. And when they heard that the Lord was concerned about them and had seen their misery, they bowed down and worshiped.

### **Bricks Without Straw**

5 Afterward Moses and Aaron went to Pharaoh and said, “This is what the Lord, the God of Israel, says: ‘Let my people go, so that they may hold a festival to me in the wilderness.’”

2Pharaoh said, “Who is the Lord, that I should obey him and let Israel go? I do not know the Lord and I will not let Israel go.”

3Then they said, “The God of the Hebrews has met with us. Now let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God, or he may strike us with plagues or with the sword.”

4But the king of Egypt said, “Moses and Aaron, why are you taking the people away from their labor? Get back to your work!” 5Then Pharaoh said, “Look, the people of the land are now numerous, and you are stopping them from working.”

6That same day Pharaoh gave this order to the slave drivers and overseers in charge of the people: 7“You are no longer to supply the people with straw for making bricks; let them go and gather their own straw. 8But require them to make the same number of bricks as before; don’t reduce the quota. They are lazy; that is why they are crying out, ‘Let us go and sacrifice to our God.’ 9Make the work harder for the people so that they keep working and pay no attention to lies.”

10Then the slave drivers and the overseers went out and said to the people, “This is what Pharaoh says: ‘I will not give you any more straw. 11Go and get your own straw wherever you can find it, but your work will not be reduced at all.’” 12So the people scattered all over Egypt to gather stubble to use for straw. 13The slave drivers kept pressing them, saying, “Complete the work required of you for each day, just as when you had straw.” 14And Pharaoh’s slave drivers beat the Israelite overseers they had appointed, demanding, “Why haven’t you met your quota of bricks yesterday or today, as before?”

15Then the Israelite overseers went and appealed to Pharaoh: “Why have you treated your servants this way? 16Your servants are given no straw, yet we are told, ‘Make bricks!’ Your servants are being beaten, but the fault is with your own people.”

17Pharaoh said, “Lazy, that’s what you are—lazy! That is why you keep saying, ‘Let us go and sacrifice to the Lord.’ 18Now get to work. You will not be given any straw, yet you must produce your full quota of bricks.”

19The Israelite overseers realized they were in trouble when they were told, “You are not to reduce the number of bricks required of you for each day.” 20When they left Pharaoh, they found Moses and Aaron waiting to meet them, 21and they said, “May the Lord look on you and judge you! You have made us obnoxious to Pharaoh and his officials and have put a sword in their hand to kill us.”

#### **Footnotes:**

1. [Exodus 4:24](https://www.biblegateway.com/passage/?search=Exodus+4%3A18%E2%80%935%3A21+&version=NIV#en-NIV-1626) Hebrew him
2. [Exodus 4:25](https://www.biblegateway.com/passage/?search=Exodus+4%3A18%E2%80%935%3A21+&version=NIV#en-NIV-1627) The meaning of the Hebrew for this clause is uncertain.

According to The 5 Elements of Effective Thinking by Edward B. Burger and Michael Starbird, failure is a key to effectiveness. The authors explain that we learn from our missteps. “Failure is a critical element of effective learning, teaching, and creative problem solving. Mistakes teach us to focus on the specific task of determining why the attempt at hand failed. Effective failure is an important, positive . . .step toward success.”

In today’s reading, we see that Moses obediently did what God called him to do. And the Israelites’ initial response had been positive: They believed and worshiped (4:29–31). But Pharaoh apparently hadn’t gotten the memo. He refused to grant Moses’ request and responded by accusing the Israelites of laziness and doubling down on their harsh treatment (5:6–9). His intent was to crush their spirits and turn them against Moses and Aaron (5:21; 6:9).

Had Moses failed? Yes, from a human perspective, this outcome appeared to be a total face plant. But God had already said this was how Pharaoh would respond, so (from God’s perspective) events were proceeding precisely according to His plan (4:21–23). Perhaps God’s purpose in this seeming misstep was to impress upon Moses the enormity of the task, giving him all the more reason to depend on the Lord. It would not simply be a matter of marching into the palace and demanding, “Let my people go!” It seems that God also wanted Moses to see the fickleness of the Israelites and how difficult his job of leading them would be. Ultimately, in the course of these confrontations Moses’ faith and bold trust in the Lord would grow, leading to even more glory for God when all was said and done.

### **Apply the Word**

Being obedient to our calling is not a guarantee that we will never fail. In fact, it is just the opposite. Jesus already prayed for us in this regard (John 15:18–21). If you find yourself in a position where it feels like you’re swimming upstream to do the right thing, we encourage you to persevere and by God’s grace to count it all joy (James 1:2–4).

### **Pray with Us**

Our prayer today, Lord, is that like Moses in today’s devotional, we’ll be faithful to our calling and won’t be discouraged by setbacks. Help us see them as the reason to depend on you. Thank you, Lord, that you have a plan and a calling for our lives!

## BY Brad Baurain

# Our Daily Bread – 10/4/19

# He Calms the Storms

 **Read:** [**Matthew 14:23–33**](https://www.odb.org/2019/10/04/calmer-of-storms)

But Jesus immediately said to them: “Take courage! It is I. Don’t be afraid.” [Matthew 14:27](https://www.biblegateway.com/passage/?version=NIV&search=Matthew+14%3A27)

23After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, 24and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

25Shortly before dawn Jesus went out to them, walking on the lake. 26When the disciples saw him walking on the lake, they were terrified. “It’s a ghost,” they said, and cried out in fear.

27But Jesus immediately said to them: “Take courage! It is I. Don’t be afraid.”

28“Lord, if it’s you,” Peter replied, “tell me to come to you on the water.”

29“Come,” he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. 30But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!”

31Immediately Jesus reached out his hand and caught him. “You of little faith,” he said, “why did you doubt?”

32And when they climbed into the boat, the wind died down. 33Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”

Jim was frantically sharing about problems he was encountering with his work team: division, judgmental attitudes, and misunderstandings. After an hour of patiently listening to his concerns, I suggested, “Let’s ask Jesus what He would have us do in this situation.” We sat quietly for five minutes. Then something amazing happened. We both felt God’s peace cover us like a blanket. We were more relaxed as we experienced His presence and guidance, and we felt confident to wade back into the difficulties.

Peter, one of Jesus’s disciples, needed God’s comforting presence. One night he and the other disciples were sailing across the Sea of Galilee when a strong storm arose. All of a sudden, Jesus showed up walking on water! Naturally, this took the disciples by surprise. He reassured them: “Take courage! It is I. Don’t be afraid” (Matthew 14:27). Peter impulsively asked Jesus if he could join Him. He stepped out of the boat and walked toward Jesus. But he soon lost focus, became aware of the dangerous and humanly impossible circumstance he was in, and started sinking. He cried out, “Lord, save me!” and Jesus lovingly rescued him (vv. 30–31).

Like Peter, we can learn that Jesus, the Son of God, is with us even in the storms of life!

By:  [Estera Pirosca Escobar](https://odb.org/author/esteraescobar/)

#### **Reflect & Pray**

What storm of life are you going through today? What can you do to shift your focus from the storm to the One who can calm it?

