# My Utmost for His Highest – 10/5/21

# 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 – 10/5/21

**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 – 10/5/21

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

# Scripture Union – 10/5/21

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

# Today in the Word – 10/5/21

# Confronting Pharaoh

**Read:** [**Exodus 5:1–6:1**](https://www.biblegateway.com/passage/?search=Exodus+5%3a1%e2%80%936%3a1)

### **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.”

### **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.”

British missionaries aiming to convert slaves in the West Indies used a truncated edition of the Bible. First published in 1807, it omitted texts dealing with rebellion, freedom, or liberation. This turned out to be quite a lot! About 90 percent of the Old Testament was missing, along with half the New Testament. Only three copies of this “slave Bible” are known to exist, with one currently on display at the Museum of the Bible in Washington, D.C.

This is what the LORD, the God of Israel says: “Let my people go.” Exodus 5:1

The story of Moses and the Exodus plays a key role in God’s redemptive plan. The cry, “Let my people go!” has resounded through the ages. As instructed, Moses initially petitioned that the Israelites be allowed to go and worship God in the wilderness. The deeper issue at stake, as Pharaoh recognized, was whether Israel’s God was superior to the gods of Egypt (v. 2). Irritated, the king refused Moses’ request and increased the slaves’ workload, ordering them to make bricks without the straw needed to do so. A clever politician, he thought hard work would keep the Israelites’ minds off revolution and turn their hearts against Moses.

At first, Pharaoh’s strategy worked (vv. 20–21), but what the ruler did not realize was that God was still in control. When Moses asked, “Why have you brought trouble on this people?”, God assured him that His “mighty hand” would prevail (6:1; see the fuller response in 6:2–8). Not only would Pharaoh let them go, but he’d also be so eager for them to leave that he’d drive them out of the country!

But first, the Israelites needed to have their faith strengthened. The ten plagues would prove to Pharaoh, all Egypt, and the people of Israel as well that the great “I AM” is the one true God, far above the “gods” of Egypt.

**Apply the Word**

The Israelites’ faith and worship did not lead to immediate reward or blessing, but to increased trouble and suffering. If this seems to describe your current situation, remember that God is still with you!

### **Pray with Us**

We worship You, Majestic God, because You are worthy, not because You meet all our wishes or dismiss all our fears. Though we often don’t understand what You are doing, we praise You for Your omnipotence and goodness!

## BY Brad Baurain

# Our Daily Bread – 10/5/21

# With Us in the Valley

 **Read:** [**Psalm 23**](https://biblia.com/bible/niv/Ps%2023)

#### **A psalm of David.**

1The Lord is my shepherd, I lack nothing.  
2    He makes me lie down in green pastures,  
he leads me beside quiet waters,  
3    he refreshes my soul.  
He guides me along the right paths  
    for his name’s sake.  
4Even though I walk  
    through the darkest valley,[[a](https://www.biblegateway.com/passage/?search=Psalm+23&version=NIV#fen-NIV-14240a)]  
I will fear no evil,  
    for you are with me;  
your rod and your staff,  
    they comfort me.

5You prepare a table before me  
    in the presence of my enemies.  
You anoint my head with oil;  
    my cup overflows.  
6Surely your goodness and love will follow me  
    all the days of my life,  
and I will dwell in the house of the Lord  
    forever.

#### **Footnotes**

1. [Psalm 23:4](https://www.biblegateway.com/passage/?search=Psalm+23&version=NIV#en-NIV-14240) Or the valley of the shadow of death

I will fear no evil, for you are with me. [Psalm 23:4](https://biblia.com/bible/niv/Ps%2023.4)

As Hannah Wilberforce (aunt of British abolitionist William Wilberforce) lay dying, she wrote a letter in which she mentioned hearing about the death of a fellow believer in Jesus: “Happy is the dear man who is gone to glory, now in the presence of Jesus, whom unseen he loved. My heart seemed to jump for joy.” Then she described her own situation: “Myself, better and worse; Jesus, as good as ever.”

Her words make me think of [Psalm 23](https://biblia.com/bible/niv/Ps%2023), where David writes, “Even though I walk through the darkest valley [the valley of the shadow of death], I will fear no evil, for you are with me” (v. 4). Those words leap from the page because it’s there, in the middle of the valley of the shadow of death, where David’s description of God turns deeply personal. He moves from talking about God in the beginning of the psalm—“the Lord is my shepherd” (v. 1)—to talking to Him: “for you are with me” (v. 4, italics added).

How reassuring it is to know that almighty God who “brought forth the whole world” (90:2) is so compassionate that He walks with us through even the most difficult places. Whether our situation turns better or worse, we can turn to our Shepherd, Savior, and Friend and find Him “as good as ever.” So good that death itself is vanquished, and we will “dwell in the house of the Lord forever” (23:6).

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

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#### **Reflect & Pray**

How does it comfort you to know that Jesus our Shepherd is always with you? How can you share that hope with someone today?

My Shepherd, thank You for Your perfect faithfulness and kindness to me. Help me to stay near You today.

#### **Insight**

In the Old Testament, we’re accustomed to the writers using metaphors to describe God, and in most cases those metaphors are of inanimate objects. One such cluster of metaphors is found in [Psalm 18:2](https://biblia.com/bible/niv/Ps%2018.2): “The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold.” In that verse alone, no less than five different inanimate metaphors are used—rock, fortress, shield, horn, stronghold. This is part of what sets [Psalm 23](https://biblia.com/bible/niv/Ps%2023) apart. It’s one of the most prominent passages in the Old Testament where a personal metaphor is used to describe God—the shepherd. In a culture rooted in agriculture (including shepherding), the nature of the relationship between a sheep and its shepherd would be well known, making this word picture a fitting way to understand how deeply our God cares for us.

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

# God Calling – 10/5/21

# 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 – 10/6/21

# 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 – 10/6/21

**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 – 10/6/21

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

# Scripture Union – 10/6/21

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

# Today in the Word – 10/6/21

# The Final Plague

**Read:** [**Exodus 11**](https://www.biblegateway.com/passage/?search=Exodus+11)

### **The Plague on the Firstborn**

11 Now the Lord had said to Moses, “I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely. 2Tell the people that men and women alike are to ask their neighbors for articles of silver and gold.” 3(The Lord made the Egyptians favorably disposed toward the people, and Moses himself was highly regarded in Egypt by Pharaoh’s officials and by the people.)

4So Moses said, “This is what the Lord says: ‘About midnight I will go throughout Egypt. 5Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the female slave, who is at her hand mill, and all the firstborn of the cattle as well. 6There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. 7But among the Israelites not a dog will bark at any person or animal.’ Then you will know that the Lord makes a distinction between Egypt and Israel. 8All these officials of yours will come to me, bowing down before me and saying, ‘Go, you and all the people who follow you!’ After that I will leave.” Then Moses, hot with anger, left Pharaoh.

9The Lord had said to Moses, “Pharaoh will refuse to listen to you—so that my wonders may be multiplied in Egypt.” 10Moses and Aaron performed all these wonders before Pharaoh, but the Lord hardened Pharaoh’s heart, and he would not let the Israelites go out of his country.

While slaves in the United States worked and hoped for freedom, they knew it might not happen in their lifetime. So they encouraged themselves with the hope of heaven. In the words of a traditional African American spiritual, “Some of these mornings, bright and fair, I thank God I’m free at last, Goin’ meet King Jesus in the air, I thank God I’m free at last.”

For the LORD your God is the one who goes with you to fight for you. Deuteronomy 20:4

Four centuries of bondage. Nine plagues. Now Israel stood on the brink of being “free at last.” Moses had grown as a leader with each confrontation with Pharaoh and with each miraculous demonstration of God’s faithfulness and power. He was “highly regarded” even among the Egyptians (v. 3), to the point where some were urging Pharaoh to let the Israelites go before Egypt was ruined (10:7). In the end, the Egyptians would “pay” their former slaves to leave (11:2; see Ex. 3:21–22)!

Today’s reading includes the end of Moses’ next-to-last audience with Pharaoh. (Pharaoh thought it was the last one, but it wasn’t.) What could possibly break the ruler’s will at this point? What would God’s response be to Pharaoh’s death threat against Moses? As He’d previously told Moses, these confrontations would climax with the death of all firstborn sons in Egypt, from the king down to the lowest peasant, even including cattle, but excluding the Israelites (11:4–8). This would be an all-encompassing judgment that represented disaster for every Egyptian family, every community, and the nation as a whole.

God had been in control the entire time (vv. 9–10). He sovereignly ruled and Pharaoh made choices— both are true. The Lord’s victory would be absolute. Egypt would be so thoroughly broken that hundreds of years later this story would still be remembered as proof of the greatness of Israel’s God (1 Sam. 4:5–8).

**Apply the Word**

Godly stubbornness stands firm or holds fast to faith and obedience. Sinful stubbornness, on the other hand, hardens our hearts against God. Choose today the former and not the latter.

### **Pray with Us**

Lord, do not harden our hearts as You hardened Pharaoh’s. Rather, strengthen us to stand firm in faith and obedience. We reject lies about Your character and choose to believe Your Word.

## BY Brad Baurain

# Our Daily Bread – 10/6/21

# Helping Each Other

 **Read:** [**1 Thessalonians 5:11–25**](https://biblia.com/bible/niv/1%20Thess%205.11%E2%80%9325)

11Therefore encourage one another and build each other up, just as in fact you are doing.

### **Final Instructions**

12Now we ask you, brothers and sisters, to acknowledge those who work hard among you, who care for you in the Lord and who admonish you. 13Hold them in the highest regard in love because of their work. Live in peace with each other. 14And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone. 15Make sure that nobody pays back wrong for wrong, but always strive to do what is good for each other and for everyone else.

