# My Utmost for His Highest – 10/12/21

# Getting into God’s Stride



Enoch walked with God… —[Genesis 5:24](http://www.biblegateway.com/passage/?version=31&search=Genesis+5%3A24)

The true test of a person’s spiritual life and character is not what he does in the extraordinary moments of life, but what he does during the ordinary times when there is nothing tremendous or exciting happening. A person’s worth is revealed in his attitude toward the ordinary things of life when he is not under the spotlight (see [John 1:35-37](http://www.biblegateway.com/passage/?search=John+1:35-37) and [John 3:30](http://www.biblegateway.com/passage/?search=John+3:30)). It is painful work to get in step with God and to keep pace with Him— it means getting your second wind spiritually. In learning to walk with God, there is always the difficulty of getting into His stride, but once we have done so, the only characteristic that exhibits itself is the very life of God Himself. The individual person is merged into a personal oneness with God, and God’s stride and His power alone are exhibited.

It is difficult to get into stride with God, because as soon as we start walking with Him we find that His pace has surpassed us before we have even taken three steps. He has different ways of doing things, and we have to be trained and disciplined in His ways. It was said of Jesus— “He will not fail nor be discouraged…” ([Isaiah 42:4](http://www.biblegateway.com/passage/?search=Isaiah+42:4)) because He never worked from His own individual standpoint, but always worked from the standpoint of His Father. And we must learn to do the same. Spiritual truth is learned through the atmosphere that surrounds us, not through intellectual reasoning. It is God’s Spirit that changes the atmosphere of our way of looking at things, and then things begin to be possible which before were impossible. Getting into God’s stride means nothing less than oneness with Him. It takes a long time to get there, but keep at it. Don’t give up because the pain is intense right now— get on with it, and before long you will find that you have a new vision and a new purpose.

**WISDOM FROM OSWALD CHAMBERS**

Seeing is never believing: we interpret what we see in the light of what we believe. Faith is confidence in God before you see God emerging; therefore the nature of faith is that it must be tried.  He Shall Glorify Me, 494 R

# CCEL – 10/12/21

**God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.**—[II COR. 5:19.](http://www.ccel.org/ccel/bible/asv.iiCor.5.html" \l "iiCor.5.19)

It pleased the Father, that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself.—Mercy and truth are met together; righteousness and peace have kissed each other.

I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil.—Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Who is a God like unto thee, that pardoneth iniquity?

Acquaint now thyself with him, and be at peace.—Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.—Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

[Col. 1:19,20](http://www.ccel.org/ccel/bible/asv.Col.1.html" \l "Col.1.19). -[Psa. 85:10](http://www.ccel.org/ccel/bible/asv.Ps.85.html" \l "Ps.85.10).[Jer. 29:11](http://www.ccel.org/ccel/bible/asv.Jer.29.html" \l "Jer.29.11). -[Isa. 1:18](http://www.ccel.org/ccel/bible/asv.Isa.1.html" \l "Isa.1.18).[Mic. 7:18](http://www.ccel.org/ccel/bible/asv.Mic.7.html" \l "Mic.7.18).[Job 22:21](http://www.ccel.org/ccel/bible/asv.Job.22.html" \l "Job.22.21). -[Phi. 2:12,13](http://www.ccel.org/ccel/bible/asv.Phil.2.html" \l "Phil.2.12). -[Isa. 26:12](http://www.ccel.org/ccel/bible/asv.Isa.26.html" \l "Isa.26.12).

“I will meditate in thy precepts.” **[Psalm 119:15](http://www.ccel.org/ccel/bible/asv.Ps.119.html" \l "Ps.119.15)**

There are times when solitude is better than society, and silence is wiser than speech. We should be better Christians if we were more alone, waiting upon God, and gathering through meditation on his Word spiritual strength for labour in his service. We ought to muse upon the things of God, because we thus get the real nutriment out of them. Truth is something like the cluster of the vine: if we would have wine from it, we must bruise it; we must press and squeeze it many times. The bruiser’s feet must come down joyfully upon the bunches, or else the juice will not flow; and they must well tread the grapes, or else much of the precious liquid will be wasted. So we must, by meditation, tread the clusters of truth, if we would get the wine of consolation therefrom. Our bodies are not supported by merely taking food into the mouth, but the process which really supplies the muscle, and the nerve, and the sinew, and the bone, is the process of digestion. It is by digestion that the outward food becomes assimilated with the inner life. Our souls are not nourished merely by listening awhile to this, and then to that, and then to the other part of divine truth. Hearing, reading, marking, and learning, all require inwardly digesting to complete their usefulness, and the inward digesting of the truth lies for the most part in meditating upon it. Why is it that some Christians, although they hear many sermons, make but slow advances in the divine life? Because they neglect their closets, and do not thoughtfully meditate on God’s Word. They love the wheat, but they do not grind it; they would have the corn, but they will not go forth into the fields to gather it; the fruit hangs upon the tree, but they will not pluck it; the water flows at their feet, but they will not stoop to drink it. From such folly deliver us, O Lord, and be this our resolve this morning, “I will meditate in thy precepts.”

# Word Live – 10/12/21

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

# Scripture Union – 10/12/21

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# Today in the Word – 10/12/21

# Meeting on the Mountain

**Read:** [**Exodus 19**](https://www.biblegateway.com/passage/?search=Exodus+19)

### **At Mount Sinai**

19 On the first day of the third month after the Israelites left Egypt—on that very day—they came to the Desert of Sinai. 2After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain.

3Then Moses went up to God, and the Lord called to him from the mountain and said, “This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: 4‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. 5Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6you[[a](https://www.biblegateway.com/passage/?search=Exodus+19+&version=NIV#fen-NIV-2033a)] will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

7So Moses went back and summoned the elders of the people and set before them all the words the Lord had commanded him to speak. 8The people all responded together, “We will do everything the Lord has said.” So Moses brought their answer back to the Lord.

9The Lord said to Moses, “I am going to come to you in a dense cloud, so that the people will hear me speaking with you and will always put their trust in you.” Then Moses told the Lord what the people had said.

10And the Lord said to Moses, “Go to the people and consecrate them today and tomorrow. Have them wash their clothes 11and be ready by the third day, because on that day the Lord will come down on Mount Sinai in the sight of all the people. 12Put limits for the people around the mountain and tell them, ‘Be careful that you do not approach the mountain or touch the foot of it. Whoever touches the mountain is to be put to death. 13They are to be stoned or shot with arrows; not a hand is to be laid on them. No person or animal shall be permitted to live.’ Only when the ram’s horn sounds a long blast may they approach the mountain.”

14After Moses had gone down the mountain to the people, he consecrated them, and they washed their clothes. 15Then he said to the people, “Prepare yourselves for the third day. Abstain from sexual relations.”

16On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. 17Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. 18Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain[[b](https://www.biblegateway.com/passage/?search=Exodus+19+&version=NIV#fen-NIV-2045b)] trembled violently. 19As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him.[[c](https://www.biblegateway.com/passage/?search=Exodus+19+&version=NIV#fen-NIV-2046c)]

20The Lord descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up 21and the Lord said to him, “Go down and warn the people so they do not force their way through to see the Lord and many of them perish. 22Even the priests, who approach the Lord, must consecrate themselves, or the Lord will break out against them.”

23Moses said to the Lord, “The people cannot come up Mount Sinai, because you yourself warned us, ‘Put limits around the mountain and set it apart as holy.’”

24The Lord replied, “Go down and bring Aaron up with you. But the priests and the people must not force their way through to come up to the Lord, or he will break out against them.”

25So Moses went down to the people and told them.

#### **Footnotes**

1. [Exodus 19:6](https://www.biblegateway.com/passage/?search=Exodus+19+&version=NIV#en-NIV-2033) Or possession, for the whole earth is mine. 6You
2. [Exodus 19:18](https://www.biblegateway.com/passage/?search=Exodus+19+&version=NIV#en-NIV-2045) Most Hebrew manuscripts; a few Hebrew manuscripts and Septuagint and all the people
3. [Exodus 19:19](https://www.biblegateway.com/passage/?search=Exodus+19+&version=NIV#en-NIV-2046) Or and God answered him with thunder

You’ve probably experienced a “gaper’s delay” on the expressway. An accident happens on one side of a divided highway, but vehicles slow to a crawl on both sides. On one side it’s due to the crash, but on the other side, the traffic jam is caused by people slowing down to take a look. Calamity or the unusual attracts our attention.

Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation. Exodus 19:5–6

Something like this is behind the rules God gave Moses for the Israelites as the covenant was affirmed by the nation in today’s reading (vv. 10–13). Human nature being what it is, the people might have crowded forward to “get a look” or otherwise dishonored the sacredness of the occasion. They were also told to purify themselves beforehand by washing their clothes and abstaining from sex. The latter may have been intended to contrast with pagan religious rituals, which often included sexually immoral activities.

In the presence of the people, God met Moses on the top of Mount Sinai (v. 20). This clearly showed that Moses was God’s chosen leader and the people should follow and obey him as God’s representative (v. 9). Obedience to the Lord was their covenant obligation. Though they vowed to do it (v. 8), God knew they would fail . . . and He still promised in advance to remain faithful! Think about that: God established a covenant, which was normally mutual or two-way, and promised that He would remain faithful even knowing ahead of time that Israel would not hold up their end.