Jesus, thank You that You have the power and authority to calm the storms in our lives. Help us to trust You.

#### **Insight**

The gospels of Matthew and Mark describe two separate occasions when Jesus, in the presence of His frightened disciples, calms a storm on the lake of Galilee. In the first of these events, Jesus is asleep in the bow of the boat when a storm threatens to sink it (Matthew 8:23–27; Mark 4:35–41). In the second, the disciples are crossing the lake by themselves when Jesus comes to them in the storm walking on the waves (Matthew 14:22–33; Mark 6:45–51).

Although Luke describes only the occasion when Jesus was asleep in the boat (8:22–25) and John describes only the storm that occurred while He walked on water (6:16–21), the accounts in Matthew and Mark show us that by the time Christ stepped into the boat and calmed a storm with His presence, the disciples had already seen Him calm a storm with His command.

# God Calling – 10/4/19

# All You Desire

He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. -- Isaiah 53:2.

My children, in this verse My servant Isaiah spoke of the wonderful illumination given to those who were Spirit-guided.

To those who know Me not, there is in Me nothing to appeal to them, or to attract them.

To those who know Me there is nothing more to be desired. "No beauty they could desire Him."

Oh! My children, draw very near to Me. See Me as I really am, that ever you may have the Joy of finding in Me all you could desire. The fulfillment of all you could desire in Master, Lord, or Friend.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the   
house of the Lord all the days of my life, to behold the beauty of the Lord...  Psalm 27:4

# My Utmost for His Highest – 10/5/19

# The Nature of Degeneration



Just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned… —[Romans 5:12](http://www.biblegateway.com/passage/?version=31&search=Romans+5%3A12)

The Bible does not say that God punished the human race for one man’s sin, but that the nature of sin, namely, my claim to my right to myself, entered into the human race through one man. But it also says that another Man took upon Himself the sin of the human race and put it away— an infinitely more profound revelation (see [Hebrews 9:26](http://www.biblegateway.com/passage/?search=Hebrews+9:26)). The nature of sin is not immorality and wrongdoing, but the nature of self-realization which leads us to say, “I am my own god.” This nature may exhibit itself in proper morality or in improper immorality, but it always has a common basis— my claim to my right to myself. When our Lord faced either people with all the forces of evil in them, or people who were clean-living, moral, and upright, He paid no attention to the moral degradation of one, nor any attention to the moral attainment of the other. He looked at something we do not see, namely, the nature of man (see [John 2:25](http://www.biblegateway.com/passage/?search=John+2:25)).

Sin is something I am born with and cannot touch— only God touches sin through redemption. It is through the Cross of Christ that God redeemed the entire human race from the possibility of damnation through the heredity of sin. God nowhere holds a person responsible for having the heredity of sin, and does not condemn anyone because of it. Condemnation comes when I realize that Jesus Christ came to deliver me from this heredity of sin, and yet I refuse to let Him do so. From that moment I begin to get the seal of damnation. “This is the condemnation [and the critical moment], that the light has come into the world, and men loved darkness rather than light…” ([John 3:19](http://www.biblegateway.com/passage/?search=John+3:19)).

**Wisdom From Oswald Chambers**

To read the Bible according to God’s providential order in your circumstances is the only way to read it, viz., in the blood and passion of personal life. Disciples Indeed, 387 R

# CCEL – 10/5/19

**Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.**—[PSA. 50:15.](http://www.ccel.org/ccel/bible/asv.Ps.50.html" \l "Ps.50.15)

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.—Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear.—For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Jacob said unto his household, . . . Let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.—Bless the Lord, O my soul, and forget not all his benefits.

I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I on the name of the Lord.

[Psa. 42:11](http://www.ccel.org/ccel/bible/asv.Ps.42.html" \l "Ps.42.11). -[Psa. 10:17](http://www.ccel.org/ccel/bible/asv.Ps.10.html" \l "Ps.10.17). -[Psa. 86:5](http://www.ccel.org/ccel/bible/asv.Ps.86.html" \l "Ps.86.5).[Gen. 35:2,3](http://www.ccel.org/ccel/bible/asv.Gen.35.html" \l "Gen.35.2). -[Psa. 103:2](http://www.ccel.org/ccel/bible/asv.Ps.103.html" \l "Ps.103.2).[Psa. 116:1-4](http://www.ccel.org/ccel/bible/asv.Ps.116.html" \l "Ps.116.1).

“He arose, and did eat and drink, and went in the strength of that meat forty days and forty nights.” [1 Kings 19:8](http://www.ccel.org/ccel/bible/asv.iKgs.19.html" \l "iKgs.19.8)

All the strength supplied to us by our gracious God is meant for service, not for wantonness or boasting. When the prophet Elijah found the cake baked on the coals, and the cruse of water placed at his head, as he lay under the juniper tree, he was no gentleman to be gratified with dainty fare that he might stretch himself at his ease; far otherwise, he was commissioned to go forty days and forty nights in the strength of it, journeying towards Horeb, the mount of God. When the Master invited the disciples to “Come and dine” with him, after the feast was concluded he said to Peter, “Feed my sheep”; further adding, “Follow me.” Even thus it is with us; we eat the bread of heaven, that we may expend our strength in the Master’s service. We come to the passover, and eat of the paschal lamb with loins girt, and staff in hand, so as to start off at once when we have satisfied our hunger. Some Christians are for living on Christ, but are not so anxious to live for Christ. Earth should be a preparation for heaven; and heaven is the place where saints feast most and work most. They sit down at the table of our Lord, and they serve him day and night in his temple. They eat of heavenly food and render perfect service. Believer, in the strength you daily gain from Christ labour for him. Some of us have yet to learn much concerning the design of our Lord in giving us his grace. We are not to retain the precious grains of truth as the Egyptian mummy held the wheat for ages, without giving it an opportunity to grow: we must sow it and water it. Why does the Lord send down the rain upon the thirsty earth, and give the genial sunshine? Is it not that these may all help the fruits of the earth to yield food for man? Even so the Lord feeds and refreshes our souls that we may afterwards use our renewed strength in the promotion of his glory.

# Word Live – 10/5/19

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

# Today in the Word – 10/5/19

# God Promises Deliverance

**Read:** [**Exodus 5:22–7:7**](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7)

### **God Promises Deliverance**

22Moses returned to the Lord and said, “Why, Lord, why have you brought trouble on this people? Is this why you sent me? 23Ever since I went to Pharaoh to speak in your name, he has brought trouble on this people, and you have not rescued your people at all.”

6 Then the Lord said to Moses, “Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country.”

2God also said to Moses, “I am the Lord. 3I appeared to Abraham, to Isaac and to Jacob as God Almighty,[[a](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7" \l "fen-NIV-1659a" \o "See footnote a)] but by my name the Lord[[b](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7#fen-NIV-1659b)] I did not make myself fully known to them. 4I also established my covenant with them to give them the land of Canaan, where they resided as foreigners. 5Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant.