16Rejoice always, 17pray continually, 18give thanks in all circumstances; for this is God’s will for you in Christ Jesus.

19Do not quench the Spirit. 20Do not treat prophecies with contempt 21but test them all; hold on to what is good, 22reject every kind of evil.

23May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. 24The one who calls you is faithful, and he will do it.

25Brothers and sisters, pray for us.

Always strive to do what is good for each other and for everyone else. [1 Thessalonians 5:15](https://biblia.com/bible/niv/1%20Thess%205.15)

When playing basketball with her girlfriends, Amber realized her community could benefit from an all-female league. So she started a nonprofit organization to foster teamwork and impact the next generation. The leaders of Ladies Who Hoop strive to build confidence and character in the women and girls and encourage them to become meaningful contributors to their local communities. One of the original players who now mentors other girls said, “There is so much camaraderie among us. This is something I’d been missing. We support each other in so many different ways. I love seeing the girls succeed and grow.”

God intends His people to team up to help each other as well. The apostle Paul urged the Thessalonians to “encourage one another and build each other up” ([1 Thessalonians 5:11](https://biblia.com/bible/niv/1%20Thess%205.11)). God has put us into the family of His people for support in our lives. We need each other to keep walking the path of life in Christ. Sometimes that may mean listening to someone who’s struggling, providing for a practical need, or speaking a few words of encouragement. We can celebrate successes, offer a prayer for strength in a difficulty, or challenge each other to grow in faith. And in everything, we can “always strive to do what is good for each other” (v. 15).

What camaraderie we can enjoy as we team up with other believers in Jesus to keep trusting God together!

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

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#### **Reflect & Pray**

In what ways have others encouraged you? How can you prepare yourself to receive and give support to others?

I love being a part of Your family, God. Show me how I can have a part in the lives of others.

#### **Insight**

When Paul urged his readers to encourage one another” ([1 Thessalonians 5:11](https://biblia.com/bible/niv/1%20Thess%205.11)), he used a Greek word (parakaleo) that can also mean to comfort. The word translated “advocate” (referring to the Holy Spirit) in [John 14:16](https://biblia.com/bible/niv/John%2014.16), [26](https://biblia.com/bible/niv/John%2014.26) and [16:7](https://biblia.com/bible/niv/John%2016.7) comes from the same root word.

Paul used his letter to lovingly urge believers in Jesus to help one another live together in the Spirit of Christ who died for them ([1 Thessalonians 5:10](https://biblia.com/bible/niv/1%20Thess%205.10)). But Paul gave them more than words; he also showed how much he cared for them. He honored them by letting them know how much they’d encouraged him (1:2–10). Then he gently reminded them how, like a little child, he’d humbled himself among them (2:6–7); how he’d cared for them like a nursing mother (vv. 7–10), and how he’d looked after them like a father who comforts and encourages his own children (vv. 11–12).

By: [**Mart DeHaan**](https://odb.org/author/martdehaan-2/)

# God Calling – 10/6/21

# 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 – 10/7/21

# 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 – 10/7/21

**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 – 10/7/21

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

# Scripture Union – 10/7/21

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

# Today in the Word – 10/7/21

# The First Passover

**Read:** [**Exodus 12:1–30**](https://www.biblegateway.com/passage/?search=Exodus+12%3a1%e2%80%9330)

### **The Passover and the Festival of Unleavened Bread**

12 The Lord said to Moses and Aaron in Egypt, 2“This month is to be for you the first month, the first month of your year. 3Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb[[a](https://www.biblegateway.com/passage/?search=Exodus+12%3A1%E2%80%9330+&version=NIV#fen-NIV-1820a)] for his family, one for each household. 4If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. 5The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. 7Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. 8That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. 9Do not eat the meat raw or boiled in water, but roast it over a fire—with the head, legs and internal organs. 10Do not leave any of it till morning; if some is left till morning, you must burn it. 11This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover.

12“On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord. 13The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

14“This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance. 15For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. 16On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat; that is all you may do.

17“Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. 18In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. 19For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. 20Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”

21Then Moses summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. 22Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. 23When the Lord goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

24“Obey these instructions as a lasting ordinance for you and your descendants. 25When you enter the land that the Lord will give you as he promised, observe this ceremony. 26And when your children ask you, ‘What does this ceremony mean to you?’ 27then tell them, ‘It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’” Then the people bowed down and worshiped. 28The Israelites did just what the Lord commanded Moses and Aaron.

29At midnight the Lord struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. 30Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

#### **Footnotes**

1. [Exodus 12:3](https://www.biblegateway.com/passage/?search=Exodus+12%3A1%E2%80%9330+&version=NIV#en-NIV-1820) The Hebrew word can mean lamb or kid; also in verse 4.

Have you ever wondered why we set off fireworks on the Fourth of July? The tradition goes back to the start of America’s nationhood. In 1777, one year after the Declaration of Independence was signed, the anniversary was celebrated in Philadelphia with a parade, speeches, and fireworks. Boston was the first city to declare July 4th an official holiday in 1783. Congress finally made it a national holiday in 1870.

Christ, our Passover lamb, has been sacrificed. 1 Corinthians 5:7

Even before it took place, the Passover was declared by God to be Month One Year One on Israel’s calendar (vv. 2, 14). The tenth day would be their Independence Day! Passover was the flip side of the tenth plague: The Egyptian firstborn would die—”judgment on all the gods of Egypt” (v. 12)—but God had determined that the Israelites would live. Because they sacrificed a lamb and put its blood on their doorposts, the angel of death would “pass over” that house and spare the family inside (vv. 7, 13). The lamb would then be roasted and served as the main dish of the Passover meal.

Bread without yeast was another symbolic part of that meal (v. 15). No yeast indicated haste or hurry, that is, how quickly the Egyptians wanted them gone! The absence of yeast also came to signify holiness, purity, or consecration.

Moses proclaimed Passover as a national holiday, to be celebrated in the future in the Promised Land (vv. 24–27). This declaration was an act of faith—Moses trusted completely that what God said would happen. And his obedience matched his faith. He told the elders of Israel to “go at once” to carry out the instructions (vv. 21–23). The Israelites would remember, through the ages, the mighty work of God on their behalf. That’s why Jewish people still celebrate Passover today!

**Apply the Word**

Just as the Israelites were saved by a lamb’s blood, so we are saved by the blood of Christ (1 Cor. 5:7). If you’ve never done so, we urge you to trust Him for your salvation!

### **Pray with Us**

Father God, we confess that we need Your forgiveness and protection. We repent of our sins and ask to be covered in the blood of Christ. Spare us from eternal judgment so we can live, eternally worshiping You.

## BY Brad Baurain

# Our Daily Bread – 10/7/21

# Current Battles

 **Read:** [**Philippians 3:12–16**](https://biblia.com/bible/niv/Phil%203.12%E2%80%9316)

12Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me. 13Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, 14I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

### **Following Paul’s Example**

15All of us, then, who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. 16Only let us live up to what we have already attained.

**Read:** [**Philippians**](https://biblia.com/bible/niv/Phil%203.12%E2%80%9316) [**4:1–2**](https://biblia.com/bible/niv/Philippians%204.1%E2%80%932)

### Closing Appeal for Steadfastness and Unity

4 Therefore, my brothers and sisters, you whom I love and long for, my joy and crown, stand firm in the Lord in this way, dear friends!

2I plead with Euodia and I plead with Syntyche to be of the same mind in the Lord.

If on some point you think differently, that too God will make clear to you. [Philippians 3:15](https://biblia.com/bible/niv/Phil%203.15)

When you plug in your toaster, you benefit from the results of a bitter feud from the late nineteenth century. Back then, inventors Thomas Edison and Nikola Tesla battled over which was the best kind of electricity for development: direct current (DC), like the current that goes from a battery to a flashlight; or alternating current (AC), which we get from an electrical outlet.

Eventually, Tesla’s AC ideas powered through and have been used to provide electricity for homes, businesses, and communities around the world. AC is much more efficient at sending electricity across great distances and proved to be the wiser choice.

Sometimes we need wisdom as we face issues of concern between believers in Jesus (see [Romans 14:1–12](https://biblia.com/bible/niv/Rom%2014.1%E2%80%9312)). The apostle Paul called us to seek God’s help for clarity in such matters. He said, “If on some point you think differently, that too God will make clear to you” ([Philippians 3:15](https://biblia.com/bible/niv/Phil%203.15)). A few verses later, we see the results of two people who let a difference divide them—a conflict that grieved Paul: “I plead with Euodia and I plead with Syntyche to be of the same mind in the Lord” (4:2).

Whenever a disagreement starts to tear us apart, may we seek God’s grace and wisdom in the Scriptures, the counsel of mature believers, and power of prayer. Let’s strive to “be of the same mind” in Him (v. 2).

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

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#### **Reflect & Pray**

How can you apply God’s grace and wisdom to a current battle of personal preferences? Why is prayer vital as you face this conflict?

Dear God, life is complicated. I have a situation, and I’m not sure which way to go. Please help me discern, with the help of the Holy Spirit, what to do next.

#### **Insight**

When Paul says “one thing I do” ([Philippians 3:13](https://biblia.com/bible/niv/Phil%203.13)), “one thing” refers to being single-minded or constantly driven by a single, all-encompassing purpose. Like an athlete who must ignore distraction to succeed (vv. 13–14), believers in Jesus are called to single-minded focus and action toward one purpose. That purpose is identified in verse 10: “to know Christ [and] the power of his resurrection and [to participate] in his sufferings, becoming like him in his death.”