Why? Because He’s God. He chose and loved His people (vv. 4–6). They were His “treasured possession,” “a kingdom of priests and a holy nation.” He’d delivered them from bondage in Egypt and “carried [them] on eagles’ wings,” that is, they were weak in themselves but He was their strength (see Deut. 32:10–12).

**Apply the Word**

Even when we are weak, we can be certain of God’s strength: “Those who hope in the LORD will renew their strength. They will soar on wings like eagles” (Isa. 40:31).

### **Pray with Us**

We rejoice, knowing that You chose us even though You knew every wrong or foolish thing we had done and will ever do. You are our righteousness and strength; it is You who gives us hearts of worship.

## BY Brad Baurain

# Our Daily Bread – 10/12/21

# The Greatest Teacher

 **Read:** [**Isaiah 40:12–14**](https://biblia.com/bible/niv/Isa%2040.12%E2%80%9314)

12Who has measured the waters in the hollow of his hand,  
    or with the breadth of his hand marked off the heavens?  
Who has held the dust of the earth in a basket,  
    or weighed the mountains on the scales  
    and the hills in a balance?  
13Who can fathom the Spirit[[a](https://www.biblegateway.com/passage/?search=Isaiah+40%3A12%E2%80%9314&version=NIV#fen-NIV-18434a)] of the Lord,  
    or instruct the Lord as his counselor?  
14Whom did the Lord consult to enlighten him,  
    and who taught him the right way?  
Who was it that taught him knowledge,  
    or showed him the path of understanding?

#### **Footnotes**

1. [Isaiah 40:13](https://www.biblegateway.com/passage/?search=Isaiah+40%3A12%E2%80%9314&version=NIV#en-NIV-18434) Or mind

Who was it that taught [the Lord] knowledge? [Isaiah 40:14](https://biblia.com/bible/niv/Isa%2040.14)

“I don’t get it!” My daughter slapped her pencil down on the desk. She was working on a math assignment, and I’d just begun my “job” as a homeschooling mom/teacher. We were in trouble. I couldn’t recall what I’d learned thirty-five years ago about changing decimals into fractions. I couldn’t teach her something I didn’t already know, so we watched an online teacher explain the skill.

As human beings, we’ll struggle at times with things we don’t know or understand. But not God; He’s the all-knowing One—the omniscient One. Isaiah wrote, “Who can . . . instruct the Lord as his counselor? Whom did the Lord consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge, or showed him the path of understanding?” ([Isaiah 40:13–14](https://biblia.com/bible/niv/Isa%2040.13%E2%80%9314)). The answer? No one!

Humans have intelligence because God created us in His own image. Still, our intelligence is just an inkling of His. Our knowledge is limited, but God knows everything from eternity past to eternity future ([Psalm 147:5](https://biblia.com/bible/niv/Ps%20147.5)). Our knowledge is increasing today with the aid of technology, but we still get things wrong. Jesus, however, knows all things “immediately, simultaneously, exhaustively and truly,” as one theologian put it.

No matter how much humans advance in knowledge, we’ll never surpass Christ’s all-knowing status. We’ll always need Him to bless our understanding and to teach us what’s good and true.

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

**Top of Form**

**Bottom of Form**

**Top of Form**

**Bottom of Form**

#### **Reflect & Pray**

In what types of situations are you thankful for God’s omniscience? How does knowing that Jesus understands everything encourage you?

Jesus, I praise You as the One who knows everything. Teach me what You want me to learn, and help me to love You with all my mind.

#### **Insight**

Scholars generally divide the book of Isaiah into two major sections. Chapters 1–39 deal primarily with warnings of divine chastening upon the people of Judah, represented often by Jerusalem; chapters 40–66 focus on God’s promises to deliver and restore Judah from the coming season of discipline they’d encounter in captivity in Babylon. As such, [Isaiah 40](https://biblia.com/bible/niv/Isa%2040) launches this section of promise and hope by reflecting on the greatness of God with whom they have a special relationship. This dramatic overture of His majesty is of critical importance because it serves as a reminder to the people that though they’d be distanced from their homeland, God was more than capable to bring them back and restore them—initially to the land and ultimately to Himself. It’s that assurance of His abiding care that underscores the offer of comfort in [Isaiah 40:1](https://biblia.com/bible/niv/Isa%2040.1).

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

# God Calling – 10/12/21

# You Are My Joy

**Thine they were, and thou gavest them me; and they have kept thy word. -- John 17:6.**

Remember, that just as you thank God for Me, so I thank God for His Gift to Me of you. In that hour of My agony on earth, one note of Joy thrilled through the pain. The thought of the souls, given Me by My Father, who had kept My Word.

They had not done great deeds, as they did later, for, and in, My Name. They were simple doers of My Word, not hearers only. Just in their daily tasks and ways they kept My Word.

You, too, can bring Joy to My Heart by faithful service. Faithful service in the little things. Be faithful.

Do your simple tasks for Me.

Well done, thou good and faithful servant:  thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.  Matthew 25:21

# My Utmost for His Highest – 10/13/21

# Individual Discouragement and Personal Growth



…when Moses was grown…he went out to his brethren and looked at their burdens. —[Exodus 2:11](http://www.biblegateway.com/passage/?version=31&search=Exodus+2%3A11)

Moses saw the oppression of his people and felt certain that he was the one to deliver them, and in the righteous indignation of his own spirit he started to right their wrongs. After he launched his first strike for God and for what was right, God allowed Moses to be driven into empty discouragement, sending him into the desert to feed sheep for forty years. At the end of that time, God appeared to Moses and said to him, “ ‘…bring My people…out of Egypt.’ But Moses said to God, ‘Who am I that I should go…?’ ” ([Exodus 3:10-11](http://www.biblegateway.com/passage/?search=Exodus+3:10-11)). In the beginning Moses had realized that he was the one to deliver the people, but he had to be trained and disciplined by God first. He was right in his individual perspective, but he was not the person for the work until he had learned true fellowship and oneness with God.

We may have the vision of God and a very clear understanding of what God wants, and yet when we start to do it, there comes to us something equivalent to Moses’ forty years in the wilderness. It’s as if God had ignored the entire thing, and when we are thoroughly discouraged, God comes back and revives His call to us. And then we begin to tremble and say, “Who am I that I should go…?” We must learn that God’s great stride is summed up in these words— “I AM WHO I AM…has sent me to you” ([Exodus 3:14](http://www.biblegateway.com/passage/?search=Exodus+3:14)). We must also learn that our individual effort for God shows nothing but disrespect for Him— our individuality is to be rendered radiant through a personal relationship with God, so that He may be “well pleased” ([Matthew 3:17](http://www.biblegateway.com/passage/?search=Matthew+3:17)). We are focused on the right individual perspective of things; we have the vision and can say, “I know this is what God wants me to do.” But we have not yet learned to get into God’s stride. If you are going through a time of discouragement, there is a time of great personal growth ahead.

**Wisdom From Oswald Chambers**

To live a life alone with God does not mean that we live it apart from everyone else. The connection between godly men and women and those associated with them is continually revealed in the Bible, e.g., 1 Timothy 4:10.  Not Knowing Whither, 867 L

# CCEL – 10/13/21

**From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard.**[DAN. 10:12.](http://www.ccel.org/ccel/bible/asv.Dan.10.html#Dan.10.12)

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.—Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.—Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.—God resisteth the proud, but giveth grace unto the humble.

Submit yourselves therefore to God.

Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me.

[Isa. 57:15](http://www.ccel.org/ccel/bible/asv.Isa.57.html" \l "Isa.57.15). -[Psa. 51:17](http://www.ccel.org/ccel/bible/asv.Ps.51.html" \l "Ps.51.17). -[Psa. 138:6](http://www.ccel.org/ccel/bible/asv.Ps.138.html" \l "Ps.138.6). -[I Pet. 5:6](http://www.ccel.org/ccel/bible/asv.iPet.5.html" \l "iPet.5.6). -[Jas. 4:6](http://www.ccel.org/ccel/bible/asv.Jas.4.html" \l "Jas.4.6). -[Jas. 4:7](http://www.ccel.org/ccel/bible/asv.Jas.4.html" \l "Jas.4.7).[Psa. 86:5-7](http://www.ccel.org/ccel/bible/asv.Ps.86.html" \l "Ps.86.5).

“Godly sorrow worketh repentance.” [2 Corinthians 7:10](http://www.ccel.org/ccel/bible/asv.iiCor.7.html" \l "iiCor.7.10)

Genuine, spiritual mourning for sin is the work of the Spirit of God. Repentance is too choice a flower to grow in nature’s garden. Pearls grow naturally in oysters, but penitence never shows itself in sinners except divine grace works it in them. If thou hast one particle of real hatred for sin, God must have given it thee, for human nature’s thorns never produced a single fig. “That which is born of the flesh is flesh.”