6“Therefore, say to the Israelites: ‘I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. 7I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians. 8And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord.’”

9Moses reported this to the Israelites, but they did not listen to him because of their discouragement and harsh labor.

10Then the Lord said to Moses, 11“Go, tell Pharaoh king of Egypt to let the Israelites go out of his country.”

12But Moses said to the Lord, “If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips[[c](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7#fen-NIV-1668c)]?”

### **Family Record of Moses and Aaron**

13Now the Lord spoke to Moses and Aaron about the Israelites and Pharaoh king of Egypt, and he commanded them to bring the Israelites out of Egypt.

14These were the heads of their families[[d](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7#fen-NIV-1670d)]:

The sons of Reuben the firstborn son of Israel were Hanok and Pallu, Hezron and Karmi. These were the clans of Reuben.

15The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul the son of a Canaanite woman. These were the clans of Simeon.

16These were the names of the sons of Levi according to their records: Gershon, Kohath and Merari. Levi lived 137 years.

17The sons of Gershon, by clans, were Libni and Shimei.

18The sons of Kohath were Amram, Izhar, Hebron and Uzziel. Kohath lived 133 years.

19The sons of Merari were Mahli and Mushi.

These were the clans of Levi according to their records.

20Amram married his father’s sister Jochebed, who bore him Aaron and Moses. Amram lived 137 years.

21The sons of Izhar were Korah, Nepheg and Zikri.

22The sons of Uzziel were Mishael, Elzaphan and Sithri.

23Aaron married Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.

24The sons of Korah were Assir, Elkanah and Abiasaph. These were the Korahite clans.

25Eleazar son of Aaron married one of the daughters of Putiel, and she bore him Phinehas.

These were the heads of the Levite families, clan by clan.

26It was this Aaron and Moses to whom the Lord said, “Bring the Israelites out of Egypt by their divisions.” 27They were the ones who spoke to Pharaoh king of Egypt about bringing the Israelites out of Egypt—this same Moses and Aaron.

### **Aaron to Speak for Moses**

28Now when the Lord spoke to Moses in Egypt, 29he said to him, “I am the Lord. Tell Pharaoh king of Egypt everything I tell you.”

30But Moses said to the Lord, “Since I speak with faltering lips, why would Pharaoh listen to me?”

7 Then the Lord said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. 2You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country. 3But I will harden Pharaoh’s heart, and though I multiply my signs and wonders in Egypt, 4he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. 5And the Egyptians will know that I am the Lord when I stretch out my hand against Egypt and bring the Israelites out of it.”

6Moses and Aaron did just as the Lord commanded them. 7Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh.

#### **Footnotes:**

1. [Exodus 6:3](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7#en-NIV-1659) Hebrew El-Shaddai
2. [Exodus 6:3](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7#en-NIV-1659) See note at 3:15.
3. [Exodus 6:12](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7#en-NIV-1668) Hebrew I am uncircumcised of lips; also in verse 30
4. [Exodus 6:14](https://www.biblegateway.com/passage/?search=Exodus+5%3a22%e2%80%937%3a7#en-NIV-1670) The Hebrew for families here and in verse 25 refers to units larger than clans.

Despite a discouraging start, the Israelites would be liberated exactly as God had said. And even though he initially wavered, Moses would end up in Hebrew 11’s Faith Hall of Fame: “By faith . . .[he] chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt” (Heb. 11:24–28).

I will redeem you with an outstretched arm and with mighty acts of judgment. Exodus 6:6

God had promised to free His people through Moses, and in today’s reading, when things looked bleakest, He renewed that promise. Yesterday we saw how easily liberation can “fail” and how powerless Moses was compared to Pharaoh. Moses’ irritated question sounds only natural: “Why, Lord, why have you brought trouble on this people? Is this why you sent me? Ever since I went to Pharaoh to speak in your name, he has brought trouble on this people, and you have not rescued your people at all” (5:22–23).

How did the Lord answer? “Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go” (6:1). This response only makes sense if God is who He says He is, the great “I am” against whom none can stand. God had chosen Moses for this task and this moment. He had a plan for the entire timeline! Not only would He free the people from their oppressors, but He would also make them His special covenant people and bring them safely to a new land, just as He’d promised (6:6–8).

Both the Israelites (6:9) and Moses (6:12, 30) nonetheless faced discouragement. To encourage Moses, God graciously appointed Aaron to share some of the load (7:1–2) and again provided a bird’s-eye view of what was about to happen (7:3–5).

### **Apply the Word**

Moses had a problem trusting God. He’d told the Lord, “I have never been eloquent . . .I am slow of speech and tongue” (4:10). In today’s reading, he mentioned his “faltering lips,” also translated as “clumsy speaker” (6:12, 30). Do you have an area where trusting the Lord is a challenge? Ask Him today to use your weakness for His glory.

## BY Brad Baurain

# Our Daily Bread – 10/5/19

# Trust Your Armor

 **Read:** [**1 Samuel 17:34–39**](https://www.odb.org/2019/10/05/trust-your-god-given-armor)

34But David said to Saul, “Your servant has been keeping his father’s sheep. When a lion or a bear came and carried off a sheep from the flock, 35I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. 36Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God. 37The Lord who rescued me from the paw of the lion and the paw of the bear will rescue me from the hand of this Philistine.”

Saul said to David, “Go, and the Lord be with you.”

38Then Saul dressed David in his own tunic. He put a coat of armor on him and a bronze helmet on his head. 39David fastened on his sword over the tunic and tried walking around, because he was not used to them.

“I cannot go in these,” he said to Saul, “because I am not used to them.” So he took them off.

Go, and the Lord be with you. [1 Samuel 17:37](https://www.biblegateway.com/passage/?version=NIV&search=1+Samuel+17%3A37)

As a young writer I was often unsure of myself when I was in writing workshops. I would look around and see rooms filled with giants, if you will—people with formal training or years of experience. I had neither. But what I did have was an ear formed by the language and tone and cadences of the King James Version of the Bible. It was very much my armor, so to speak, what I was used to, and allowing it to inform my writing style and voice has become a joy to me, and I hope to others.

We don’t get the impression that David the young shepherd was unsure of himself when it came to wearing Saul’s armor to fight Goliath (1 Samuel 17:38–39). He simply couldn’t move around in it. David realized one man’s armor can be another man’s prison—“I cannot go in these” (v. 39). So he trusted what he knew. God had prepared him for that moment with just what was needed (vv. 34–35). The sling and stones were what David was used to, his armor, and God used them to bring joy to the ranks of Israel that day.

Have you ever felt unsure of yourself, thinking If I just had what someone else has, then my life would be different? Consider the gifts or experiences God has given specifically to you. Trust your God-given armor.

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

#### **Reflect & Pray**

What’s an example of someone else’s armor that’s been a matter of comparison or even jealousy for you? How might your armor be just what’s needed for this day?

Sovereign God, at times it’s easy to feel unsure of myself, especially in situations where challenges feel like giants. Help me to trust that You’ve given me just what I need. You’ve crafted my life’s story.