To “know” Christ here, therefore, isn’t about intellectual knowledge but intimate, experiential “participation” (v. 10) in who Jesus is through our union with Him through the Spirit. As we draw ever closer to Christ through the Spirit, we also experience His resurrection power—and ultimately, when He returns, the resurrection of our bodies.

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

# God Calling – 10/7/21

# 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

# My Utmost for His Highest – 10/8/21

# Coming to Jesus



Come to Me… —[Matthew 11:28](http://www.biblegateway.com/passage/?version=31&search=Matthew+11%3A28)

Isn’t it humiliating to be told that we must come to Jesus! Think of the things about which we will not come to Jesus Christ. If you want to know how real you are, test yourself by these words— “Come to Me….” In every dimension in which you are not real, you will argue or evade the issue altogether rather than come; you will go through sorrow rather than come; and you will do anything rather than come the last lap of the race of seemingly unspeakable foolishness and say, “Just as I am, I come.” As long as you have even the least bit of spiritual disrespect, it will always reveal itself in the fact that you are expecting God to tell you to do something very big, and yet all He is telling you to do is to “Come….”

“Come to Me….” When you hear those words, you will know that something must happen in you before you can come. The Holy Spirit will show you what you have to do, and it will involve anything that will uproot whatever is preventing you from getting through to Jesus. And you will never get any further until you are willing to do that very thing. The Holy Spirit will search out that one immovable stronghold within you, but He cannot budge it unless you are willing to let Him do so.

How often have you come to God with your requests and gone away thinking, “I’ve really received what I wanted this time!” And yet you go away with nothing, while all the time God has stood with His hands outstretched not only to take you but also for you to take Him. Just think of the invincible, unconquerable, and untiring patience of Jesus, who lovingly says, “Come to Me….”

**WISDOM FROM OSWALD CHAMBERS**

There is no condition of life in which we cannot abide in Jesus. We have to learn to abide in Him wherever we are placed. Our Brilliant Heritage

# CCEL – 10/8/21

**I will not fear what man shall do unto me.**—[HEB. 13:6.](http://www.ccel.org/ccel/bible/asv.Heb.13.html" \l "Heb.13.6)

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us.

Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.—None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.—I will speak of thy testimonies . . . before kings, and will not be ashamed.

[Rom. 8:35](http://www.ccel.org/ccel/bible/asv.Rom.8.html" \l "Rom.8.35),[37](http://www.ccel.org/ccel/bible/asv.Rom.8.html" \l "Rom.8.37).[Luke 12:4,5](http://www.ccel.org/ccel/bible/asv.Luke.12.html" \l "Luke.12.4).[Matt. 5:10-12](http://www.ccel.org/ccel/bible/asv.Matt.5.html" \l "Matt.5.10). -[Acts 20:24](http://www.ccel.org/ccel/bible/asv.Acts.20.html" \l "Acts.20.24). -[Psa. 119:46](http://www.ccel.org/ccel/bible/asv.Ps.119.html" \l "Ps.119.46).

“Launch out into the deep, and let down your nets for a draught.” **[Luke 5:4](http://www.ccel.org/ccel/bible/asv.Luke.5.html" \l "Luke.5.4)**

We learn from this narrative, the necessity of human agency. The draught of fishes was miraculous, yet neither the fisherman nor his boat, nor his fishing tackle were ignored; but all were used to take the fishes. So in the saving of souls, God worketh by means; and while the present economy of grace shall stand, God will be pleased by the foolishness of preaching to save them that believe. When God worketh without instruments, doubtless he is glorified; but he hath himself selected the plan of instrumentality as being that by which he is most magnified in the earth. Means of themselves are utterly unavailing. “Master, we have toiled all the night and have taken nothing.” What was the reason of this? Were they not fishermen plying their special calling? Verily, they were no raw hands; they understood the work. Had they gone about the toil unskilfully? No. Had they lacked industry? No, they had toiled. Had they lacked perseverance? No, they had toiled all the night. Was there a deficiency of fish in the sea? Certainly not, for as soon as the Master came, they swam to the net in shoals. What, then, is the reason? Is it because there is no power in the means of themselves apart from the presence of Jesus? “Without him we can do nothing.” But with Christ we can do all things. Christ’s presence confers success. Jesus sat in Peter’s boat, and his will, by a mysterious influence, drew the fish to the net. When Jesus is lifted up in his Church, his presence is the Church’s power—the shout of a king is in the midst of her. “I, if I be lifted up, will draw all men unto me.” Let us go out this morning on our work of soul fishing, looking up in faith, and around us in solemn anxiety. Let us toil till night comes, and we shall not labour in vain, for he who bids us let down the net, will fill it with fishes.

# Word Live – 10/8/21

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

# Scripture Union – 10/8/21

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

# Today in the Word – 10/8/21

# A New Nation

**Read:** [**Exodus 12:31–42**](https://www.biblegateway.com/passage/?search=Exodus+12%3a31%e2%80%9342)

### **The Exodus**

31During the night Pharaoh summoned Moses and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship the Lord as you have requested. 32Take your flocks and herds, as you have said, and go. And also bless me.”

33The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said, “we will all die!” 34So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. 35The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. 36The Lord had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians.

37The Israelites journeyed from Rameses to Sukkoth. There were about six hundred thousand men on foot, besides women and children. 38Many other people went up with them, and also large droves of livestock, both flocks and herds. 39With the dough the Israelites had brought from Egypt, they baked loaves of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.

40Now the length of time the Israelite people lived in Egypt[[a](https://www.biblegateway.com/passage/?search=Exodus+12%3A31%E2%80%9342+&version=NIV#fen-NIV-1857a)] was 430 years. 41At the end of the 430 years, to the very day, all the Lord’s divisions left Egypt. 42Because the Lord kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the Lord for the generations to come.

#### **Footnotes**

1. [Exodus 12:40](https://www.biblegateway.com/passage/?search=Exodus+12%3A31%E2%80%9342+&version=NIV#en-NIV-1857) Masoretic Text; Samaritan Pentateuch and Septuagint Egypt and Canaan

Before the American Civil War, The Liberator was an influential weekly newspaper that campaigned for abolition. For 35 years, founder William Lloyd Garrison demanded the immediate emancipation of all American slaves. Though controversial, he stood his ground. As he wrote in the very first issue: “I will be as harsh as truth, and as uncompromising as justice.” The paper ceased publication at the end of 1865, its goal accomplished.

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

Moses was chosen by God to accomplish the liberation of the Israelites from slavery. On October 3rd, he looked like a somewhat pathetic choice, but with God on his side, the slaves’ freedom was won, and decisively so. Everything happened just as the Lord decreed: The firstborn of Egypt were struck down, but Israelites with the lamb’s blood on their doorposts were spared (vv. 29–30).

Egypt’s defeat was total and humiliating (vv. 31–32). Pharaoh who had said he would never see Moses again, on pain of death, was forced to summon him to the palace and set the Israelites free. He even requested that Moses bless him! The former slaves’ departure was rushed, just as God had said it would be (vv. 33–36). The Egyptians were somehow both afraid—please leave or we’ll all die—and “favorably disposed” toward the Israelites, showering them with gold, silver, and clothing: “So they plundered the Egyptians” (v. 36).

The Israelites numbered 600,000 men, or in total probably about two million people. “Many other people” left with them, perhaps other slaves or even some converted Egyptians (vv. 37–39). There was no doubt who had won the victory: “The Lord kept vigil that night to bring them out of Egypt” (v. 42). Four hundred and thirty years of slavery came to a dramatic end!

**Apply the Word**

Though they take some artistic license, movies such as The Ten Commandments and The Prince of Egypt can help the life of Moses come alive for you and your family. Why not plan to watch one together?

### **Pray with Us**

Doubt comes easily and naturally to us, but when we contemplate the miraculous way You freed Israel from Egypt, we are awed by the power You have to fulfill Your promises with precision. We worship You, God of Power!

## BY Brad Baurain

# Our Daily Bread – 10/8/21

# No Such Thing as Ordinary

 **Read:** [**Hebrews 11:1**](https://biblia.com/bible/niv/Heb%2011.1)

### **Faith in Action**

11 Now faith is confidence in what we hope for and assurance about what we do not see.

**Read:** [**Hebrews 11:**](https://biblia.com/bible/niv/Heb%2011.1)[**32–40**](https://biblia.com/bible/niv/Hebrews%2011.32%E2%80%9340)

These were all commended for their faith, yet none of them received what had been promised. [Hebrews 11:39](https://biblia.com/bible/niv/Heb%2011.39)

32And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets, 33who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, 34quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. 35Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. 36Some faced jeers and flogging, and even chains and imprisonment. 37They were put to death by stoning;[[a](https://www.biblegateway.com/passage/?search=Hebrews+11%3A1+%2C+32%E2%80%9340&version=NIV#fen-NIV-30210a)] they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated— 38the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.

39These were all commended for their faith, yet none of them received what had been promised, 40since God had planned something better for us so that only together with us would they be made perfect.

#### **Footnotes**

1. [Hebrews 11:37](https://www.biblegateway.com/passage/?search=Hebrews+11%3A1+%2C+32%E2%80%9340&version=NIV#en-NIV-30210) Some early manuscripts stoning; they were put to the test;

When Anita passed away in her sleep on her ninetieth birthday, the quietness of her departure reflected the quietness of her life. A widow, she had been devoted to her children and grandchildren and to being a friend to younger women in the church.

Anita wasn’t particularly remarkable in talent or achievement. But her deep faith in God inspired those who knew her. “When I don’t know what to do about a problem,” a friend of mine said, “I don’t think about the words of a famous preacher or author. I think about what Anita would say.”