True repentance has a distinct reference to the Saviour. When we repent of sin, we must have one eye upon sin and another upon the cross, or it will be better still if we fix both our eyes upon Christ and see our transgressions only, in the light of his love.

True sorrow for sin is eminently practical. No man may say he hates sin, if he lives in it. Repentance makes us see the evil of sin, not merely as a theory, but experimentally—as a burnt child dreads fire. We shall be as much afraid of it, as a man who has lately been stopped and robbed is afraid of the thief upon the highway; and we shall shun it—shun it in everything—not in great things only, but in little things, as men shun little vipers as well as great snakes. True mourning for sin will make us very jealous over our tongue, lest it should say a wrong word; we shall be very watchful over our daily actions, lest in anything we offend, and each night we shall close the day with painful confessions of shortcoming, and each morning awaken with anxious prayers, that this day God would hold us up that we may not sin against him.

Sincere repentance is continual. Believers repent until their dying day. This dropping well is not intermittent. Every other sorrow yields to time, but this dear sorrow grows with our growth, and it is so sweet a bitter, that we thank God we are permitted to enjoy and to suffer it until we enter our eternal rest.

# Word Live – 10/13/21

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# Scripture Union – 10/13/21

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# Today in the Word – 10/13/21

# No Other Gods

**Read:** [**Exodus 32**](https://www.biblegateway.com/passage/?search=Exodus+32)

### **The Golden Calf**

32 When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, “Come, make us gods[[a](https://www.biblegateway.com/passage/?search=Exodus+32+&version=NIV#fen-NIV-2440a)] who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.”

2Aaron answered them, “Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me.” 3So all the people took off their earrings and brought them to Aaron. 4He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, “These are your gods,[[b](https://www.biblegateway.com/passage/?search=Exodus+32+&version=NIV#fen-NIV-2443b)] Israel, who brought you up out of Egypt.”

5When Aaron saw this, he built an altar in front of the calf and announced, “Tomorrow there will be a festival to the Lord.” 6So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.

7Then the Lord said to Moses, “Go down, because your people, whom you brought up out of Egypt, have become corrupt. 8They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, ‘These are your gods, Israel, who brought you up out of Egypt.’

9“I have seen these people,” the Lord said to Moses, “and they are a stiff-necked people. 10Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation.”

11But Moses sought the favor of the Lord his God. “Lord,” he said, “why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? 12Why should the Egyptians say, ‘It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth’? Turn from your fierce anger; relent and do not bring disaster on your people. 13Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: ‘I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.’” 14Then the Lord relented and did not bring on his people the disaster he had threatened.

15Moses turned and went down the mountain with the two tablets of the covenant law in his hands. They were inscribed on both sides, front and back. 16The tablets were the work of God; the writing was the writing of God, engraved on the tablets.

17When Joshua heard the noise of the people shouting, he said to Moses, “There is the sound of war in the camp.”

18Moses replied:

“It is not the sound of victory,  
    it is not the sound of defeat;  
    it is the sound of singing that I hear.”

19When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. 20And he took the calf the people had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it.

21He said to Aaron, “What did these people do to you, that you led them into such great sin?”

22“Do not be angry, my lord,” Aaron answered. “You know how prone these people are to evil. 23They said to me, ‘Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.’ 24So I told them, ‘Whoever has any gold jewelry, take it off.’ Then they gave me the gold, and I threw it into the fire, and out came this calf!”

25Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. 26So he stood at the entrance to the camp and said, “Whoever is for the Lord, come to me.” And all the Levites rallied to him.

27Then he said to them, “This is what the Lord, the God of Israel, says: ‘Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.’” 28The Levites did as Moses commanded, and that day about three thousand of the people died. 29Then Moses said, “You have been set apart to the Lord today, for you were against your own sons and brothers, and he has blessed you this day.”

30The next day Moses said to the people, “You have committed a great sin. But now I will go up to the Lord; perhaps I can make atonement for your sin.”

31So Moses went back to the Lord and said, “Oh, what a great sin these people have committed! They have made themselves gods of gold. 32But now, please forgive their sin—but if not, then blot me out of the book you have written.”

33The Lord replied to Moses, “Whoever has sinned against me I will blot out of my book. 34Now go, lead the people to the place I spoke of, and my angel will go before you. However, when the time comes for me to punish, I will punish them for their sin.”

35And the Lord struck the people with a plague because of what they did with the calf Aaron had made.

#### **Footnotes**

1. [Exodus 32:1](https://www.biblegateway.com/passage/?search=Exodus+32+&version=NIV#en-NIV-2440) Or a god; also in verses 23 and 31
2. [Exodus 32:4](https://www.biblegateway.com/passage/?search=Exodus+32+&version=NIV#en-NIV-2443) Or This is your god; also in verse 8

Greed, sex, arrogance, power. These are all examples of idolatry that are as true today as they were in biblical times, said Christopher J. H. Wright. The author of “Here Are Your Gods”: Faithful Discipleship in Idolatrous Times added: “Idolatry often involves the perversion of something good in itself, like family, work, beauty, or sex.”

You shall have no other gods before me. Exodus 20:3

Moses confronted idolatry and other sins many times during the Exodus, but the golden calf episode was the most significant. The covenant had just been affirmed by the nation (Exodus 19). Moses had communicated the Law, including the Ten Commandments (Exodus 20). The initial instructions for the tabernacle had even been given. Nonetheless, the people made and worshiped an idol, including the “revelry” of sexual immorality (Ex. 32:6).

Moses was on top of Mount Sinai for 40 days. The people had grown impatient, and their already weak faith dried up. Instead of standing his ground, Aaron, the new high priest (Exodus 29), went along with their idolatry. When Moses confronted him later, he offered the ridiculous excuse seen in Exodus 32:24. The golden calf may have represented the Egyptian bull god Apis. In any case, the people had flagrantly broken the second commandment. Moses conveyed God’s righteous anger by literally breaking the two tablets of the Law (v. 19). He also enacted a beautiful piece of poetic justice by grinding up the idol into powder, sprinkling it in the water, and forcing the Israelites to drink it (v. 20).

Yet the sin continued and the people were “running wild” (v. 25). So Moses called out, “Whoever is for the Lord, come to me” (v. 26). The Levites answered and went through the camp, killing the idolaters. Their zeal helped consecrate or set them apart for special service (v. 29).

**Apply the Word**

While we may not bow down to a golden calf, the temptation to idolatry is very much alive in our day! Do we serve the three Ps—personal freedom, political power, and prosperity—or the Lord?

### **Pray with Us**

“Search me, God, and know my heart...” (Psalm 139:23). Show us what we value too much and convict us of our idolatry, Lord God. Train our hearts to worship and desire You above all things and people.

## BY Brad Baurain

# Our Daily Bread – 10/13/21

# Words that Endure

 **Read:** [**Jeremiah 36:27–32**](https://biblia.com/bible/niv/Jer%2036.27%E2%80%9332)

27After the king burned the scroll containing the words that Baruch had written at Jeremiah’s dictation, the word of the Lord came to Jeremiah: 28“Take another scroll and write on it all the words that were on the first scroll, which Jehoiakim king of Judah burned up. 29Also tell Jehoiakim king of Judah, ‘This is what the Lord says: You burned that scroll and said, “Why did you write on it that the king of Babylon would certainly come and destroy this land and wipe from it both man and beast?” 30Therefore this is what the Lord says about Jehoiakim king of Judah: He will have no one to sit on the throne of David; his body will be thrown out and exposed to the heat by day and the frost by night. 31I will punish him and his children and his attendants for their wickedness; I will bring on them and those living in Jerusalem and the people of Judah every disaster I pronounced against them, because they have not listened.’”

32So Jeremiah took another scroll and gave it to the scribe Baruch son of Neriah, and as Jeremiah dictated, Baruch wrote on it all the words of the scroll that Jehoiakim king of Judah had burned in the fire. And many similar words were added to them.

This word came to Jeremiah from the Lord. [Jeremiah 36:1](https://biblia.com/bible/niv/Jer%2036.1)

In the early nineteenth century, Thomas Carlyle gave a manuscript to philosopher John Stuart Mill to review. Somehow, whether accidentally or intentionally, the manuscript got tossed into a fire. It was Carlyle’s only copy. Undaunted, he set to work rewriting the lost chapters. Mere flames couldn’t stop the story, which remained intact in his mind. Out of great loss, Carlyle produced his monumental work The French Revolution.

In the waning days of ancient Judah’s decadent kingdom, God told the prophet Jeremiah, “Take a scroll and write on it all the words I have spoken to you” ([Jeremiah 36:2](https://biblia.com/bible/niv/Jer%2036.2)). The message revealed God’s tender heart, calling on His people to repent in order to avoid imminent invasion (v. 3).

Jeremiah did as he was told. The scroll soon found its way to Judah’s king, Jehoiakim, who methodically shredded it and threw it into the fire (vv. 23–25). The king’s act of arson only made matters worse. God told Jeremiah to write another scroll with the same message. He said, “[Jehoiakim] will have no one to sit on the throne of David; his body will be thrown out and exposed to the heat by day and the frost by night” (v. 30).