#### **Insight**

David’s fearsome opponent was Goliath, a Philistine. Philistia bordered the Mediterranean Sea and was west of the Southern Kingdom of Judah. The Philistines had long been a thorn in the side of the Israelites. Goliath was from the city of Gath in Philistia, and was sent by the Philistines to battle against one of the Israelites in Saul’s army. Whoever was the victor would decide the fate of the entire army (1 Samuel 17:8–11). Decked out in impressively heavy armor, Goliath was a giant of a man—“six cubits and a span,” about 9'9" tall! (vv. 4–7). When young David stepped up to battle, he did so under God’s power (v. 45).

# God Calling – 10/5/19

# No Chance Meetings

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. -- Psalm 121:8.

All your movements, your goings and comings, controlled by Me. Every visit, all blessed by Me. Every walk arranged by Me. A blessing on all you do, on every interview.

Every meeting not a chance meeting, but planned by Me. All blessed.

Not only now, in the hour of your difficulty, but from this time forth and for evermore.

Led by the Spirit, a proof of Sonship. "As many as are led by the Spirit of God, they are the Sons of God," and if children then heirs -- heirs of God.

What a heritage! Heirs -- no prospect of being disinherited. "Heirs of God and joint heirs with Christ: if so be that you suffer with Him that you may be also glorified together."

So your suffering has its purpose. It is a proof of Sonship. It leads to perfection of character (the being glorified), and to Union with Me, God, too. Think of, and dwell upon, the rapture of this.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.  Ephesians 1:4

# My Utmost for His Highest – 10/6/19

# The Nature of Regeneration



When it pleased God…to reveal His Son in me… —[Galatians 1:15-16](http://www.biblegateway.com/passage/?version=31&search=Galatians+1%3A15-16)

If Jesus Christ is going to regenerate me, what is the problem He faces? It is simply this— I have a heredity in which I had no say or decision; I am not holy, nor am I likely to be; and if all Jesus Christ can do is tell me that I must be holy, His teaching only causes me to despair. But if Jesus Christ is truly a regenerator, someone who can put His own heredity of holiness into me, then I can begin to see what He means when He says that I have to be holy. Redemption means that Jesus Christ can put into anyone the hereditary nature that was in Himself, and all the standards He gives us are based on that nature— His teaching is meant to be applied to the life which He puts within us. The proper action on my part is simply to agree with God’s verdict on sin as judged on the Cross of Christ.

The New Testament teaching about regeneration is that when a person is hit by his own sense of need, God will put the Holy Spirit into his spirit, and his personal spirit will be energized by the Spirit of the Son of God— “…until Christ is formed in you” ([Galatians 4:19](http://www.biblegateway.com/passage/?search=Galatians+4:19)). The moral miracle of redemption is that God can put a new nature into me through which I can live a totally new life. When I finally reach the edge of my need and know my own limitations, then Jesus says, “Blessed are you…” ([Matthew 5:11](http://www.biblegateway.com/passage/?search=Matthew+5:11)). But I must get to that point. God cannot put into me, the responsible moral person that I am, the nature that was in Jesus Christ unless I am aware of my need for it.

Just as the nature of sin entered into the human race through one man, the Holy Spirit entered into the human race through another Man (see [Romans 5:12-19](http://www.biblegateway.com/passage/?search=Romans+5:12-19)). And redemption means that I can be delivered from the heredity of sin, and that through Jesus Christ I can receive a pure and spotless heredity, namely, the Holy Spirit.

**WISDOM FROM OSWALD CHAMBERS**

If a man cannot prove his religion in the valley, it is not worth anything.  Shade of His Hand, 1200 L

# CCEL – 10/6/19

**The Lord God omnipotent reigneth.**—[REV. 19:6.](http://www.ccel.org/ccel/bible/asv.Rev.19.html" \l "Rev.19.6)

I know that thou canst do every thing.—The things which are impossible with men are possible with God.—He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?—There is none that can deliver out of my hand: I will work, and who shall let it?—Abba, Father, all things are possible unto thee.

Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you.—Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean.—The mighty God.—All power is given unto me in heaven and in earth.

Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.—Be strong and courageous, be not afraid nor dismayed, . . . there be more with us than with him.

[Job 42:2](http://www.ccel.org/ccel/bible/asv.Job.42.html" \l "Job.42.2). -[Luke 18:27](http://www.ccel.org/ccel/bible/asv.Luke.18.html" \l "Luke.18.27). -[Dan. 4:35](http://www.ccel.org/ccel/bible/asv.Dan.4.html" \l "Dan.4.35).[Isa. 43:13](http://www.ccel.org/ccel/bible/asv.Isa.43.html" \l "Isa.43.13). -[Mark 14:36](http://www.ccel.org/ccel/bible/asv.Mark.14.html" \l "Mark.14.36).[Matt. 9:28,29](http://www.ccel.org/ccel/bible/asv.Matt.9.html" \l "Matt.9.28). -[Matt. 8:2,3](http://www.ccel.org/ccel/bible/asv.Matt.8.html" \l "Matt.8.2).[Isa. 9:6](http://www.ccel.org/ccel/bible/asv.Isa.9.html" \l "Isa.9.6). -[Matt. 28:18](http://www.ccel.org/ccel/bible/asv.Matt.28.html" \l "Matt.28.18).[Psa. 20:7](http://www.ccel.org/ccel/bible/asv.Ps.20.html" \l "Ps.20.7). -[II Chr. 32:7](http://www.ccel.org/ccel/bible/asv.iiChr.32.html" \l "iiChr.32.7).

“Whosoever drinketh of the water that I shall give him shall never thirst.” **[John 4:14](http://www.ccel.org/ccel/bible/asv.John.4.html" \l "John.4.14)**

He who is a believer in Jesus finds enough in his Lord to satisfy him now, and to content him for evermore. The believer is not the man whose days are weary for want of comfort, and whose nights are long from absence of heart-cheering thought, for he finds in religion such a spring of joy, such a fountain of consolation, that he is content and happy. Put him in a dungeon and he will find good company; place him in a barren wilderness, he will eat the bread of heaven; drive him away from friendship, he will meet the “friend that sticketh closer than a brother.” Blast all his gourds, and he will find shadow beneath the Rock of Ages; sap the foundation of his earthly hopes, but his heart will still be fixed, trusting in the Lord. The heart is as insatiable as the grave till Jesus enters it, and then it is a cup full to overflowing. There is such a fulness in Christ that he alone is the believer’s all. The true saint is so completely satisfied with the all-sufficiency of Jesus that he thirsts no more—except it be for deeper draughts of the living fountain. In that sweet manner, believer, shalt thou thirst; it shall not be a thirst of pain, but of loving desire; thou wilt find it a sweet thing to be panting after a fuller enjoyment of Jesus’ love. One in days of yore said, “I have been sinking my bucket down into the well full often, but now my thirst after Jesus has become so insatiable, that I long to put the well itself to my lips, and drink right on.” Is this the feeling of thine heart now, believer? Dost thou feel that all thy desires are satisfied in Jesus, and that thou hast no want now, but to know more of him, and to have closer fellowship with him? Then come continually to the fountain, and take of the water of life freely. Jesus will never think you take too much, but will ever welcome you, saying, “Drink, yea, drink abundantly, O beloved.”