Many of us are like Anita—ordinary people living ordinary lives. Our names will never be in the news, and we won’t have monuments built in our honor. But a life lived with faith in Jesus is never ordinary. Some of the people listed in [Hebrews 11](https://biblia.com/bible/niv/Heb%2011) were not named (vv. 35–38); they walked the path of obscurity and didn’t receive the reward promised to them in this life (v. 39). Yet, because they obeyed God, their faith wasn’t in vain. God used their lives in ways that went beyond their lack of notoriety (v. 40).

If you feel discouraged about the seeming ordinary state of your life, remember that a life lived by faith in God has an impact throughout eternity. Even if we’re ordinary, we can have an extraordinary faith.

By:  [Karen Huang](https://odb.org/author/karenhuang/)

**Top of Form**

**Bottom of Form**

**Top of Form**

**Bottom of Form**

#### **Reflect & Pray**

In what area of your daily life might God be calling you to exercise faith in Him? How can He help you be more obedient and faithful in what you do every day?

Faithful God, please help me to trust and obey You always.

Learn how to find your [true identity](https://ODB.org/us/2019/02/09/discovering-my-true-self).

#### **Insight**

[Hebrews 11](https://biblia.com/bible/niv/Heb%2011) is referred to as the “Hall of Faith.” Writing to encourage Jewish believers in Jesus to remain faithful in the midst of suffering brought about by severe persecution, the unnamed author lists specific examples of people who’ve lived “by faith” (vv. 4–31). He closes this chapter with an overview of countless unnamed faithful people (vv. 32–38) “commended for their faith” but who haven’t yet “received what had been promised” (v. 39). [Hebrews 11](https://biblia.com/bible/niv/Heb%2011) is a reminder that the only way to live and to please God is by faith (v. 6). Those who lived “by faith” chose to live as “foreigners and strangers on earth” (v. 13). They refused to return to the sinful life they’d left behind but longed “for a better country—a heavenly one” (v. 16).

By: [**K. T. Sim**](https://odb.org/author/ktsim/)

# God Calling – 10/8/21

# The Dark Places

**Jesus, the very thought of Thee with Sweetness fills us.**

Yes. Love Me until just to think of Me means Joy and rapture. Gladness at the thought of One very near and dear.

It is the balm for all sorrows, the thought of Me. Healing for all physical, mental, and spiritual ills you can always find in thinking of Me, and speaking to Me.

Are doubts and fears in your Hearts? Then think of Me, speak to Me. Instead of those fears and doubts there will flow into your hearts and beings such sweet Joy as is beyond any joy of earth.

This is unfailing. Never doubt it. Courage. Courage. Courage. Fear nothing. Rejoice even in the darkest places. Rejoice.

As he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.  Mark 14:3

# My Utmost for His Highest – 10/9/21

# Building on the Atonement



…present…your members as instruments of righteousness to God. —[Romans 6:13](http://www.biblegateway.com/passage/?version=31&search=Romans+6%3A13)

I cannot save and sanctify myself; I cannot make atonement for sin; I cannot redeem the world; I cannot right what is wrong, purify what is impure, or make holy what is unholy. That is all the sovereign work of God. Do I have faith in what Jesus Christ has done? He has made the perfect atonement for sin. Am I in the habit of constantly realizing it? The greatest need we have is not to do things, but to believe things. The redemption of Christ is not an experience, it is the great act of God which He has performed through Christ, and I have to build my faith on it. If I construct my faith on my own experience, I produce the most unscriptural kind of life— an isolated life, with my eyes focused solely on my own holiness. Beware of that human holiness that is not based on the atonement of the Lord. It has no value for anything except a life of isolation— it is useless to God and a nuisance to man. Measure every kind of experience you have by our Lord Himself. We cannot do anything pleasing to God unless we deliberately build on the foundation of the atonement by the Cross of Christ.

The atonement of Jesus must be exhibited in practical, unassuming ways in my life. Every time I obey, the absolute deity of God is on my side, so that the grace of God and my natural obedience are in perfect agreement. Obedience means that I have completely placed my trust in the atonement, and my obedience is immediately met by the delight of the supernatural grace of God.

Beware of the human holiness that denies the reality of the natural life— it is a fraud. Continually bring yourself to the trial or test of the atonement and ask, “Where is the discernment of the atonement in this, and in that?”

**WISDOM FROM OSWALD CHAMBERS**

The life of Abraham is an illustration of two things: of unreserved surrender to God, and of God’s complete possession of a child of His for His own highest end. Not Knowing Whither, 901 R

# CCEL – 10/9/21

**Thou art a God ready to pardon, gracious and merciful.**—[NEH. 9:17.](http://www.ccel.org/ccel/bible/asv.Neh.9.html" \l "Neh.9.17)

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.—The longsuffering of our Lord is salvation.

For this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting.—Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?—Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

[II Pet. 3:9](http://www.ccel.org/ccel/bible/asv.iiPet.3.html" \l "iiPet.3.9). –[II Pet. 3:15](http://www.ccel.org/ccel/bible/asv.iiPet.3.html" \l "iiPet.3.15).[I Tim. 1:16](http://www.ccel.org/ccel/bible/asv.iTim.1.html" \l "iTim.1.16). -[Rom. 15:4](http://www.ccel.org/ccel/bible/asv.Rom.15.html" \l "Rom.15.4).[Rom. 2:4](http://www.ccel.org/ccel/bible/asv.Rom.2.html" \l "Rom.2.4). -[Joel 2:13](http://www.ccel.org/ccel/bible/asv.Joel.2.html" \l "Joel.2.13).

“Able to keep you from falling.” [Jude 24](http://www.ccel.org/ccel/bible/asv.Jude.1.html" \l "Jude.1.24)

In some sense the path to heaven is very safe, but in other respects there is no road so dangerous. It is beset with difficulties. One false step (and how easy it is to take that if grace be absent), and down we go. What a slippery path is that which some of us have to tread! How many times have we to exclaim with the Psalmist, “My feet were almost gone, my steps had well nigh slipped.” If we were strong, sure-footed mountaineers, this would not matter so much; but in ourselves, how weak we are! In the best roads we soon falter, in the smoothest paths we quickly stumble. These feeble knees of ours can scarcely support our tottering weight. A straw may throw us, and a pebble can wound us; we are mere children tremblingly taking our first steps in the walk of faith, our heavenly Father holds us by the arms or we should soon be down. Oh, if we are kept from falling, how must we bless the patient power which watches over us day by day! Think, how prone we are to sin, how apt to choose danger, how strong our tendency to cast ourselves down, and these reflections will make us sing more sweetly than we have ever done, “Glory be to him, who is able to keep us from falling.” We have many foes who try to push us down. The road is rough and we are weak, but in addition to this, enemies lurk in ambush, who rush out when we least expect them, and labour to trip us up, or hurl us down the nearest precipice. Only an Almighty arm can preserve us from these unseen foes, who are seeking to destroy us. Such an arm is engaged for our defence. He is faithful that hath promised, and he is able to keep us from falling, so that with a deep sense of our utter weakness, we may cherish a firm belief in our perfect safety, and say, with joyful confidence,

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|  |

“Against me earth and hell combine,

But on my side is power divine;

Jesus is all, and he is mine!”

# Word Live – 10/9/21

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

# Scripture Union – 10/9/21

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

# Today in the Word – 10/9/21

# Crossing the Red Sea

**Read:** [**Exodus 13:17–14:31**](https://www.biblegateway.com/passage/?search=Exodus+13%3a17%e2%80%9314%3a31)

### **Crossing the Sea**

17When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, “If they face war, they might change their minds and return to Egypt.” 18So God led the people around by the desert road toward the Red Sea.[[a](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#fen-NIV-1886a)] The Israelites went up out of Egypt ready for battle.

19Moses took the bones of Joseph with him because Joseph had made the Israelites swear an oath. He had said, “God will surely come to your aid, and then you must carry my bones up with you from this place.”[[b](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#fen-NIV-1887b)]

20After leaving Sukkoth they camped at Etham on the edge of the desert. 21By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. 22Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.

14 Then the Lord said to Moses, 2“Tell the Israelites to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon. 3Pharaoh will think, ‘The Israelites are wandering around the land in confusion, hemmed in by the desert.’ 4And I will harden Pharaoh’s heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the Lord.” So the Israelites did this.

5When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, “What have we done? We have let the Israelites go and have lost their services!” 6So he had his chariot made ready and took his army with him. 7He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them. 8The Lord hardened the heart of Pharaoh king of Egypt, so that he pursued the Israelites, who were marching out boldly. 9The Egyptians—all Pharaoh’s horses and chariots, horsemen[[c](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#fen-NIV-1899c)] and troops—pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon.

10As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the Lord. 11They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? 12Didn’t we say to you in Egypt, ‘Leave us alone; let us serve the Egyptians’? It would have been better for us to serve the Egyptians than to die in the desert!”

13Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. 14The Lord will fight for you; you need only to be still.”

15Then the Lord said to Moses, “Why are you crying out to me? Tell the Israelites to move on. 16Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground. 17I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. 18The Egyptians will know that I am the Lord when I gain glory through Pharaoh, his chariots and his horsemen.”

19Then the angel of God, who had been traveling in front of Israel’s army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, 20coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

21Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, 22and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

23The Egyptians pursued them, and all Pharaoh’s horses and chariots and horsemen followed them into the sea. 24During the last watch of the night the Lord looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. 25He jammed[[d](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#fen-NIV-1915d)] the wheels of their chariots so that they had difficulty driving. And the Egyptians said, “Let’s get away from the Israelites! The Lord is fighting for them against Egypt.”