It’s possible to burn the words of God by tossing a book into a fire. Possible, but utterly futile. The Word behind the words endures forever.

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

**Top of Form**

**Bottom of Form**

**Top of Form**

**Bottom of Form**

#### **Reflect & Pray**

What has caused you or those you know to ignore the words of God? Why is it vital for you to submit to and obediently follow what He’s instructed?

Father, help me to take Your words to heart, even if they’re difficult to hear. Please give me a heart of repentance—not defiance.

#### **Insight**

King Jehoiakim’s rejection of the words of God demonstrated by his reckless burning of Jeremiah’s scroll wasn’t an isolated event. The prophet Jeremiah had touched a nerve in a land once entrusted to a nation of freed slaves. Since the days of Moses, there'd been a humane law in Israel requiring Hebrew slaves to be freed after seven years ([Exodus 21:2](https://biblia.com/bible/niv/Exod%2021.2)). But this law had long since been ignored by wealthy land owners accustomed to living off the backs of a captive and oppressed workforce ([Jeremiah 34:8–17](https://biblia.com/bible/niv/Jer%2034.8%E2%80%9317)). Their social privilege made it easy to ignore a troublesome prophet who claimed to speak the word of Israel’s God (37:1–2). According to Jeremiah, a looming Babylonian invasion was the inevitable corrective. What even Jeremiah couldn’t foresee, however, is that the flagrant burning of a scroll would foreshadow something far more horrific—a literal rejection and crucifixion of Jesus, the living Word of God.

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

# God Calling – 10/13/21

# The Sculpture's Skill

Lord, we believe, help Thou our unbelief. Lord, hear our prayers and let our cries come unto Thee.

Along the road of praise, as I told you. Yes! I will indeed help your unbelief, and in answer to your prayers grant you so great a faith, such an increasingly great faith, that each day you will look back, from the place of your larger vision, and see the faith of the day before as almost unbelief.

The Beauty of My Kingdom is its growth. In that Kingdom there is always progress, a going on from strength to strength, from glory to glory. Be in My Kingdom, and of My Kingdom, and there can be no stagnation. Eternal Life, abundant Life is promised to all in it, and of it.

No misspent time over failures and shortcomings. Count the lessons learnt from them but as rungs in the ladder. Step up, and then cast away all thought of the manner of the making of the rung. Fashioned of joy and sorrow, of failure or success, of wounds or healing balm, what matter, My children, so long as it served its purpose?

Learn another lesson. The Sculptor who finds a faulty marble casts it aside. Because it has no fashioning, it may regard itself as perfect; and it may look with scorn upon the marble the Sculptor is cutting and shaping into perfection. From this, My children, learn a lesson for your lives.

Then touched he their eyes, saying, "According to your faith be it unto you."  Matthew 9:29

# My Utmost for His Highest – 10/14/21

# The Key to the Missionary’s Work



Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations…" —[Matthew 28:18-19](http://www.biblegateway.com/passage/?version=31&search=Matthew+28%3A18-19)

The key to the missionary’s work is the authority of Jesus Christ, not the needs of the lost. We are inclined to look on our Lord as one who assists us in our endeavors for God. Yet our Lord places Himself as the absolute sovereign and supreme Lord over His disciples. He does not say that the lost will never be saved if we don’t go— He simply says, “Go therefore and make disciples of all the nations….” He says, “Go on the basis of the revealed truth of My sovereignty, teaching and preaching out of your living experience of Me.”

“Then the eleven disciples went…to the mountain which Jesus had appointed for them” ([Matthew 28:16](http://www.biblegateway.com/passage/?search=Matthew+28:16)). If I want to know the universal sovereignty of Christ, I must know Him myself. I must take time to worship the One whose name I bear. Jesus says, “Come to Me…”— that is the place to meet Jesus— “all you who labor and are heavy laden…” ([Matthew 11:28](http://www.biblegateway.com/passage/?search=Matthew+11:28))— and how many missionaries are! We completely dismiss these wonderful words of the universal Sovereign of the world, but they are the words of Jesus to His disciples meant for here and now.

“Go therefore….” To “go” simply means to live. [Acts 1:8](http://www.biblegateway.com/passage/?search=Acts+1:8) is the description of how to go. Jesus did not say in this verse, “Go into Jerusalem, Judea, and Samaria,” but, “…you shall be witnesses to Me in [all these places].” He takes upon Himself the work of sending us.

“If you abide in Me, and My words abide in you…” ([John 15:7](http://www.biblegateway.com/passage/?search=John+15:7))— that is the way to keep going. Where we are placed is then a matter of indifference to us, because God sovereignly engineers our goings.

“None of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus…” ([Acts 20:24](http://www.biblegateway.com/passage/?search=Acts+20:24)). That is how to keep going until we are gone from this life.

**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 – 10/14/21

**Christ both died, and rose, and revived, that he might be Lord both of the dead and living.**—[ROM. 14:9.](http://www.ccel.org/ccel/bible/asv.Rom.14.html" \l "Rom.14.9)

It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.—Ought not Christ to have suffered these things, and to enter into his glory?—We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God.

[Isa. 53:10,11](http://www.ccel.org/ccel/bible/asv.Isa.53.html" \l "Isa.53.10). -[Luke. 24:26](http://www.ccel.org/ccel/bible/asv.Luke.24.html" \l "Luke.24.26). -[II Cor. 5:14,15](http://www.ccel.org/ccel/bible/asv.iiCor.5.html" \l "iiCor.5.14).[Acts. 2:36](http://www.ccel.org/ccel/bible/asv.Acts.2.html" \l "Acts.2.36). -[I Pet. 1:20,21](http://www.ccel.org/ccel/bible/asv.iPet.1.html" \l "iPet.1.20).

“I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” [Philippians 3:8](http://www.ccel.org/ccel/bible/asv.Phil.3.html#Phil.3.8)

Spiritual knowledge of Christ will be a personal knowledge. I cannot know Jesus through another person’s acquaintance with him. No, I must know him myself; I must know him on my own account. It will be an intelligent knowledge—I must know him, not as the visionary dreams of him, but as the Word reveals him. I must know his natures, divine and human. I must know his offices—his attributes—his works—his shame—his glory. I must meditate upon him until I “comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ, which passeth knowledge.” It will be an affectionate knowledge of him; indeed, if I know him at all, I must love him. An ounce of heart knowledge is worth a ton of head learning. Our knowledge of him will be a satisfying knowledge. When I know my Saviour, my mind will be full to the brim—I shall feel that I have that which my spirit panted after. “This is that bread whereof if a man eat he shall never hunger.” At the same time it will be an exciting knowledge; the more I know of my Beloved, the more I shall want to know. The higher I climb the loftier will be the summits which invite my eager footsteps. I shall want the more as I get the more. Like the miser’s treasure, my gold will make me covet more. To conclude; this knowledge of Christ Jesus will be a most happy one; in fact, so elevating, that sometimes it will completely bear me up above all trials, and doubts, and sorrows; and it will, while I enjoy it, make me something more than “Man that is born of woman, who is of few days, and full of trouble”; for it will fling about me the immortality of the ever living Saviour, and gird me with the golden girdle of his eternal joy. Come, my soul, sit at Jesus’s feet and learn of him all this day.

# Word Live – 10/14/21

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

# Scripture Union – 10/14/21

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

# Today in the Word – 10/14/21

# The Power of Prayer

**Read:** [**Deuteronomy 9:7–29**](https://www.biblegateway.com/passage/?search=Deuteronomy+9%3a7%e2%80%9329)

### **The Golden Calf**

7Remember this and never forget how you aroused the anger of the Lord your God in the wilderness. From the day you left Egypt until you arrived here, you have been rebellious against the Lord. 8At Horeb you aroused the Lord’s wrath so that he was angry enough to destroy you. 9When I went up on the mountain to receive the tablets of stone, the tablets of the covenant that the Lord had made with you, I stayed on the mountain forty days and forty nights; I ate no bread and drank no water. 10The Lord gave me two stone tablets inscribed by the finger of God. On them were all the commandments the Lord proclaimed to you on the mountain out of the fire, on the day of the assembly.

11At the end of the forty days and forty nights, the Lord gave me the two stone tablets, the tablets of the covenant. 12Then the Lord told me, “Go down from here at once, because your people whom you brought out of Egypt have become corrupt. They have turned away quickly from what I commanded them and have made an idol for themselves.”

13And the Lord said to me, “I have seen this people, and they are a stiff-necked people indeed! 14Let me alone, so that I may destroy them and blot out their name from under heaven. And I will make you into a nation stronger and more numerous than they.”

15So I turned and went down from the mountain while it was ablaze with fire. And the two tablets of the covenant were in my hands. 16When I looked, I saw that you had sinned against the Lord your God; you had made for yourselves an idol cast in the shape of a calf. You had turned aside quickly from the way that the Lord had commanded you. 17So I took the two tablets and threw them out of my hands, breaking them to pieces before your eyes.