# Word Live – 10/6/19

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

# Today in the Word – 10/6/19

# Flood, Frogs, Gnats, and Flies

**Read:** [**Exodus 7:8–8:32**](https://www.biblegateway.com/passage/?search=Exodus+7%3a8%e2%80%938%3a32)

### **Aaron’s Staff Becomes a Snake**

8The Lord said to Moses and Aaron, 9“When Pharaoh says to you, ‘Perform a miracle,’ then say to Aaron, ‘Take your staff and throw it down before Pharaoh,’ and it will become a snake.”

10So Moses and Aaron went to Pharaoh and did just as the Lord commanded. Aaron threw his staff down in front of Pharaoh and his officials, and it became a snake. 11Pharaoh then summoned wise men and sorcerers, and the Egyptian magicians also did the same things by their secret arts: 12Each one threw down his staff and it became a snake. But Aaron’s staff swallowed up their staffs. 13Yet Pharaoh’s heart became hard and he would not listen to them, just as the Lord had said.

### **The Plague of Blood**

14Then the Lord said to Moses, “Pharaoh’s heart is unyielding; he refuses to let the people go. 15Go to Pharaoh in the morning as he goes out to the river. Confront him on the bank of the Nile, and take in your hand the staff that was changed into a snake. 16Then say to him, ‘The Lord, the God of the Hebrews, has sent me to say to you: Let my people go, so that they may worship me in the wilderness. But until now you have not listened. 17This is what the Lord says: By this you will know that I am the Lord: With the staff that is in my hand I will strike the water of the Nile, and it will be changed into blood. 18The fish in the Nile will die, and the river will stink; the Egyptians will not be able to drink its water.’”

19The Lord said to Moses, “Tell Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt—over the streams and canals, over the ponds and all the reservoirs—and they will turn to blood.’ Blood will be everywhere in Egypt, even in vessels[[a](https://www.biblegateway.com/passage/?search=Exodus+7%3a8%e2%80%938%3a32#fen-NIV-1705a)] of wood and stone.”

20Moses and Aaron did just as the Lord had commanded. He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into blood. 21The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt.

22But the Egyptian magicians did the same things by their secret arts, and Pharaoh’s heart became hard; he would not listen to Moses and Aaron, just as the Lord had said. 23Instead, he turned and went into his palace, and did not take even this to heart. 24And all the Egyptians dug along the Nile to get drinking water, because they could not drink the water of the river.

### **The Plague of Frogs**

25Seven days passed after the Lord struck the Nile. 8 1 [[b](https://www.biblegateway.com/passage/?search=Exodus+7%3a8%e2%80%938%3a32#fen-NIV-1712b)]Then the Lord said to Moses, “Go to Pharaoh and say to him, ‘This is what the Lord says: Let my people go, so that they may worship me. 2If you refuse to let them go, I will send a plague of frogs on your whole country. 3The Nile will teem with frogs. They will come up into your palace and your bedroom and onto your bed, into the houses of your officials and on your people, and into your ovens and kneading troughs. 4The frogs will come up on you and your people and all your officials.’”

5Then the Lord said to Moses, “Tell Aaron, ‘Stretch out your hand with your staff over the streams and canals and ponds, and make frogs come up on the land of Egypt.’”

6So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land. 7But the magicians did the same things by their secret arts; they also made frogs come up on the land of Egypt.

8Pharaoh summoned Moses and Aaron and said, “Pray to the Lord to take the frogs away from me and my people, and I will let your people go to offer sacrifices to the Lord.”

9Moses said to Pharaoh, “I leave to you the honor of setting the time for me to pray for you and your officials and your people that you and your houses may be rid of the frogs, except for those that remain in the Nile.”

10“Tomorrow,” Pharaoh said.

Moses replied, “It will be as you say, so that you may know there is no one like the Lord our God. 11The frogs will leave you and your houses, your officials and your people; they will remain only in the Nile.”

12After Moses and Aaron left Pharaoh, Moses cried out to the Lord about the frogs he had brought on Pharaoh. 13And the Lord did what Moses asked. The frogs died in the houses, in the courtyards and in the fields. 14They were piled into heaps, and the land reeked of them. 15But when Pharaoh saw that there was relief, he hardened his heart and would not listen to Moses and Aaron, just as the Lord had said.

### **The Plague of Gnats**

16Then the Lord said to Moses, “Tell Aaron, ‘Stretch out your staff and strike the dust of the ground,’ and throughout the land of Egypt the dust will become gnats.” 17They did this, and when Aaron stretched out his hand with the staff and struck the dust of the ground, gnats came on people and animals. All the dust throughout the land of Egypt became gnats. 18But when the magicians tried to produce gnats by their secret arts, they could not.

Since the gnats were on people and animals everywhere, 19the magicians said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was hard and he would not listen, just as the Lord had said.

### **The Plague of Flies**

20Then the Lord said to Moses, “Get up early in the morning and confront Pharaoh as he goes to the river and say to him, ‘This is what the Lord says: Let my people go, so that they may worship me. 21If you do not let my people go, I will send swarms of flies on you and your officials, on your people and into your houses. The houses of the Egyptians will be full of flies; even the ground will be covered with them.

22“‘But on that day I will deal differently with the land of Goshen, where my people live; no swarms of flies will be there, so that you will know that I, the Lord, am in this land. 23I will make a distinction[[c](https://www.biblegateway.com/passage/?search=Exodus+7%3a8%e2%80%938%3a32#fen-NIV-1734c)] between my people and your people. This sign will occur tomorrow.’”

24And the Lord did this. Dense swarms of flies poured into Pharaoh’s palace and into the houses of his officials; throughout Egypt the land was ruined by the flies.

25Then Pharaoh summoned Moses and Aaron and said, “Go, sacrifice to your God here in the land.”

26But Moses said, “That would not be right. The sacrifices we offer the Lord our God would be detestable to the Egyptians. And if we offer sacrifices that are detestable in their eyes, will they not stone us? 27We must take a three-day journey into the wilderness to offer sacrifices to the Lord our God, as he commands us.”

28Pharaoh said, “I will let you go to offer sacrifices to the Lord your God in the wilderness, but you must not go very far. Now pray for me.”

29Moses answered, “As soon as I leave you, I will pray to the Lord, and tomorrow the flies will leave Pharaoh and his officials and his people. Only let Pharaoh be sure that he does not act deceitfully again by not letting the people go to offer sacrifices to the Lord.”

30Then Moses left Pharaoh and prayed to the Lord, 31and the Lord did what Moses asked. The flies left Pharaoh and his officials and his people; not a fly remained. 32But this time also Pharaoh hardened his heart and would not let the people go.