26Then the Lord said to Moses, “Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen.” 27Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward[[e](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#fen-NIV-1917e)] it, and the Lord swept them into the sea. 28The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

29But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. 30That day the Lord saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. 31And when the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant.

#### **Footnotes**

1. [Exodus 13:18](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#en-NIV-1886) Or the Sea of Reeds
2. [Exodus 13:19](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#en-NIV-1887) See Gen. 50:25.
3. [Exodus 14:9](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#en-NIV-1899) Or charioteers; also in verses 17, 18, 23, 26 and 28
4. [Exodus 14:25](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#en-NIV-1915) See Samaritan Pentateuch, Septuagint and Syriac; Masoretic Text removed
5. [Exodus 14:27](https://www.biblegateway.com/passage/?search=Exodus+13%3A17%E2%80%9314%3A31+&version=NIV#en-NIV-1917) Or from

Earlier this year, the home of Harriet Tubman was located by archaeologists after decades of searching. Tubman became known as the “Moses of her people” because she helped many slaves escape to freedom. State officials planned to put artifacts from the dig on display at the nearby Harriet Tubman Underground Railroad Visitor Center.

Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. Exodus 14:13

In Exodus 13, Moses, leading the Israelites out of Egypt, thought the hard part was done. Not quite yet! In their story, as so often in ours, there is always “one more crisis” that calls for God to act and for us to respond in faith and obedience. In this case, the crisis came when they found themselves trapped between the Red Sea and the Egyptian army. Actually, God directed them to step into the trap in order to provide another opportunity to display His glory and to teach everyone that “I am the LORD” (14:1–4).

God Himself led them in a pillar of fire by night and a pillar of cloud by day (13:20–22). When the people realized the trap they’d stepped into, they complained (14:11–12), while Moses’ faith remained exemplary (14:13–14). Matters unfolded just as God said they would: The Israelites walked through the divided waters on dry ground, while the Egyptian soldiers were swept away and drowned. The nation was once again miraculously delivered, and the people’s faith in God and Moses was strengthened (14:31). The people carried with them the bones of Joseph (13:19). Centuries before, Joseph had prophesied the Exodus and made his descendants vow to take his body with them (Gen. 50:24–25; Heb. 11:22). Later, his remains would be buried at Shechem, on land originally purchased by his father Jacob and allotted to the tribes of Ephraim and Manasseh, his sons (Josh. 24:32).

**Apply the Word**

Is waiting on the Lord something that’s easy or hard for you? How can you take steps to practice an attitude of godly waiting? The book [On Waiting Well](https://www.moodypublishers.com/on-waiting-well/) discusses this topic and is written by this month’s author!

### **Pray with Us**

Lord, we are trained to be proactive and take steps to accomplish our goals. Waiting is difficult—especially when we are waiting on an unseen God. Grant us patience, peace, and confidence in You.

## BY Brad Baurain

# Our Daily Bread – 10/9/21

# The Need for Wisdom

 **Read:** [**Exodus 18:17–24**](https://biblia.com/bible/niv/Exod%2018.17%E2%80%9324)

17Moses’ father-in-law replied, “What you are doing is not good. 18You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. 19Listen now to me and I will give you some advice, and may God be with you. You must be the people’s representative before God and bring their disputes to him. 20Teach them his decrees and instructions, and show them the way they are to live and how they are to behave. 21But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. 22Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. 23If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.”

24Moses listened to his father-in-law and did everything he said.

Moses listened to his father-in-law and did everything he said. [Exodus 18:24](https://biblia.com/bible/niv/Exod%2018.24)

Growing up without a dad, Rob felt he missed out on a lot of practical wisdom that fathers often pass on to their children. Not wanting anyone to lack important life skills, Rob made a series of practical “Dad, How Do I?” videos demonstrating everything from how to put up a shelf to how to change a tire. With his kind compassion and warm style, Rob has become a YouTube sensation, amassing millions of subscribers.

Many of us long for the expertise of a parental figure to teach us valuable skills as well as help us navigate difficult situations. Moses needed some wisdom after he and the Israelites fled captivity in Egypt and were establishing themselves as a nation. Jethro, Moses’ father-in-law, saw the strain that settling disputes among the people was having on Moses. So Jethro gave Moses thoughtful advice on how to delegate responsibility in leadership ([Exodus 18:17–23](https://biblia.com/bible/niv/Exod%2018.17%E2%80%9323)). Moses “listened to his father-in-law and did everything he said” (v. 24).

God knows we all need wisdom. Some may be blessed with godly parents who offer wise advice, and some aren’t. But God’s wisdom is available to all who ask ([James 1:5](https://biblia.com/bible/niv/James%201.5)). He’s also provided wisdom throughout the pages of Scripture, which reminds us that when we humbly and sincerely listen to the wise, we “will be counted among the wise” ([Proverbs 19:20](https://biblia.com/bible/niv/Prov%2019.20)) and have wisdom to share with others.

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

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#### **Reflect & Pray**

In what ways have you benefited from sage advice? Who might you come alongside?

Heavenly Father, help me to seek out and listen to wise counsel from the people You’ve put in my life.

#### **Insight**

Leading over two million Israelites through the wilderness to Mount Sinai was a task fraught with difficulties and dangers. Moses had already dealt with many crises (lack of food and water, attacks from enemies) amid the many grumblings and criticisms from his people. In [Exodus 18:17–24](https://biblia.com/bible/niv/Exod%2018.17%E2%80%9324), we read how he experienced a crisis of overwork and inefficiency. Jethro, his father-in-law, advised Moses to manage his workload by delegating some of his functions and authority. Moses was to “select capable men . . . who fear God, trustworthy men who hate dishonest gain” (v. 21). The leaders were to be “wise, understanding and respected men” who “judge fairly” ([Deuteronomy 1:13–16](https://biblia.com/bible/niv/Deut%201.13%E2%80%9316)). Similar high standards and qualifications are also required for leaders of the church ([Acts 6:3](https://biblia.com/bible/niv/Acts%206.3); [1 Timothy 3:1–13](https://biblia.com/bible/niv/1%20Tim%203.1%E2%80%9313); [Titus 1:6–9](https://biblia.com/bible/niv/Titus%201.6%E2%80%939)).

Learn more about the [exodus](https://ChristianUniversity.org/OT216).

By: [**K. T. Sim**](https://odb.org/author/ktsim/)

# God Calling – 10/9/21

# Love Me More

**Jesus, our Lord, we Thee adore. Oh, make us love Thee more and more.**

Yes! I would draw you closer and closer to Me by bonds of Love. The Love of the sinner for the Savior, of the rescued for the Rescuer, of the sheep for the Loving Shepherd, of the child for its Father.

So many ties of Love there are to bind you to Me.

Each experience in your life of Joy, and sorrow, of difficulty or success, of hardship or ease, of danger or safety, each makes its own particular demand on Me. Each serves to answer the prayer: "Make me love Thee more and more."

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.  1 Peter 1:8

# My Utmost for His Highest – 10/10/21

# How Will I Know?



Jesus answered and said, "I thank You, Father…that You have hidden these things from the wise and prudent and have revealed them to babes." —[Matthew 11:25](http://www.biblegateway.com/passage/?version=31&search=Matthew+11%3A25)

We do not grow into a spiritual relationship step by step— we either have a relationship or we do not. God does not continue to cleanse us more and more from sin— “But if we walk in the light,” we are cleansed “from all sin” ([1 John 1:7](http://www.biblegateway.com/passage/?search=1+John+1:7)). It is a matter of obedience, and once we obey, the relationship is instantly perfected. But if we turn away from obedience for even one second, darkness and death are immediately at work again.

All of God’s revealed truths are sealed until they are opened to us through obedience. You will never open them through philosophy or thinking. But once you obey, a flash of light comes immediately. Let God’s truth work into you by immersing yourself in it, not by worrying into it. The only way you can get to know the truth of God is to stop trying to find out and by being born again. If you obey God in the first thing He shows you, then He instantly opens up the next truth to you. You could read volumes on the work of the Holy Spirit, when five minutes of total, uncompromising obedience would make things as clear as sunlight. Don’t say, “I suppose I will understand these things someday!” You can understand them now. And it is not study that brings understanding to you, but obedience. Even the smallest bit of obedience opens heaven, and the deepest truths of God immediately become yours. Yet God will never reveal more truth about Himself to you, until you have obeyed what you know already. Beware of becoming one of the “wise and prudent.” “If anyone wills to do His will, he shall know…” ([John 7:17](http://www.biblegateway.com/passage/?search=John+7:17)).

**WISDOM FROM OSWALD CHAMBERS**

Defenders of the faith are inclined to be bitter until they learn to walk in the light of the Lord. When you have learned to walk in the light of the Lord, bitterness and contention are impossible.  
Biblical Psychology

# CCEL – 10/10/21

**The whole family in heaven and earth.**—[EPH. 3:15.](http://www.ccel.org/ccel/bible/asv.Eph.3.html" \l "Eph.3.15)

One God and Father of all, who is above all, and through all, and in you all.—Ye are all the children of God by faith in Christ Jesus.—That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

He is not ashamed to call them brethren.—Behold my mother and my brethren! Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—Go to my brethren, and say unto them, I ascend unto my Father, and your Father.

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: . . . and white robes were given unto every one of them; and it was said unto them, that they should rest for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.—That they without us should not be made perfect.