18Then once again I fell prostrate before the Lord for forty days and forty nights; I ate no bread and drank no water, because of all the sin you had committed, doing what was evil in the Lord’s sight and so arousing his anger. 19I feared the anger and wrath of the Lord, for he was angry enough with you to destroy you. But again the Lord listened to me. 20And the Lord was angry enough with Aaron to destroy him, but at that time I prayed for Aaron too. 21Also I took that sinful thing of yours, the calf you had made, and burned it in the fire. Then I crushed it and ground it to powder as fine as dust and threw the dust into a stream that flowed down the mountain.

22You also made the Lord angry at Taberah, at Massah and at Kibroth Hattaavah.

23And when the Lord sent you out from Kadesh Barnea, he said, “Go up and take possession of the land I have given you.” But you rebelled against the command of the Lord your God. You did not trust him or obey him. 24You have been rebellious against the Lord ever since I have known you.

25I lay prostrate before the Lord those forty days and forty nights because the Lord had said he would destroy you. 26I prayed to the Lord and said, “Sovereign Lord, do not destroy your people, your own inheritance that you redeemed by your great power and brought out of Egypt with a mighty hand. 27Remember your servants Abraham, Isaac and Jacob. Overlook the stubbornness of this people, their wickedness and their sin. 28Otherwise, the country from which you brought us will say, ‘Because the Lord was not able to take them into the land he had promised them, and because he hated them, he brought them out to put them to death in the wilderness.’ 29But they are your people, your inheritance that you brought out by your great power and your outstretched arm.”

“We must spend much time in prayer,” argued R. A. Torrey in How to Pray. “We must give ourselves to earnest, constant, persistent, sleepless, overcoming prayer . . . I have asked the Father whatever else He may make me, to make me at all events an intercessor, to make me a man who knows how to pray, and who spends much time in prayer.”

Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak. Matthew 26:41

Moses is known throughout Scripture as a powerful man of prayer (Jer. 15:1). During the golden calf incident, God righteously condemned the Israelites and proposed to end them, turning Moses into a great nation instead (Deut. 9:14). We don’t know if that offer tempted Moses, but he interceded for Israel based on the patriarchal covenant and God’s reputation and glory (see Ex. 32:9–14; Num. 14:13–19). God granted Moses’ prayer and relented.

After the idolatry had been halted, Moses returned to Sinai and asked God to forgive the people or “blot me out of the book you have written” (Ex. 32:30–32). Moses’ heart for intercession was clear: he fell with his face on the ground, indicating extreme humility, the length of time—40 days and 40 nights—and his fasting (Deut. 9:18–20). He was passionately grieved because of all the sin the people had committed, and he “feared the anger and wrath of the LORD.” He also interceded for Aaron, a detail not mentioned in the original story.

When he revisited this episode in Deuteronomy, Moses didn’t sugarcoat the memory. He said bluntly that during his leadership one of the nation’s main qualities had been rebelliousness (vv. 7, 24). He wasn’t trying to send them on a guilt trip. Rather, this was intended as an instructive reminder to help the people be more spiritually vigilant.

**Apply the Word**

Scripture pictures Moses’ intercession as “standing in the breach” or gap (Ps. 106:23). For whom do you need to stand in the gap today? One thing we can learn from the life of Moses is how to be a man or woman of prayer.

### **Pray with Us**

Lord of all, today we intercede for the stubborn, the hardened, and the rebellious—those who proudly oppose You. Relax their resistance and humble them so that they can be saved by knowing You.

## BY Brad Baurain

# Our Daily Bread – 10/14/21

# A Beginner’s Guide to Life

 **Read:** [**Romans 6:16–23**](https://biblia.com/bible/niv/Rom%206.16%E2%80%9323)

16Don’t you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? 17But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. 18You have been set free from sin and have become slaves to righteousness.

19I am using an example from everyday life because of your human limitations. Just as you used to offer yourselves as slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves to righteousness leading to holiness. 20When you were slaves to sin, you were free from the control of righteousness. 21What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! 22But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. 23For the wages of sin is death, but the gift of God is eternal life in[[a](https://www.biblegateway.com/passage/?search=Romans+6%3A16%E2%80%9323&version=NIV#fen-NIV-28092a)] Christ Jesus our Lord.

#### **Footnotes**

1. [Romans 6:23](https://www.biblegateway.com/passage/?search=Romans+6%3A16%E2%80%9323&version=NIV#en-NIV-28092) Or through

The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. [Romans 6:23](https://biblia.com/bible/niv/Rom%206.23)

After my mother’s sudden death, I was motivated to start blogging. I wanted to write posts that would inspire people to use their minutes on earth to create significant life moments. So I turned to a beginner’s guide to blogging. I learned what platform to use, how to choose titles, and how to craft compelling posts. And in 2016, my first blog post was born.

Paul wrote a “beginner’s guide” that explains how to obtain eternal life. In [Romans 6:16–18](https://biblia.com/bible/niv/Rom%206.16%E2%80%9318), he contrasts the fact that we’re all born in rebellion to God (sinners) with the truth that Jesus can help us be “set free from [our] sin” (v. 18). Paul then describes the difference between being a slave to sin and a slave to God and His life-giving ways (vv. 19–20). He continues by stating that “the wages of sin is death, but the gift of God is eternal life” (v. 23). Death means being separated from God forever. This is the devastating outcome we face when we reject Christ. But God has offered us a gift in Jesus—new life. It’s the kind of life that begins on earth and continues forever in heaven with Him.

Paul’s beginner’s guide to eternal life leaves us with two choices—choosing sin, which leads to death, or choosing Jesus’ gift, which leads to eternal life. May you receive His gift of life, and if you’ve already accepted Christ, may you share this gift with others today!

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

**Top of Form**

**Bottom of Form**

**Top of Form**

**Bottom of Form**

#### **Reflect & Pray**

How would you describe what it means to receive the free gift of eternal life through Jesus Christ? What’s the difference between being a slave to sin and a slave to God and His life-giving ways?

Jesus, thank You for loving me and forgiving me. You paid a debt I couldn’t pay and gave me a gift I couldn’t buy.

#### **Insight**

Writing to believers in Jesus at Rome, some of whom may have been slaves, Paul says, “Don’t you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?” (6:16). The word Paul uses for slave is doulos. It refers to “someone who belongs to another; a bond-slave, without any ownership rights of their own.” This word is derived from another word that means “to tie or bind, to ensnare or capture.” Paul is telling the Roman believers that they don’t serve themselves; they serve the one they’re bound to. They’re either owned by sin or owned by God.

# God Calling – 10/14/21

# The Sacrifice

Behold the Lamb of God, which taketh away the sins of the world. -- John 1:29

"Christ our Passover is sacrificed for us." I am the Lamb of God. Lay upon Me your sins, your failures, your shortcomings. My sacrifice has atoned for all. I am the mediator between God and Man, the man Christ Jesus.

Do not dwell upon the past. You make My Sacrifice of no effect.

No! realize that in Me you have all, complete forgiveness, complete companionship, complete healing.

Surely he hath borne our griefs, and carried our sorrows: ... But he was wounded for our transgressions, he was bruised for our iniquities ... and with his stripes we are healed.  Isaiah 53:4,5

# My Utmost for His Highest – 10/15/21

# The Key to the Missionary’s Message



He Himself is the propitiation for our sins, and not for ours only but also for the whole world. —[1 John 2:2](http://www.biblegateway.com/passage/?version=31&search=1+John+2%3A2)

The key to the missionary’s message is the propitiation of Christ Jesus— His sacrifice for us that completely satisfied the wrath of God. Look at any other aspect of Christ’s work, whether it is healing, saving, or sanctifying, and you will see that there is nothing limitless about those. But— “The Lamb of God who takes away the sin of the world!”— that is limitless ([John 1:29](http://www.biblegateway.com/passage/?search=John+1:29)). The missionary’s message is the limitless importance of Jesus Christ as the propitiation for our sins, and a missionary is someone who is immersed in the truth of that revelation.

The real key to the missionary’s message is the “remissionary” aspect of Christ’s life, not His kindness, His goodness, or even His revealing of the fatherhood of God to us. “…repentance and remission of sins should be preached…to all nations…” ([Luke 24:47](http://www.biblegateway.com/passage/?search=Luke+24:47)). The greatest message of limitless importance is that “He Himself is the propitiation for our sins….” The missionary’s message is not nationalistic, favoring nations or individuals; it is “for the whole world.” When the Holy Spirit comes into me, He does not consider my partialities or preferences; He simply brings me into oneness with the Lord Jesus.

A missionary is someone who is bound by marriage to the stated mission and purpose of his Lord and Master. He is not to proclaim his own point of view, but is only to proclaim “the Lamb of God.” It is easier to belong to a faction that simply tells what Jesus Christ has done for me, and easier to become a devotee of divine healing, or of a special type of sanctification, or of the baptism of the Holy Spirit. But Paul did not say, “Woe is me if I do not preach what Christ has done for me,” but, “…woe is me if I do not preach the gospel!” ([1 Corinthians 9:16](http://www.biblegateway.com/passage/?search=1+Corinthians+9:16)). And this is the gospel— “the Lamb of God who takes away the sin of the world!”