#### **Footnotes:**

1. [Exodus 7:19](https://www.biblegateway.com/passage/?search=Exodus+7%3a8%e2%80%938%3a32#en-NIV-1705) Or even on their idols
2. [Exodus 8:1](https://www.biblegateway.com/passage/?search=Exodus+7%3a8%e2%80%938%3a32#en-NIV-1712) In Hebrew texts 8:1-4 is numbered 7:26-29, and 8:5-32 is numbered 8:1-28.
3. [Exodus 8:23](https://www.biblegateway.com/passage/?search=Exodus+7%3a8%e2%80%938%3a32#en-NIV-1734) Septuagint and Vulgate; Hebrew will put a deliverance

One of the most popular attractions at the Bronx Zoo is its one-of-a-kind Bug Carousel. Instead of mounting horses or other animals, children climb aboard 64 different types of insects, such as fireflies, grasshoppers, and ladybugs. They can even ride a monarch butterfly and a dung beetle! Each insect has been realistically hard-carved and painted. The carousel’s music includes actual insect sounds recorded by the Wildlife Conservation Society.

Blessed is the one who always trembles before God, but whoever hardens their heart falls into trouble. Proverbs 28:14

The bugs featured in today’s reading, however, were no fun at all. Moses had again confronted Pharaoh, and although he worked the miraculous signs, his request was again denied. So God began to send plagues on the land, and a basic pattern emerged: The plague would physically and spiritually damage Egypt, then Pharaoh would relent somewhat, then the plague would be lifted, and the ruler would change his mind. This was essentially what happened through the first four plagues, as the Nile River water turned to blood, and frogs, gnats, and flies swarmed throughout the land.

Pharaoh’s hard heart reflected pride, stubbornness, and a refusal to acknowledge the Lord. He was arrogantly sure the gods of Egypt, or at least his own royal power, would prevail.

How can both be true: God hardened Pharaoh’s heart (9:12) and Pharaoh hardened his own heart (8:15)? The answer is “compatibilism.” The Moody Bible Commentary explains: “[E]ven though God determined . . .that Pharaoh would exhibit a hardened heart, since there were no constraining causes (that is, Pharaoh was not forced to act against what he wanted to do anyway) he was free and thus he is responsible for his own hard heart. Pharaoh freely chose to do exactly what God determined he would do.”

### **Apply the Word**

Is your heart “hard” or “soft”? A “hard heart” does not give the Lord the honor and worship He deserves. It refuses to listen to God’s voice or obey His commands, insisting that it knows best. By contrast, as followers of Christ, we must make it our constant priority to cultivate a “soft heart,” one that depends on and takes delight in Him.

### **Pray with Us**

Lord, may we delight in you always and depend on you in all circumstances. May we listen to your voice and obey you. We pray that our hearts will not be hardened, but be open to your guidance.

BY Brad Baurain

# Our Daily Bread – 10/6/19

# Do What It Says



**Read:** [**James 1:22–25**](https://www.odb.org/2019/10/06/listen-live)

22Do not merely listen to the word, and so deceive yourselves. Do what it says. 23Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror 24and, after looking at himself, goes away and immediately forgets what he looks like. 25But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.Blessed rather are those who hear the word of God and obey it. [Luke 11:28](https://www.biblegateway.com/passage/?version=NIV&search=Luke+11%3A28)

Brian was scheduled to be an usher at his brother’s wedding, but he was a no-show. Understandably, family members were disappointed, including his sister Jasmine who was the Scripture reader for the occasion. At the ceremony she flawlessly read from the well-known Scripture passage about love in 1 Corinthians 13. But after the wedding when her father asked her to deliver a birthday gift to Brian, she hesitated. She found it harder to live the words about love than to read them. Before the evening was over, however, she had a change of mind and admitted, “I can’t stand and read Scripture about love and not practice it.”

Have you ever been convicted by Scripture that you read or heard but found it difficult to carry out? You’re not alone. It’s easier to read and listen to God’s Word than to obey it. That’s why James’s challenge is so fitting: “Do not merely listen to the word, and so deceive yourselves. Do what it says” (James 1:22). His mirror illustration makes us smile because we know what it means to observe something about ourselves that needs attention. But we’re deceived if we think that observing alone is enough. When James nudges us to “[look] intently into” and “[continue] in” God’s truth (v. 25), he encourages us to do what Jasmine was compelled to do—live it. God’s Word calls for it, and He deserves nothing less.

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

#### **Reflect & Pray**

When did you make a change in your life after looking intently into the Scriptures? How was your life enriched?

Heavenly Father, help me to better understand what it means to look intently into Your Word and live out what I read.

#### **Insight**

In the Bible, various metaphors are used to describe the truth of the Scriptures: a mirror (James 1:23); fire and a hammer (Jeremiah 23:29), a lamp (Psalm 119:105), water (Ephesians 5:26), a seed (1 Peter 1:23), food (Job 23:12), and milk (1 Peter 2:2). Scripture reveals, consumes, breaks, illuminates, purifies, convicts, regenerates, satisfies, and nourishes the believer. It’s not enough to know the Bible; we need to obey it (James 1:22–25).

# God Calling – 10/6/19

# A Child's Hand

# Dear Lord, we cling to Thee.

Yes, cling. Your faith shall be rewarded. Do you not know what it means to feel a little trusting hand in yours, to know a child's confidence?

Does that not draw out your Love and desire to protect, to care? Think what My Heart feels, when in your helplessness you turn to Me, clinging, desiring My Love and Protection.

Would you fail that child, faulty and weak as you are? Could I fail you? Just know it is not possible. Know all is well. You must not doubt. You must be sure. There is no miracle I cannot perform, nothing I cannot do. No eleventh-hour rescue I cannot accomplish.

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.  1 Kings 3:7

# My Utmost for His Highest – 10/7/19

# The Nature of Reconciliation



He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. —[2 Corinthians 5:21](http://www.biblegateway.com/passage/?version=31&search=2+Corinthians+5%3A21)

Sin is a fundamental relationship— it is not wrongdoing, but wrong being— it is deliberate and determined independence from God. The Christian faith bases everything on the extreme, self-confident nature of sin. Other faiths deal with sins— the Bible alone deals withsin. The first thing Jesus Christ confronted in people was the heredity of sin, and it is because we have ignored this in our presentation of the gospel that the message of the gospel has lost its sting and its explosive power.

The revealed truth of the Bible is not that Jesus Christ took on Himself our fleshly sins, but that He took on Himself the heredity of sin that no man can even touch. God made His own Son “to be sin” that He might make the sinner into a saint. It is revealed throughout the Bible that our Lord took on Himself the sin of the world through identification with us, not through sympathy for us. He deliberately took on His own shoulders, and endured in His own body, the complete, cumulative sin of the human race. “He made Him who knew no sin to be sin for us…” and by so doing He placed salvation for the entire human race solely on the basis of redemption. Jesus Christ reconciled the human race, putting it back to where God designed it to be. And now anyone can experience that reconciliation, being brought into oneness with God, on the basis of what our Lord has done on the cross.