[Eph. 4:6](http://www.ccel.org/ccel/bible/asv.Eph.4.html" \l "Eph.4.6). -[Gal. 3:26](http://www.ccel.org/ccel/bible/asv.Gal.3.html" \l "Gal.3.26). -[Eph. 1:10](http://www.ccel.org/ccel/bible/asv.Eph.1.html" \l "Eph.1.10).[Heb. 2:11](http://www.ccel.org/ccel/bible/asv.Heb.2.html" \l "Heb.2.11). -[Matt. 12:49,50](http://www.ccel.org/ccel/bible/asv.Matt.12.html" \l "Matt.12.49). -[John 20:17](http://www.ccel.org/ccel/bible/asv.John.20.html" \l "John.20.17).[Rev. 6:9-11](http://www.ccel.org/ccel/bible/asv.Rev.6.html" \l "Rev.6.9). -[Heb. 11:40](http://www.ccel.org/ccel/bible/asv.Heb.11.html" \l "Heb.11.40).

“Faultless before the presence of his glory.” **[Jude 24](http://www.ccel.org/ccel/bible/asv.Jude.1.html" \l "Jude.1.24)**

Revolve in your mind that wondrous word, “faultless!” We are far off from it now; but as our Lord never stops short of perfection in his work of love, we shall reach it one day. The Saviour who will keep his people to the end, will also present them at last to himself, as “a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish.” All the jewels in the Saviour’s crown are of the first water and without a single flaw. All the maids of honour who attend the Lamb’s wife are pure virgins without spot or stain. But how will Jesus make us faultless? He will wash us from our sins in his own blood until we are white and fair as God’s purest angel; and we shall be clothed in his righteousness, that righteousness which makes the saint who wears it positively faultless; yea, perfect in the sight of God. We shall be unblameable and unreproveable even in his eyes. His law will not only have no charge against us, but it will be magnified in us. Moreover, the work of the Holy Spirit within us will be altogether complete. He will make us so perfectly holy, that we shall have no lingering tendency to sin. Judgment, memory, will—every power and passion shall be emancipated from the thraldom of evil. We shall be holy even as God is holy, and in his presence we shall dwell forever. Saints will not be out of place in heaven, their beauty will be as great as that of the place prepared for them. Oh the rapture of that hour when the everlasting doors shall be lifted up, and we, being made meet for the inheritance, shall dwell with the saints in light. Sin gone, Satan shut out, temptation past forever, and ourselves “faultless” before God, this will be heaven indeed! Let us be joyful now as we rehearse the song of eternal praise so soon to roll forth in full chorus from all the blood-washed host; let us copy David’s exultings before the ark as a prelude to our ecstasies before the throne.

# Word Live – 10/10/21

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

# Scripture Union – 10/10/21

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# Today in the Word – 10/10/21

# Song of Deliverance

**Read:** [**Exodus 15:1–21**](https://www.biblegateway.com/passage/?search=Exodus+15%3a1%e2%80%9321)

### **The Song of Moses and Miriam**

15 Then Moses and the Israelites sang this song to the Lord:

“I will sing to the Lord,  
    for he is highly exalted.  
Both horse and driver  
    he has hurled into the sea.

2“The Lord is my strength and my defense[[a](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#fen-NIV-1923a)];  
    he has become my salvation.  
He is my God, and I will praise him,  
    my father’s God, and I will exalt him.  
3The Lord is a warrior;  
    the Lord is his name.  
4Pharaoh’s chariots and his army  
    he has hurled into the sea.  
The best of Pharaoh’s officers  
    are drowned in the Red Sea.[[b](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#fen-NIV-1925b)]  
5The deep waters have covered them;  
    they sank to the depths like a stone.  
6Your right hand, Lord,  
    was majestic in power.  
Your right hand, Lord,  
    shattered the enemy.

7“In the greatness of your majesty  
    you threw down those who opposed you.  
You unleashed your burning anger;  
    it consumed them like stubble.  
8By the blast of your nostrils  
    the waters piled up.  
The surging waters stood up like a wall;  
    the deep waters congealed in the heart of the sea.  
9The enemy boasted,  
    ‘I will pursue, I will overtake them.  
I will divide the spoils;  
    I will gorge myself on them.  
I will draw my sword  
    and my hand will destroy them.’  
10But you blew with your breath,  
    and the sea covered them.  
They sank like lead  
    in the mighty waters.  
11Who among the gods  
    is like you, Lord?  
Who is like you—  
    majestic in holiness,  
awesome in glory,  
    working wonders?

12“You stretch out your right hand,  
    and the earth swallows your enemies.  
13In your unfailing love you will lead  
    the people you have redeemed.  
In your strength you will guide them  
    to your holy dwelling.  
14The nations will hear and tremble;  
    anguish will grip the people of Philistia.  
15The chiefs of Edom will be terrified,  
    the leaders of Moab will be seized with trembling,  
the people[[c](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#fen-NIV-1936c)] of Canaan will melt away;  
16    terror and dread will fall on them.  
By the power of your arm  
    they will be as still as a stone—  
until your people pass by, Lord,  
    until the people you bought[[d](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#fen-NIV-1937d)] pass by.  
17You will bring them in and plant them  
    on the mountain of your inheritance—  
the place, Lord, you made for your dwelling,  
    the sanctuary, Lord, your hands established.

18“The Lord reigns  
    for ever and ever.”

19When Pharaoh’s horses, chariots and horsemen[[e](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#fen-NIV-1940e)] went into the sea, the Lord brought the waters of the sea back over them, but the Israelites walked through the sea on dry ground. 20Then Miriam the prophet, Aaron’s sister, took a timbrel in her hand, and all the women followed her, with timbrels and dancing. 21Miriam sang to them:

“Sing to the Lord,  
    for he is highly exalted.  
Both horse and driver  
    he has hurled into the sea.”

#### **Footnotes**

1. [Exodus 15:2](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#en-NIV-1923) Or song
2. [Exodus 15:4](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#en-NIV-1925) Or the Sea of Reeds; also in verse 22
3. [Exodus 15:15](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#en-NIV-1936) Or rulers
4. [Exodus 15:16](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#en-NIV-1937) Or created
5. [Exodus 15:19](https://www.biblegateway.com/passage/?search=Exodus+15%3A1%E2%80%9321+&version=NIV#en-NIV-1940) Or charioteers

There are hundreds of college fight songs. One of the oldest is Boston College’s “For Boston” which was written in 1885. These songs are memorized by generations of loyal alumni and sung at sporting events or college reunions, claiming victory for their alma mater.

Your right hand, LORD, was majestic in power. Your right hand, LORD, shattered the enemy. Exodus 15:6

After their victorious deliverance from Egypt, Moses, Miriam, and the people of Israel celebrated with a song, giving God glory for the victory! They had time to stop and rejoice because there were literally no Egyptian soldiers left to stop them. Until now, we didn’t know Moses had a musical side, but he led the people in singing (v. 1). His sister Miriam led the women in dancing and singing the chorus (v. 21)

Their song, punctuated by statements of God’s supreme greatness (vv. 11, 18), has at least three main themes. First, God is a Divine Warrior who singlehandedly won the victory. He had fought for His people and demonstrated His majesty, power, and righteous anger (vv. 3–8; see Ps. 18:6–19). Second, God’s enemies severely miscalculate. They presumptuously boast that the prize is already in their hands, but they’re wrong. In the end, they will tremble with the fear of the Lord. The song mocks not only the Egyptians (v. 9) but also future enemies (vv. 14–16) in this regard.

Third, God is relational. He once again saved His chosen people. He is “my father’s God” (v. 2). He will continue to lead and guide because of His unfailing covenant love (v. 13). The Red Sea deliverance is just the beginning: He is bringing His people— the people He Himself “bought” or “created”—to the promised land, where he will “plant them” securely (vv. 16–17).

**Apply the Word**

It’s always a good day to sing to the Lord! Why not put on a favorite praise album and worship the Lord in music today? Or, check out our [TITW Spotify playlist](https://open.spotify.com/playlist/7eJq1qOQkhrGBmX8FrNkzR?si=e880909df3e348e8).

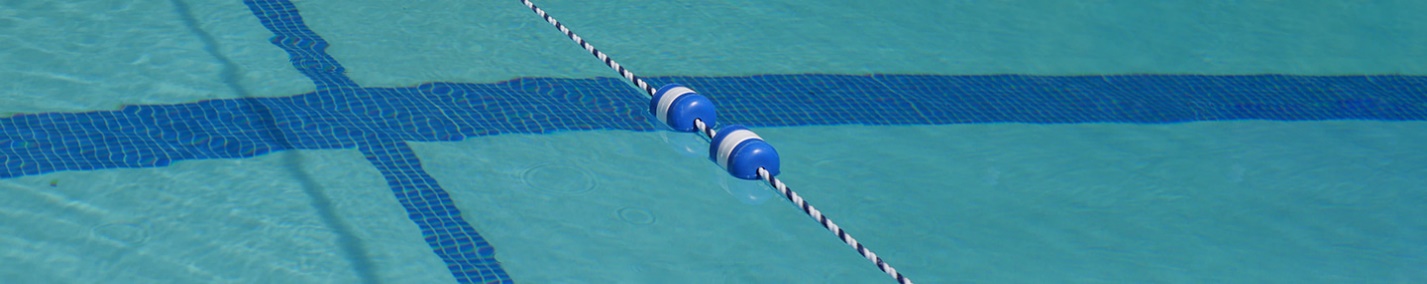
### **Pray with Us**

“The LORD is my strength and my defense; he has become my salvation. He is my God, and I will praise him, my father’s God, and I will exalt him. The LORD is a warrior; the LORD is his name” (Exodus 15:2–3).