**Wisdom From Oswald Chambers**

“I have chosen you” (John 15:16). Keep that note of greatness in your creed. It is not that you have got God, but that He has got you.  My Utmost for His Highest, October 25, 837 R

# CCEL – 10/15/21

**God is my defence.**—[PSA. 59:9.](http://www.ccel.org/ccel/bible/asv.Ps.59.html" \l "Ps.59.9)

The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour.—The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.—Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

For thy name's sake lead me, and guide me.

[II Sam. 22:2,3](http://www.ccel.org/ccel/bible/asv.iiSam.22.html" \l "iiSam.22.2). -[Psa. 28:7](http://www.ccel.org/ccel/bible/asv.Ps.28.html" \l "Ps.28.7).[Isa. 59:19](http://www.ccel.org/ccel/bible/asv.Isa.59.html" \l "Isa.59.19). -[Heb. 13:6](http://www.ccel.org/ccel/bible/asv.Heb.13.html" \l "Heb.13.6).[Psa. 27:1](http://www.ccel.org/ccel/bible/asv.Ps.27.html#Ps.27.1).[Psa. 125:2](http://www.ccel.org/ccel/bible/asv.Ps.125.html" \l "Ps.125.2). -[Psa. 63:7](http://www.ccel.org/ccel/bible/asv.Ps.63.html" \l "Ps.63.7).[Psa. 31:3](http://www.ccel.org/ccel/bible/asv.Ps.31.html" \l "Ps.31.3).

“But who may abide the day of his coming?” [Malachi 3:2](http://www.ccel.org/ccel/bible/asv.Mal.3.html" \l "Mal.3.2)

His first coming was without external pomp or show of power, and yet in truth there were few who could abide its testing might. Herod and all Jerusalem with him were stirred at the news of the wondrous birth. Those who supposed themselves to be waiting for him, showed the fallacy of their professions by rejecting him when he came. His life on earth was a winnowing fan, which tried the great heap of religious profession, and few enough could abide the process. But what will his second advent be? What sinner can endure to think of it? “He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” When in his humiliation he did but say to the soldiers, “I am he,” they fell backward; what will be the terror of his enemies when he shall more fully reveal himself as the “I am?” His death shook earth and darkened heaven, what shall be the dreadful splendour of that day in which as the living Saviour, he shall summon the quick and dead before him? O that the terrors of the Lord would persuade men to forsake their sins and kiss the Son lest he be angry! Though a lamb, he is yet the lion of the tribe of Judah, rending the prey in pieces; and though he breaks not the bruised reed, yet will he break his enemies with a rod of iron, and dash them in pieces like a potter’s vessel. None of his foes shall bear up before the tempest of his wrath, or hide themselves from the sweeping hail of his indignation; but his beloved blood washed people look for his appearing with joy, and hope to abide it without fear: to them he sits as a refiner even now, and when he has tried them they shall come forth as gold. Let us search ourselves this morning and make our calling and election sure, so that the coming of the Lord may cause no dark forebodings in our mind. O for grace to cast away all hypocrisy, and to be found of him sincere and without rebuke in the day of his appearing.

# Word Live – 10/15/21

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

# Scripture Union – 10/15/21

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

# Today in the Word – 10/15/21

# Seeing God

**Read:** [**Exodus 33:7–23**](https://www.biblegateway.com/passage/?search=Exodus+33%3a7%e2%80%9323)

### **The Tent of Meeting**

7Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the “tent of meeting.” Anyone inquiring of the Lord would go to the tent of meeting outside the camp. 8And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. 9As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses. 10Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to their tent. 11The Lord would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

### **Moses and the Glory of the Lord**

12Moses said to the Lord, “You have been telling me, ‘Lead these people,’ but you have not let me know whom you will send with me. You have said, ‘I know you by name and you have found favor with me.’ 13If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people.”

14The Lord replied, “My Presence will go with you, and I will give you rest.”

15Then Moses said to him, “If your Presence does not go with us, do not send us up from here. 16How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?”

17And the Lord said to Moses, “I will do the very thing you have asked, because I am pleased with you and I know you by name.”

18Then Moses said, “Now show me your glory.”

19And the Lord said, “I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 20But,” he said, “you cannot see my face, for no one may see me and live.”

21Then the Lord said, “There is a place near me where you may stand on a rock. 22When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. 23Then I will remove my hand and you will see my back; but my face must not be seen.”

Some of the most beautiful, memorable, and alarming pictures in Scripture are the visions of God experienced by His people. When Isaiah saw the Lord “high and exalted, seated on a throne,” he cried out, “Woe to me! I am ruined!” (Isaiah 6). Ezekiel saw a figure like a man but who was glowing like hot metal, full of fire, surrounded by brilliant light, and with a rainbow’s radiance. The prophet fell face down on the ground (Ezekiel 1). The apostle John saw the risen Christ in similarly stunning imagery and fell at His feet as though dead (Revelation 1).

Show me your glory. Exodus 33:18

How amazing, then, that God met with Moses and spoke with him many times “as one speaks to a friend” (v. 11). Moses set up a “tent of meeting” outside the camp for inquiring of the Lord (vv. 7–10). Anyone could do so, though Joshua was probably guarding it against wrong-hearted intrusions. Only when Moses met with the Lord did the pillar of cloud signifying God’s special Presence descend. At those times, the Israelites would stand in the doorways of their tents and worship.

What did God and Moses talk about? One topic was leadership (vv. 12–13). Keenly aware of his responsibility to lead God’s people, Moses asked God to be his teacher. Only by drawing near to the Lord could Moses fulfill his calling. A second topic was guidance (vv. 15– 16). Moses asked God to be present and faithful as they journeyed to the promised land. To both requests, God said, “yes” (vv. 14, 17).

In light of the visions cited above, Moses’ request to “show me your glory” was bold indeed (v. 18)! God graciously granted it as far as it was possible to do so (vv. 19–23).

**Apply the Word**

Meeting with God is precious to us as well, even if it doesn’t happen in such a dramatic way. One way you can spend time with God is by praying back Scripture to Him. Why not pray using verse 13 from today’s reading?

### **Pray with Us**

If You are pleased with us, Father, teach us Your ways so we may know You and continue to find favor with You. Remember that we are Your church, the bride of Your son, Jesus Christ.

## BY Brad Baurain

# Our Daily Bread – 10/15/21

# God’s Plans for You

 **Read:** [**Psalm 37:3–7**](https://biblia.com/bible/niv/Ps%2037.3%E2%80%937)

3Trust in the Lord and do good;  
    dwell in the land and enjoy safe pasture.  
4Take delight in the Lord,  
    and he will give you the desires of your heart.

5Commit your way to the Lord;  
    trust in him and he will do this:  
6He will make your righteous reward shine like the dawn,  
    your vindication like the noonday sun.

7Be still before the Lord  
    and wait patiently for him;  
do not fret when people succeed in their ways,  
    when they carry out their wicked schemes.

Take delight in the Lord, and he will give you the desires of your heart. [Psalm 37:4](https://biblia.com/bible/niv/Ps%2037.4)

For six years, Agnes tried to make herself the “perfect minister’s wife,” modeling herself after her adored mother-in-law (also a pastor’s wife). She thought that in this role she couldn’t also be a writer and painter, but in burying her creativity she became depressed and contemplated suicide. Only the help of a neighboring pastor moved her out of the darkness as he prayed with her and assigned her two hours of writing each morning. This awakened her to what she called her “sealed orders”—the calling God had given her. She wrote, “For me to be really myself—my complete self—every . . . flow of creativity that God had given me had to find its channel.”

Later, she pointed to one of David’s songs that expressed how she found her calling: “Take delight in the Lord, and he will give you the desires of your heart” ([Psalm 37:4](https://biblia.com/bible/niv/Ps%2037.4)). As she committed her way to God, trusting Him to lead and guide her (v. 5), He made a way for her not only to write and paint but to help others to better communicate with Him.

God has a set of “sealed orders” for each of us, not only that we’ll know we’re His beloved children but understand the unique ways we can serve Him through our gifts and passions. He’ll lead us as we trust and delight in Him.

By:  [Amy Boucher Pye](https://odb.org/author/amyboucherpye/)

**Top of Form**

**Bottom of Form**

**Top of Form**

**Bottom of Form**

#### **Reflect & Pray**

How does Agnes’ story of living someone else’s life resonate with you? What has God put in your “sealed orders”?

Creator God, You’ve made me in Your image. Help me to know and embrace my calling that I might better love and serve You.

Explore how your identity is [rooted in Christ](https://DiscoverTheWord.org/series/in-christ/).

#### **Insight**

When David urged his nation not to envy those who seemed to be winning by deceit or violence ([Psalm 37:1](https://biblia.com/bible/niv/Ps%2037.1), [7](https://biblia.com/bible/niv/Psalm%2037.7)), he was writing out of his own experience. He knew what it was to be stalked by Saul, his own king and father-in-law. His psalm reflects what he’d seen in God, who helped him overcome Goliath, the betrayals of friends and family, and the military advantage of enemies. Learning to trust an unseen God at a time when visible people hated him was his recurring challenge. Reflecting on a hard road traveled, [Psalm 37](https://biblia.com/bible/niv/Ps%2037) foreshadows what the apostle Paul would one day express. In the service of Christ, he too learned to see beyond the temporary, outward appearance ([2 Corinthians 4:16–18](https://biblia.com/bible/niv/2%20Cor%204.16%E2%80%9318)).