A man cannot redeem himself— redemption is the work of God, and is absolutely finished and complete. And its application to individual people is a matter of their own individual action or response to it. A distinction must always be made between the revealed truth of redemption and the actual conscious experience of salvation in a person’s life.

**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 – 10/7/19

**The meek will he teach his way.**—[PSA. 25:9.](http://www.ccel.org/ccel/bible/asv.Ps.25.html" \l "Ps.25.9)

Blessed are the meek.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill.—A man's heart deviseth his way: but the Lord directeth his steps.

Unto thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon theLord our God.—Cause me to know the way wherein I should walk; for I lift up my soul unto thee.

O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

When he, the Spirit of truth, is come, he will guide you into all truth.

[Matt. 5:5](http://www.ccel.org/ccel/bible/asv.Matt.5.html" \l "Matt.5.5).[Eccl. 9:11](http://www.ccel.org/ccel/bible/asv.Eccl.9.html" \l "Eccl.9.11). -[Prov. 16:9](http://www.ccel.org/ccel/bible/asv.Prov.16.html" \l "Prov.16.9).[Psa. 123:1,2](http://www.ccel.org/ccel/bible/asv.Ps.123.html" \l "Ps.123.1). –[Psa.143:8](http://www.ccel.org/ccel/bible/asv.Ps.143.html" \l "Ps.143.8).[II Chr. 20:12](http://www.ccel.org/ccel/bible/asv.iiChr.20.html" \l "iiChr.20.12).[Jas. 1:5](http://www.ccel.org/ccel/bible/asv.Jas.1.html" \l "Jas.1.5).[John 16:13](http://www.ccel.org/ccel/bible/asv.John.16.html" \l "John.16.13).

“Wherefore hast thou afflicted thy servant?” **[Numbers 11:11](http://www.ccel.org/ccel/bible/asv.Num.11.html" \l "Num.11.11)**

Our heavenly Father sends us frequent troubles to try our faith. If our faith be worth anything, it will stand the test. Gilt is afraid of fire, but gold is not: the paste gem dreads to be touched by the diamond, but the true jewel fears no test. It is a poor faith which can only trust God when friends are true, the body full of health, and the business profitable; but that is true faith which holds by the Lord’s faithfulness when friends are gone, when the body is sick, when spirits are depressed, and the light of our Father’s countenance is hidden. A faith which can say, in the direst trouble, “Though he slay me, yet will I trust in him,” is heaven-born faith. The Lord afflicts his servants to glorify himself, for he is greatly glorified in the graces of his people, which are his own handiwork. When “tribulation worketh patience; and patience, experience; and experience, hope,” the Lord is honoured by these growing virtues. We should never know the music of the harp if the strings were left untouched; nor enjoy the juice of the grape if it were not trodden in the winepress; nor discover the sweet perfume of cinnamon if it were not pressed and beaten; nor feel the warmth of fire if the coals were not utterly consumed. The wisdom and power of the great Workman are discovered by the trials through which his vessels of mercy are permitted to pass. Present afflictions tend also to heighten future joy. There must be shades in the picture to bring out the beauty of the lights. Could we be so supremely blessed in heaven, if we had not known the curse of sin and the sorrow of earth? Will not peace be sweeter after conflict, and rest more welcome after toil? Will not the recollection of past sufferings enhance the bliss of the glorified? There are many other comfortable answers to the question with which we opened our brief meditation, let us muse upon it all day long.

# Word Live – 10/7/19

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

# Today in the Word – 10/7/19

# Dead Livestock, Boils, and Hail

**Read:** [**Exodus 9**](https://www.biblegateway.com/passage/?search=Exodus+9)

### **The Plague on Livestock**

9 Then the Lord said to Moses, “Go to Pharaoh and say to him, ‘This is what the Lord, the God of the Hebrews, says: “Let my people go, so that they may worship me.” 2If you refuse to let them go and continue to hold them back, 3the hand of the Lord will bring a terrible plague on your livestock in the field—on your horses, donkeys and camels and on your cattle, sheep and goats. 4But the Lord will make a distinction between the livestock of Israel and that of Egypt, so that no animal belonging to the Israelites will die.’”

5The Lord set a time and said, “Tomorrow the Lord will do this in the land.” 6And the next day the Lord did it: All the livestock of the Egyptians died, but not one animal belonging to the Israelites died. 7Pharaoh investigated and found that not even one of the animals of the Israelites had died. Yet his heart was unyielding and he would not let the people go.

### **The Plague of Boils**

8Then the Lord said to Moses and Aaron, “Take handfuls of soot from a furnace and have Moses toss it into the air in the presence of Pharaoh. 9It will become fine dust over the whole land of Egypt, and festering boils will break out on people and animals throughout the land.”

10So they took soot from a furnace and stood before Pharaoh. Moses tossed it into the air, and festering boils broke out on people and animals. 11The magicians could not stand before Moses because of the boils that were on them and on all the Egyptians. 12But the Lord hardened Pharaoh’s heart and he would not listen to Moses and Aaron, just as the Lord had said to Moses.

### **The Plague of Hail**

13Then the Lord said to Moses, “Get up early in the morning, confront Pharaoh and say to him, ‘This is what the Lord, the God of the Hebrews, says: Let my people go, so that they may worship me, 14or this time I will send the full force of my plagues against you and against your officials and your people, so you may know that there is no one like me in all the earth. 15For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. 16But I have raised you up[[a](https://www.biblegateway.com/passage/?search=Exodus+9#fen-NIV-1759a)] for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth. 17You still set yourself against my people and will not let them go. 18Therefore, at this time tomorrow I will send the worst hailstorm that has ever fallen on Egypt, from the day it was founded till now. 19Give an order now to bring your livestock and everything you have in the field to a place of shelter, because the hail will fall on every person and animal that has not been brought in and is still out in the field, and they will die.’”

20Those officials of Pharaoh who feared the word of the Lord hurried to bring their slaves and their livestock inside. 21But those who ignored the word of the Lord left their slaves and livestock in the field.

22Then the Lord said to Moses, “Stretch out your hand toward the sky so that hail will fall all over Egypt—on people and animals and on everything growing in the fields of Egypt.” 23When Moses stretched out his staff toward the sky, the Lord sent thunder and hail, and lightning flashed down to the ground. So the Lord rained hail on the land of Egypt; 24hail fell and lightning flashed back and forth. It was the worst storm in all the land of Egypt since it had become a nation. 25Throughout Egypt hail struck everything in the fields—both people and animals; it beat down everything growing in the fields and stripped every tree. 26The only place it did not hail was the land of Goshen, where the Israelites were.

27Then Pharaoh summoned Moses and Aaron. “This time I have sinned,” he said to them. “The Lord is in the right, and I and my people are in the wrong. 28Pray to the Lord, for we have had enough thunder and hail. I will let you go; you don’t have to stay any longer.”

29Moses replied, “When I have gone out of the city, I will spread out my hands in prayer to the Lord. The thunder will stop and there will be no more hail, so you may know that the earth is the Lord’s. 30But I know that you and your officials still do not fear the Lord God.”