## BY Brad Baurain

# Our Daily Bread – 10/10/21

# For Others’ Sake

 **Read:** [**Romans 14:13–21**](https://biblia.com/bible/niv/Rom%2014.13%E2%80%9321)

13Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister. 14I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. 15If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died. 16Therefore do not let what you know is good be spoken of as evil. 17For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, 18because anyone who serves Christ in this way is pleasing to God and receives human approval.

19Let us therefore make every effort to do what leads to peace and to mutual edification. 20Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. 21It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall.

All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. [Romans 14:20](https://biblia.com/bible/niv/Rom%2014.20)

During the COVID-19 pandemic, many Singaporeans stayed home to avoid being infected. But I blissfully continued swimming, believing it was safe.

My wife, however, feared that I might pick up an infection at the public pool and pass it on to her aged mother—who, like other seniors, was more vulnerable to the virus. “Can you just avoid swimming for some time, for my sake?” she asked.

At first, I wanted to argue that there was little risk. Then I realized that this mattered less than her feelings. Why would I insist on swimming—hardly an essential thing—when it made her worry unnecessarily?

In [Romans 14](https://biblia.com/bible/niv/Rom%2014), Paul addressed issues like whether believers in Christ should eat certain foods or celebrate certain festivals. He was concerned that some people were imposing their views on others.

Paul reminded the church in Rome, and us, that believers in Jesus may view situations differently. We also have diverse backgrounds that color our attitudes and practices. He wrote, “Let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister” (v. 13).

God’s grace gives us great freedom even as it helps us express His love to fellow believers. We can use that freedom to put the spiritual needs of others above our own convictions about rules and practices that don’t contradict the essential truths found in the gospel (v. 20).

By:  [Leslie Koh](https://odb.org/author/lesliekoh/)

**Top of Form**

**Bottom of Form**

**Top of Form**

**Bottom of Form**

#### **Reflect & Pray**

What are some of the rules and practices you keep as a believer in Christ? How might they affect other believers who think differently?

Jesus, give me the grace to give way on things that don’t contradict the gospel truth and the love to put the feelings of others above my own.

#### **Insight**

Key to understanding today’s passage ([Romans 14:13–21](https://biblia.com/bible/niv/Rom%2014.13%E2%80%9321)) is Paul’s statement in verse 1: “Accept the one whose faith is weak, without quarreling over disputable matters.” What is meant by weak faith? In this context, Paul is talking about followers of Christ whose conscience required them to adhere to certain Jewish dietary laws. A “strong” Christian (15:1) understands that as believers in Christ saved by grace we’re not bound to the law. A person who insists on imposing their standards on others in these “disputable matters” is misguidedly judgmental. We’re never to insist that others give up their freedoms based on our personal convictions.

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

# God Calling – 10/10/21

# Extra Work

**Our Lord and our God. Help us through poverty to plenty. Through unrest to rest, through sorrow to Joy, through weakness to Power.**

I am your Helper. At the end of your present path lie all these blessings. So trust and know that I am leading you.

Step with a firm step of confidence in Me into each unknown day. Take every duty and every interruption as of My appointment.

You are My servant. Serve Me as simply, cheerfully, and readily as you expect others to serve you.

Do you blame the servant who avoids extra work, who complains about being called from one task to do one less liked? Do you feel you are ill served by such a one?

Then what of Me? Is not that how you so often serve Me? Think of this. Lay it to heart and view your day's work in this light.

But the Comforter, which is the Holy Ghost, ... he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.  John 14:26

# My Utmost for His Highest – 10/11/21

# God’s Silence— Then What?



When He heard that he was sick, He stayed two more days in the place where He was. —[John 11:6](http://www.biblegateway.com/passage/?version=31&search=John+11%3A6)

Has God trusted you with His silence— a silence that has great meaning? God’s silences are actually His answers. Just think of those days of absolute silence in the home at Bethany! Is there anything comparable to those days in your life? Can God trust you like that, or are you still asking Him for a visible answer? God will give you the very blessings you ask if you refuse to go any further without them, but His silence is the sign that He is bringing you into an even more wonderful understanding of Himself. Are you mourning before God because you have not had an audible response? When you cannot hear God, you will find that He has trusted you in the most intimate way possible— with absolute silence, not a silence of despair, but one of pleasure, because He saw that you could withstand an even bigger revelation. If God has given you a silence, then praise Him— He is bringing you into the mainstream of His purposes. The actual evidence of the answer in time is simply a matter of God’s sovereignty. Time is nothing to God. For a while you may have said, “I asked God to give me bread, but He gave me a stone instead” (see [Matthew 7:9](http://www.biblegateway.com/passage/?search=Matthew+7:9)). He did not give you a stone, and today you find that He gave you the “bread of life” ([John 6:35](http://www.biblegateway.com/passage/?search=John+6:35)).

A wonderful thing about God’s silence is that His stillness is contagious— it gets into you, causing you to become perfectly confident so that you can honestly say, “I know that God has heard me.” His silence is the very proof that He has. As long as you have the idea that God will always bless you in answer to prayer, He will do it, but He will never give you the grace of His silence. If Jesus Christ is bringing you into the understanding that prayer is for the glorifying of His Father, then He will give you the first sign of His intimacy— silence.

**WISDOM FROM OSWALD CHAMBERS**

God created man to be master of the life in the earth and sea and sky, and the reason he is not is because he took the law into his own hands, and became master of himself, but of nothing else.  The Shadow of an Agony, 1163 L

# CCEL – 10/11/21

**Be not far from me; for trouble is near.**—[PSA. 22:11.](http://www.ccel.org/ccel/bible/asv.Ps.22.html" \l "Ps.22.11)

How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily?—Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

I will not leave you comfortless: I will come to you.—Lo, I am with you alway, even unto the end of the world.

God is our refuge and strength, a very present help in trouble.—Truly my soul waiteth upon God: from him cometh my salvation.—My soul, wait thou only upon God; for my expectation is from him.

[Psa. 13:1,2](http://www.ccel.org/ccel/bible/asv.Ps.13.html" \l "Ps.13.1). -[Psa. 27:9](http://www.ccel.org/ccel/bible/asv.Ps.27.html" \l "Ps.27.9).[Psa. 91:15](http://www.ccel.org/ccel/bible/asv.Ps.91.html" \l "Ps.91.15). -[Psa. 145:18,19](http://www.ccel.org/ccel/bible/asv.Ps.145.html" \l "Ps.145.18).[John 14:18](http://www.ccel.org/ccel/bible/asv.John.14.html" \l "John.14.18). -[Matt. 28:20](http://www.ccel.org/ccel/bible/asv.Matt.28.html" \l "Matt.28.20).[Psa. 46:1](http://www.ccel.org/ccel/bible/asv.Ps.46.html" \l "Ps.46.1). -[Psa. 62:1](http://www.ccel.org/ccel/bible/asv.Ps.62.html" \l "Ps.62.1). -[Psa. 62:5](http://www.ccel.org/ccel/bible/asv.Ps.62.html" \l "Ps.62.5).

“Let us lift up our heart with our hands unto God in the heavens.” **[Lamentations 3:41](http://www.ccel.org/ccel/bible/asv.Lam.3.html" \l "Lam.3.41)**

The act of prayer teaches us our unworthiness, which is a very salutary lesson for such proud beings as we are. If God gave us favours without constraining us to pray for them we should never know how poor we are, but a true prayer is an inventory of wants, a catalogue of necessities, a revelation of hidden poverty. While it is an application to divine wealth, it is a confession of human emptiness. The most healthy state of a Christian is to be always empty in self and constantly depending upon the Lord for supplies; to be always poor in self and rich in Jesus; weak as water personally, but mighty through God to do great exploits; and hence the use of prayer, because, while it adores God, it lays the creature where it should be, in the very dust. Prayer is in itself, apart from the answer which it brings, a great benefit to the Christian. As the runner gains strength for the race by daily exercise, so for the great race of life we acquire energy by the hallowed labour of prayer. Prayer plumes the wings of God’s young eaglets, that they may learn to mount above the clouds. Prayer girds the loins of God’s warriors, and sends them forth to combat with their sinews braced and their muscles firm. An earnest pleader cometh out of his closet, even as the sun ariseth from the chambers of the east, rejoicing like a strong man to run his race. Prayer is that uplifted hand of Moses which routs the Amalekites more than the sword of Joshua; it is the arrow shot from the chamber of the prophet foreboding defeat to the Syrians. Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God. We know not what prayer cannot do! We thank thee, great God, for the mercy-seat, a choice proof of thy marvellous lovingkindness. Help us to use it aright throughout this day!

# Word Live – 10/11/21

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

# Scripture Union – 10/11/21

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

# Today in the Word – 10/11/21

# Bread from Heaven

**Read:** [**Exodus 16**](https://www.biblegateway.com/passage/?search=Exodus+16)

### **Manna and Quail**

16 The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. 2In the desert the whole community grumbled against Moses and Aaron. 3The Israelites said to them, “If only we had died by the Lord’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.”

4Then the Lord said to Moses, “I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions. 5On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days.”

6So Moses and Aaron said to all the Israelites, “In the evening you will know that it was the Lord who brought you out of Egypt, 7and in the morning you will see the glory of the Lord, because he has heard your grumbling against him. Who are we, that you should grumble against us?” 8Moses also said, “You will know that it was the Lord when he gives you meat to eat in the evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the Lord.”

9Then Moses told Aaron, “Say to the entire Israelite community, ‘Come before the Lord, for he has heard your grumbling.’”

10While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the glory of the Lord appearing in the cloud.

11The Lord said to Moses, 12“I have heard the grumbling of the Israelites. Tell them, ‘At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.’”