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

# God Calling – 10/15/21

# Feel Plenty

Live in My Secret Place and there the feeling is one of full satisfaction. You are to feel plenty. The storehouses of God are full to overflowing, but you must see this in your mind.

Be sure of this before you can realize it in material form.

Think thoughts of plenty. See yourselves as Daughters of a King. I have told you this. Wish plenty for yourselves, and all you care for and long to help.

For every beast of the forest is mine, and the cattle upon a thousand hills ... If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof.  Psalm 50:10,12

# My Utmost for His Highest – 10/16/21

# The Key to the Master’s Orders



Pray the Lord of the harvest to send out laborers into His harvest. —[Matthew 9:38](http://www.biblegateway.com/passage/?version=31&search=Matthew+9%3A38)

The key to the missionary’s difficult task is in the hand of God, and that key is prayer, not work— that is, not work as the word is commonly used today, which often results in the shifting of our focus away from God. The key to the missionary’s difficult task is also not the key of common sense, nor is it the key of medicine, civilization, education, or even evangelization. The key is in following the Master’s orders— the key is prayer. “Pray the Lord of the harvest….” In the natural realm, prayer is not practical but absurd. We have to realize that prayer is foolish from the commonsense point of view.

From Jesus Christ’s perspective, there are no nations, but only the world. How many of us pray without regard to the persons, but with regard to only one Person— Jesus Christ? He owns the harvest that is produced through distress and through conviction of sin. This is the harvest for which we have to pray that laborers be sent out to reap. We stay busy at work, while people all around us are ripe and ready to be harvested; we do not reap even one of them, but simply waste our Lord’s time in over-energized activities and programs. Suppose a crisis were to come into your father’s or your brother’s life— are you there as a laborer to reap the harvest for Jesus Christ? Is your response, “Oh, but I have a special work to do!” No Christian has a special work to do. A Christian is called to be Jesus Christ’s own, “a servant [who] is not greater than his master” ([John 13:16](http://www.biblegateway.com/passage/?search=John+13:16)), and someone who does not dictate to Jesus Christ what he intends to do. Our Lord calls us to no special work— He calls us to Himself. “Pray the Lord of the harvest,” and He will engineer your circumstances to send you out as His laborer.

**Wisdom From Oswald Chambers**

Am I learning how to use my Bible? The way to become complete for the Master’s service is to be well soaked in the Bible; some of us only exploit certain passages. Our Lord wants to give us continuous instruction out of His word; continuous instruction turns hearers into disciples.  Approved Unto God, 11 L

# CCEL – 10/16/21

**Not slothful in business; fervent in spirit; serving the Lord.**—[ROM. 12:11.](http://www.ccel.org/ccel/bible/asv.Rom.12.html" \l "Rom.12.11)

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Whatsoever good thing any man doeth, the same shall he receive of the Lord.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—Wist ye not that I must be about my Father's business?—The zeal of thine house hath eaten me up.

Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.—We desire that every one of you do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and perseverence inherit the promises.—So run, that ye may obtain.

[Eccl. 9:10](http://www.ccel.org/ccel/bible/asv.Eccl.9.html" \l "Eccl.9.10). -[Col. 3:23,24](http://www.ccel.org/ccel/bible/asv.Col.3.html" \l "Col.3.23). -[Eph. 6:8](http://www.ccel.org/ccel/bible/asv.Eph.6.html" \l "Eph.6.8).[John 9:4](http://www.ccel.org/ccel/bible/asv.John.9.html" \l "John.9.4). -[Luke 2:49](http://www.ccel.org/ccel/bible/asv.Luke.2.html" \l "Luke.2.49). -[John 2:17](http://www.ccel.org/ccel/bible/asv.John.2.html" \l "John.2.17).[II Pet. 1:10](http://www.ccel.org/ccel/bible/asv.iiPet.1.html" \l "iiPet.1.10). -[Heb. 6:11,12](http://www.ccel.org/ccel/bible/asv.Heb.6.html" \l "Heb.6.11). -[I Cor. 9:24](http://www.ccel.org/ccel/bible/asv.iCor.9.html" \l "iCor.9.24).

“Jesus saith unto them, Come and dine.” [John 21:12](http://www.ccel.org/ccel/bible/asv.John.21.html" \l "John.21.12)

In these words the believer is invited to a holy nearness to Jesus. “Come and dine,” implies the same table, the same meat; aye, and sometimes it means to sit side by side, and lean our head upon the Saviour’s bosom. It is being brought into the banqueting-house, where waves the banner of redeeming love. “Come and dine,” gives us a vision of union with Jesus, because the only food that we can feast upon when we dine with Jesus is himself. Oh, what union is this! It is a depth which reason cannot fathom, that we thus feed upon Jesus. “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” It is also an invitation to enjoy fellowship with the saints. Christians may differ on a variety of points, but they have all one spiritual appetite; and if we cannot all feel alike, we can all feed alike on the bread of life sent down from heaven. At the table of fellowship with Jesus we are one bread and one cup. As the loving cup goes round we pledge one another heartily therein. Get nearer to Jesus, and you will find yourself linked more and more in spirit to all who are like yourself, supported by the same heavenly manna. If we were more near to Jesus we should be more near to one another. We likewise see in these words the source of strength for every Christian. To look at Christ is to live, but for strength to serve him you must “come and dine.” We labour under much unnecessary weakness on account of neglecting this precept of the Master. We none of us need to put ourselves on low diet; on the contrary, we should fatten on the marrow and fatness of the gospel that we may accumulate strength therein, and urge every power to its full tension in the Master’s service. Thus, then, if you would realize nearness to Jesus, union with Jesus, love to his people and strength from Jesus, “come and dine” with him by faith.

# Word Live – 10/16/21

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

# Scripture Union – 10/16/21

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

# Today in the Word – 10/16/21

# A Radiant Face

**Read:** [**Exodus 34:29–35**](https://www.biblegateway.com/passage/?search=Exodus+34%3a29%e2%80%9335)

### **The Radiant Face of Moses**

29When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the Lord. 30When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. 31But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. 32Afterward all the Israelites came near him, and he gave them all the commands the Lord had given him on Mount Sinai.

33When Moses finished speaking to them, he put a veil over his face. 34But whenever he entered the Lord’s presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, 35they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the Lord.

Michelangelo’s Moses sculpture and other classical artworks often show Moses with horns. Why? Because the Hebrew words for “radiant” and “horn” look similar. The Vulgate, a fourth-century Latin translation of the Bible, rendered this word in today’s verse as “horns.” Instead of picturing Moses with a radiant face, centuries of puzzled readers pictured him with horns on his head!

Whenever anyone turns to the Lord, the veil is taken away. 2 Corinthians 3:16

Moses was unaware that his face was radiant because he’d been in God’s presence (v. 29). What the Israelites saw was essentially the afterglow of God’s glory. It was so bright that they couldn’t look steadily at him, as if he were a miniature sun. God was the sun, while Moses was only the moon, reflecting God’s light. Even so, the people responded to the brightness of Moses’ face with reverent fear, as often happens in Scripture when God reveals His glory (v. 30). They were afraid even to come near. Moses wore a veil to hide the radiance when he was interacting with them but then removed it when talking to the Lord (vv. 33–35). He also wore the veil so they wouldn’t see the light fading from his face and perhaps lose respect for him or God (2 Cor. 3:13).

Paul used Moses’ veil as a symbol of the Jews not understanding the purpose and spirit of the Law (2 Cor. 3:7–18). “To this day the same veil remains . . . It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts.” But in the new covenant, this veil has been removed. The difference is Christ (see October 31)! Because of Christ, while Moses’ experience was temporary, we have the permanent indwelling of the Holy Spirit.

**Apply the Word**

Because of Christ, our relationship with God is different from that of Moses. Daily we “are being transformed into his image with ever-increasing glory” (2 Cor. 3:18). Rejoice in this truth!

### **Pray with Us**

Glorious God, we rejoice that there is no veil between You and us. We enjoy a personal, one-on-one relationship with You just as Moses did. May we likewise be transformed to reflect Your glory!

## BY Brad Baurain

# Our Daily Bread – 10/16/21

# Living Well

 **Read:** [**Ecclesiastes 7:1–4**](https://biblia.com/bible/niv/Eccles%207.1%E2%80%934)

### **Wisdom**

7 A good name is better than fine perfume,  
    and the day of death better than the day of birth.  
2It is better to go to a house of mourning  
    than to go to a house of feasting,  
for death is the destiny of everyone;  
    the living should take this to heart.  
3Frustration is better than laughter,  
    because a sad face is good for the heart.  
4The heart of the wise is in the house of mourning,  
    but the heart of fools is in the house of pleasure.