31(The flax and barley were destroyed, since the barley had headed and the flax was in bloom. 32The wheat and spelt, however, were not destroyed, because they ripen later.)

33Then Moses left Pharaoh and went out of the city. He spread out his hands toward the Lord; the thunder and hail stopped, and the rain no longer poured down on the land. 34When Pharaoh saw that the rain and hail and thunder had stopped, he sinned again: He and his officials hardened their hearts. 35So Pharaoh’s heart was hard and he would not let the Israelites go, just as the Lord had said through Moses.

#### **Footnotes:**

1. [Exodus 9:16](https://www.biblegateway.com/passage/?search=Exodus+9#en-NIV-1759) Or have spared you

In 2003, the Xinjiang region in northwestern China experienced a devastating plague of gerbils. The “great gerbil” of Central Asia can grow up to 16 inches long and is basically a large rat. Hordes of them devoured eleven million acres of grassland, an area about the size of Switzerland.

When pride comes, then comes disgrace, but with humility comes wisdom. Proverbs 11:2

Plagues can do a huge damage in a very short period of time. That was certainly the case in today’s reading. The fifth plague killed livestock all over Egypt— except for Goshen. Pharaoh verified this fact, but it didn’t alter his response. The sixth plague of boils affected people and the remaining animals. The seventh plague of hail wiped out most crops and animals left from the previous plagues. In that instance, the Egyptians were given a merciful warning to take shelter. Some heeded it, some didn’t.

Similar to the pattern described yesterday, note several developments. First, while somehow the Egyptian magicians had been able to replicate the first two plagues, they’d been unable to end or reverse any of them. In fact, they themselves got a bad case of the boils (v. 11)! God’s power was clearly greater. Second, the faith of the Israelites grew stronger as they witnessed God act on their behalf, protecting the land of Goshen starting with the fourth plague. Third, Moses was learning about the power of intercession. His prayers and obedience often played a role in God’s timing for starting and stopping the plagues.

What was the larger purpose behind these wonders? As God told Pharaoh, “that I might show you my power and that my name might be proclaimed in all the earth” (v. 16; see Rom. 9:16–18). His intention was to make known His name and power to all, whether Israelite slaves or a proud Egyptian king.

### **Apply the Word**

If pride comes before a fall, today’s reading offers a dramatic illustration. Pharaoh’s behavior clearly shows the destructive effects of pride. Instead of yielding to the Lord, he bluffed. He lied. He tried to “negotiate.” He doubled down on his stubborn and foolish choices. If you feel the prompting of the Holy Spirit, repent of the sin of pride today.

### **Pray with Us**

Today we invite you to pray for Moody’s vice president of Human Resources, Debbie Zelinski, and the staff she leads. They work hard to help provide employees and faculty with a thriving work environment and rewarding ministry experience.

## BY Brad Baurain

# Our Daily Bread – 10/7/19

# God’s Heart for Hypocrites

 **Read:** [**Genesis 38:16–26**](https://www.odb.org/2019/10/07/hypocrites-3)

16Not realizing that she was his daughter-in-law, he went over to her by the roadside and said, “Come now, let me sleep with you.”

“And what will you give me to sleep with you?” she asked.

17“I’ll send you a young goat from my flock,” he said.

“Will you give me something as a pledge until you send it?” she asked.

18He said, “What pledge should I give you?”

“Your seal and its cord, and the staff in your hand,” she answered. So he gave them to her and slept with her, and she became pregnant by him. 19After she left, she took off her veil and put on her widow’s clothes again.

20Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her. 21He asked the men who lived there, “Where is the shrine prostitute who was beside the road at Enaim?”

“There hasn’t been any shrine prostitute here,” they said.

22So he went back to Judah and said, “I didn’t find her. Besides, the men who lived there said, ‘There hasn’t been any shrine prostitute here.’”

23Then Judah said, “Let her keep what she has, or we will become a laughingstock. After all, I did send her this young goat, but you didn’t find her.”

24About three months later Judah was told, “Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant.”

Judah said, “Bring her out and have her burned to death!”

25As she was being brought out, she sent a message to her father-in-law. “I am pregnant by the man who owns these,” she said. And she added, “See if you recognize whose seal and cord and staff these are.”

26Judah recognized them and said, “She is more righteous than I, since I wouldn’t give her to my son Shelah.” And he did not sleep with her again.

She is more righteous than I. [Genesis 38:26](https://www.biblegateway.com/passage/?version=NIV&search=Genesis+38%3A26)

“I’d be very disappointed if one of our team members did that,” said a cricket player, referring to a South African cricketer who’d cheated in a match in 2016. But only two years later, that same player was caught in a nearly identical scandal.

Few things rankle us more than hypocrisy. But in the story of Judah in Genesis 38, Judah’s hypocritical behavior nearly had deadly consequences. After two of his sons died soon after marrying Tamar, Judah had quietly abandoned his duty to provide for her needs (vv. 8–11). In desperation, Tamar disguised herself by wearing a prostitute’s veil, and Judah slept with her (vv. 15–16).

Yet when Judah learned that his widowed daughter-in-law was pregnant, his reaction was murderous. “Bring her out and have her burned to death!” he demanded (v. 24). But Tamar had proof that Judah was the father (v. 25).

Judah could have denied the truth. Instead he admitted his hypocrisy, and also accepted his responsibility to care for her, saying, “She is more righteous than I” (v. 26).

And God wove even this dark chapter of Judah and Tamar’s story into His story of our redemption. Tamar’s children (vv. 29–30) would become ancestors of Jesus (Matthew 1:2–3).

Why is Genesis 38 in the Bible? One reason is because it’s the story of our hypocritical human hearts—and of God’s heart of love, grace, and mercy.

By:  [Tim Gustafson](https://odb.org/author/timgustafson/)

#### **Reflect & Pray**

How do you react when you become aware of your hypocrisy? What would happen if we all became truly transparent with each other?

Help me to see, Father, that at the heart of the matter, we’re all hypocrites who need Your forgiveness.

#### **Insight**

There isn’t a Hebrew word that directly translates hypocrite, but the Greek word hypokrites is used in the Septuagint (the Greek translation of the Old Testament) to render the word godless. The word hypokrites actually means “play actor.” It was a reference to the fact that Greek actors played their parts behind masks—implying that a hypocrite is one who deceives by masking their true intentions.

# God Calling – 10/7/19

# Rejoice at Weakness

**Savior, breathe forgiveness o'er us. All our weakness thou dost know.**

Yes! I know all. Every cry for mercy. Every eye of weariness. Every plea for help. Every sorrow over failure. Every weakness.

I am with you through all. My tender sympathy is yours. My strength is yours.

Rejoice at your weakness, My children. My strength is made perfect in weakness. When you are weak then I am strong. Strong to help, to cure, to protect.

Trust Me, My children. I know all. I am beside you. Strong, strong, strong to save. Lean on My Love, and know that all is well.

Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.  Isaiah 40:28