13That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. 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/?search=Exodus+16+&version=NIV#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.

19Then Moses said to them, “No one is to keep any of it until morning.”

20However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them.

21Each morning everyone gathered as much as they needed, and when the sun grew hot, it melted away. 22On the sixth day, they gathered twice as much—two omers[[b](https://www.biblegateway.com/passage/?search=Exodus+16+&version=NIV#fen-NIV-1970b)] for each person—and the leaders of the community came and reported this to Moses. 23He said to them, “This is what the Lord commanded: ‘Tomorrow is to be a day of sabbath rest, a holy sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.’”

24So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. 25“Eat it today,” Moses said, “because today is a sabbath to the Lord. You will not find any of it on the ground today. 26Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any.”

27Nevertheless, some of the people went out on the seventh day to gather it, but they found none. 28Then the Lord said to Moses, “How long will you[[c](https://www.biblegateway.com/passage/?search=Exodus+16+&version=NIV#fen-NIV-1976c)] refuse to keep my commands and my instructions? 29Bear in mind that the Lord has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where they are on the seventh day; no one is to go out.” 30So the people rested on the seventh day.

31The people of Israel called the bread manna.[[d](https://www.biblegateway.com/passage/?search=Exodus+16+&version=NIV#fen-NIV-1979d)] It was white like coriander seed and tasted like wafers made with honey. 32Moses said, “This is what the Lord has commanded: ‘Take an omer of manna and keep it for the generations to come, so they can see the bread I gave you to eat in the wilderness when I brought you out of Egypt.’”

33So Moses said to Aaron, “Take a jar and put an omer of manna in it. Then place it before the Lord to be kept for the generations to come.”

34As the Lord commanded Moses, Aaron put the manna with the tablets of the covenant law, so that it might be preserved. 35The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.

36(An omer is one-tenth of an ephah.)

#### **Footnotes**

1. [Exodus 16:16](https://www.biblegateway.com/passage/?search=Exodus+16+&version=NIV#en-NIV-1964) That is, possibly about 3 pounds or about 1.4 kilograms; also in verses 18, 32, 33 and 36
2. [Exodus 16:22](https://www.biblegateway.com/passage/?search=Exodus+16+&version=NIV#en-NIV-1970) That is, possibly about 6 pounds or about 2.8 kilograms
3. [Exodus 16:28](https://www.biblegateway.com/passage/?search=Exodus+16+&version=NIV#en-NIV-1976) The Hebrew is plural.
4. [Exodus 16:31](https://www.biblegateway.com/passage/?search=Exodus+16+&version=NIV#en-NIV-1979) Manna sounds like the Hebrew for What is it? (see verse 15).

Did you know brown rice can help protect you from high blood pressure and hardening of the arteries? Researchers in Japan found that a component in brown rice (but not white rice) works against a protein that contributes to these medical conditions. Brown rice is recommended as part of a healthy, nutritious diet.

I am the living bread that came down from heaven. Whoever eats this bread will live forever. John 6:51

We can only wonder about the nutrient qualities of manna, but they must have been positive, given that this heavenly bread sustained the Israelites for 40 years in the wilderness (v. 35)! God provided food and water for the Israelites, under Moses’ leadership and often in response to his prayers. As it often did, today’s episode began with their complaining. Their memories of slavery seem rather dramatic and inaccurate—it’s hard to believe they “sat around pots of meat and ate all the food we wanted” (v. 3).

God’s provision was plentiful. He promised to “rain down bread from heaven” for the entire nation (v. 4). The manna would arrive daily. The people were to gather enough for just one day and double before the Sabbath. This was a test, which they initially failed.

God’s provision was therefore intended not only to meet their needs but to strengthen their faith, for His glory (vv. 7–8). He would show the people “that I am the LORD your God” (v. 11). In the Gospels, whenever Jesus talked about “bread” the Jews would automatically have thought of their history. When He said it was not Moses but God who provided “true bread from heaven,” they squirmed (John 6:32–33). When He said, “I am the bread of life,” they perked up their ears (John 6:35). When He claimed to be “the living bread that came down from heaven,” their jaws dropped in amazement (John 6:48–51).

**Apply the Word**

How quickly we turn from thankfulness to complaining! Just one chapter after the Red Sea deliverance, the Israelites were grumbling again. Are we any better? How often do we come to God asking, “What have you done for me lately?”

### **Pray with Us**

Today we pause to remember the ways You have provided for us, often beyond our need. We know You will fulfill Your promises because You did it for Israel, and You have done it for us, time and time again.

## BY Brad Baurain

# Our Daily Bread – 10/11/21

# At the King’s Table

 **Read: 2** [**Samuel 9:6–13**](https://biblia.com/bible/niv/2%20Sam%209.6%E2%80%9313)

6When Mephibosheth son of Jonathan, the son of Saul, came to David, he bowed down to pay him honor.

David said, “Mephibosheth!”

“At your service,” he replied.

7“Don’t be afraid,” David said to him, “for I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table.”

8Mephibosheth bowed down and said, “What is your servant, that you should notice a dead dog like me?”

9Then the king summoned Ziba, Saul’s steward, and said to him, “I have given your master’s grandson everything that belonged to Saul and his family. 10You and your sons and your servants are to farm the land for him and bring in the crops, so that your master’s grandson may be provided for. And Mephibosheth, grandson of your master, will always eat at my table.” (Now Ziba had fifteen sons and twenty servants.)

11Then Ziba said to the king, “Your servant will do whatever my lord the king commands his servant to do.” So Mephibosheth ate at David’s[[a](https://www.biblegateway.com/passage/?search=2+Samuel+9%3A6%E2%80%9313&version=NIV#fen-NIV-8239a)] table like one of the king’s sons.

12Mephibosheth had a young son named Mika, and all the members of Ziba’s household were servants of Mephibosheth. 13And Mephibosheth lived in Jerusalem, because he always ate at the king’s table; he was lame in both feet.

#### **Footnotes**

1. [2 Samuel 9:11](https://www.biblegateway.com/passage/?search=2+Samuel+9%3A6%E2%80%9313&version=NIV#en-NIV-8239) Septuagint; Hebrew my

So Mephibosheth ate at David’s table like one of the king’s sons. [2 Samuel 9:11](https://biblia.com/bible/niv/2%20Sam%209.11)

Today's Scripture & Insight:

“He’ll live,” the vet announced, “but his leg will have to be amputated.” The stray mongrel my friend had brought in had been run over by a car. “Are you the owner?” There would be a hefty surgery bill, and the puppy would need care as it recovered. “I am now,” my friend replied. Her kindness has given that dog a future in a loving home.

Mephibosheth saw himself as a “dead dog,” unworthy of favor ([2 Samuel 9:8](https://biblia.com/bible/niv/2%20Sam%209.8)). Being lame in both feet due to an accident, he was dependent on others to protect and provide for him (see 4:4). Furthermore, after the death of his grandfather, King Saul, he probably feared that David, the new king, would order all enemies and rivals to the throne killed, as was the common practice of the time.

Yet, out of love for his friend Jonathan, David ensured that Jonathan’s son Mephibosheth would always be safe and cared for as his own son (9:7). In the same way, we who were once God’s enemies, marked for death, have been saved by Jesus and given a place with Him in heaven forever. That’s what it means to eat at the banquet in the kingdom of God that Luke describes in his gospel ([Luke 14:15](https://biblia.com/bible/niv/Luke%2014.15)). Here we are—the sons and daughters of a King! What extravagant, undeserved kindness we’ve received! Let’s draw near to God in gratitude and joy.

By:  [Karen Kwek](https://odb.org/author/karenkwek/)

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#### **Reflect & Pray**

When are you likely to forget that God protects and cares for you? How could [2 Samuel 9:6–13](https://biblia.com/bible/niv/2%20Sam%209.6%E2%80%9313) encourage you during such times?

Dear Jesus, thank You for saving me and giving me a place at Your table forever. Remind me that I’m Your dear child, and help me to always praise and trust You.

#### **Insight**

David made a covenant with his best friend Jonathan ([1 Samuel 20:12–17](https://biblia.com/bible/niv/1%20Sam%2020.12%E2%80%9317)) that even after Jonathan’s death, David would treat his family with covenantal love and unfailing kindness (Hebrew hesed, v. 14). [Second Samuel 9:6–13](https://biblia.com/bible/niv/2%20Sam%209.6%E2%80%9313) records how David, having become king, now fulfills that promise to Jonathan. As the heir to Saul’s throne, Mephibosheth, Jonathan’s son and Saul’s grandson, ought to have been killed under the new regime. Instead, David gave Mephibosheth all of Saul’s land and wealth and appointed servants to look after him. He even honored him as if he were a prince—one of David’s own sons.

By: [**K. T. Sim**](https://odb.org/author/ktsim/)

# God Calling – 10/11/21

# Shame and Distress

**I will bless the Lord at all times: His praise shall continually be in my mouth. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed.            -- Psalm 34:1, 4, 5.**

See, My children, that even in distress, the first step is Praise. Before you cry in your distress, bless the Lord; even when troubles seem to overwhelm you.

That is My Divine order of approach. Observe this always. In the greatest distress, search until you find cause for thankfulness. Then bless and thank.

You have thus established a line of communication between yourself and Me. Along that line to let your cry of distress follow.

Thus you will find I do My part, and deliverance will be sure. Oh! The gladness of heart.

Lightened you will be, the burden rolled away, as the result of looking to Me.

The shame and distress will be lifted too. That is always the second step. First right with Me, and then you will be righted too in the eyes of men.

So will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works.  Psalm 26:6, 7