Death is the destiny of everyone; the living should take this to heart. [Ecclesiastes 7:2](https://biblia.com/bible/niv/Eccles%207.2)

Free funerals for the living. That’s the service offered by an establishment in South Korea. Since it opened in 2012, more than 25,000 people—from teenagers to retirees—have participated in mass “living funeral” services, hoping to improve their lives by considering their deaths. Officials say “the simulated death ceremonies are meant to give the participant a truthful sense of their lives, inspire gratitude, and aid in forgiveness and reconnection among family and friends.”

These words echo the wisdom given by the teacher who wrote Ecclesiastes. “Death is the destiny of everyone; the living should take this to heart” ([Ecclesiastes 7:2](https://biblia.com/bible/niv/Eccles%207.2)). Death reminds us of the brevity of life and that we only have a certain amount of time to live and love well. It loosens our grip on some of God’s good gifts—such as money, relationships, and pleasure—and frees us to enjoy them in the here and now as we store up “treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal” ([Matthew 6:20](https://biblia.com/bible/niv/Matt%206.20)).

As we remember that death may come knocking anytime, perhaps it’ll compel us to not postpone that visit with our parents, delay our decision to serve God in a particular way, or compromise our time with our children for our work. With God’s help, we can learn to live wisely.

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

**Top of Form**

**Bottom of Form**

**Top of Form**

**Bottom of Form**

#### **Reflect & Pray**

What changes will you make in your life today as you think about death? How can you be more conscious about death amid the hustle and bustle of life?

Loving God, help me to remember the brevity of life and to live well today.

To learn more about what [happens after death](https://ChristianUniversity.org/afterlife).

#### **Insight**

Scholars have heavily debated the authorship of Ecclesiastes. The opening verse identifies the author as “the Teacher” (Hebrew Qohelet), but that is a title, not a proper name. The traditional view has ascribed authorship to Solomon because of statements summarized well in The Bible Knowledge Commentary: “The author also identified himself as a ‘son of David’ (1:1), a ‘king in Jerusalem’ (1:1), and ‘king over Israel in Jerusalem’ (1:12). Moreover, in the autobiographical section (1:12–2:26) he said he was wiser ‘than anyone who [had] ruled over Jerusalem before’ him (1:16); that he was a builder of great projects (2:4–6); and that he possessed numerous slaves (2:7), incomparable herds of sheep and cattle (2:7), great wealth (2:8), and a large harem (2:8). In short he claimed to be greater than anyone who lived in Jerusalem before him (2:9).” These statements seem to provide more than enough evidence to support Solomon as the author of Ecclesiastes.

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

# God Calling – 10/16/21

# The Imprisoned God

Our Lord, we praise Thee and bless Thy Name forever.

Yes! Praise. That moment, in the most difficult place, your sorrow is turned to Joy, your fret to praise, the outward circumstances change from those of disorder to order, of chaos to calm.

The beginning of all reform must be in yourselves. However restricted your circumstances, however little you may be able to remedy financial affairs, you can always turn to yourselves, and seeing something not in order there, seek to right that.

As all reform is from within out, you will always find the outward has improved too. To do this is to release the imprisoned God-Power within you.

That Power, once operative, will immediately perform miracles. Then indeed shall your mourning be turned into Joy.

Fret not thyself because of evildoers ... Trust in the Lord, and do good ... Delight thyself also in the Lord; and he shall give thee the desires of thine heart.  Psalm 37:1-4

# My Utmost for His Highest – 10/17/21

# The Key of the Greater Work



…I say to you, he who believes in Me,…greater works than these he will do, because I go to My Father. —[John 14:12](http://www.biblegateway.com/passage/?version=31&search=John+14%3A12)

Prayer does not equip us for greater works— prayer is the greater work. Yet we think of prayer as some commonsense exercise of our higher powers that simply prepares us for God’s work. In the teachings of Jesus Christ, prayer is the working of the miracle of redemption in me, which produces the miracle of redemption in others, through the power of God. The way fruit remains firm is through prayer, but remember that it is prayer based on the agony of Christ in redemption, not on my own agony. We must go to God as His child, because only a child gets his prayers answered; a “wise” man does not (see [Matthew 11:25](http://www.biblegateway.com/passage/?search=Matthew+11:25)).

Prayer is the battle, and it makes no difference where you are. However God may engineer your circumstances, your duty is to pray. Never allow yourself this thought, “I am of no use where I am,” because you certainly cannot be used where you have not yet been placed. Wherever God has placed you and whatever your circumstances, you should pray, continually offering up prayers to Him. And He promises, “Whatever you ask in My name, that I will do…” ([John 14:13](http://www.biblegateway.com/passage/?search=John+14:13)). Yet we refuse to pray unless it thrills or excites us, which is the most intense form of spiritual selfishness. We must learn to work according to God’s direction, and He says to pray. “Pray the Lord of the harvest to send out laborers into His harvest” ([Matthew 9:38](http://www.biblegateway.com/passage/?search=Matthew+9:38)).

There is nothing thrilling about a laboring person’s work, but it is the laboring person who makes the ideas of the genius possible. And it is the laboring saint who makes the ideas of his Master possible. When you labor at prayer, from God’s perspective there are always results. What an astonishment it will be to see, once the veil is finally lifted, all the souls that have been reaped by you, simply because you have been in the habit of taking your orders from Jesus Christ.

**Wisdom From Oswald Chambers**

When we no longer seek God for His blessings, we have time to seek Him for Himself.  The Moral Foundations of Life, 728 L

# CCEL – 10/17/21

**In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.**—[PSA. 89:16.](http://www.ccel.org/ccel/bible/asv.Ps.89.html" \l "Ps.89.16)

In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.—Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

The righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. To declare . . . at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Rejoice in the Lord alway: and again I say, Rejoice.—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.

[Isa. 45:24,25](http://www.ccel.org/ccel/bible/asv.Isa.45.html" \l "Isa.45.24). -[Psa. 32:11](http://www.ccel.org/ccel/bible/asv.Ps.32.html" \l "Ps.32.11).[Rom. 3:21,22](http://www.ccel.org/ccel/bible/asv.Rom.3.html" \l "Rom.3.21),[26](http://www.ccel.org/ccel/bible/asv.Rom.3.html" \l "Rom.3.26).[Phi. 4:4](http://www.ccel.org/ccel/bible/asv.Phil.4.html" \l "Phil.4.4). -[I Pet. 1:8](http://www.ccel.org/ccel/bible/asv.iPet.1.html" \l "iPet.1.8).

“And David said in his heart, I shall now perish one day by the hand of Saul.” [1 Samuel 27:1](http://www.ccel.org/ccel/bible/asv.iSam.27.html" \l "iSam.27.1)

The thought of David’s heart at this time was a false thought, because he certainly had no ground for thinking that God’s anointing him by Samuel was intended to be left as an empty unmeaning act. On no one occasion had the Lord deserted his servant; he had been placed in perilous positions very often, but not one instance had occurred in which divine interposition had not delivered him. The trials to which he had been exposed had been varied; they had not assumed one form only, but many—yet in every case he who sent the trial had also graciously ordained a way of escape. David could not put his finger upon any entry in his diary, and say of it, “Here is evidence that the Lord will forsake me,” for the entire tenor of his past life proved the very reverse. He should have argued from what God had done for him, that God would be his defender still. But is it not just in the same way that we doubt God’s help? Is it not mistrust without a cause? Have we ever had the shadow of a reason to doubt our Father’s goodness? Have not his lovingkindnesses been marvellous? Has he once failed to justify our trust? Ah, no! our God has not left us at any time. We have had dark nights, but the star of love has shone forth amid the blackness; we have been in stern conflicts, but over our head he has held aloft the shield of our defence. We have gone through many trials, but never to our detriment, always to our advantage; and the conclusion from our past experience is, that he who has been with us in six troubles, will not forsake us in the seventh. What we have known of our faithful God, proves that he will keep us to the end. Let us not, then, reason contrary to evidence. How can we ever be so ungenerous as to doubt our God? Lord, throw down the Jezebel of our unbelief, and let the dogs devour it.

# Word Live – 10/17/21

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

# Scripture Union – 10/17/21

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

# Today in the Word – 10/17/21

# Creating the Tabernacle

**Read:** [**Exodus 39:32–43**](https://www.biblegateway.com/passage/?search=Exodus+39%3a32%e2%80%9343)

### **Moses Inspects the Tabernacle**

32So all the work on the tabernacle, the tent of meeting, was completed. The Israelites did everything just as the Lord commanded Moses. 33Then they brought the tabernacle to Moses: the tent and all its furnishings, its clasps, frames, crossbars, posts and bases; 34the covering of ram skins dyed red and the covering of another durable leather[[a](https://www.biblegateway.com/passage/?search=Exodus+39%3A32%E2%80%9343+&version=NIV#fen-NIV-2699a)] and the shielding curtain; 35the ark of the covenant law with its poles and the atonement cover; 36the table with all its articles and the bread of the Presence; 37the pure gold lampstand with its row of lamps and all its accessories, and the olive oil for the light; 38the gold altar, the anointing oil, the fragrant incense, and the curtain for the entrance to the tent; 39the bronze altar with its bronze grating, its poles and all its utensils; the basin with its stand; 40the curtains of the courtyard with its posts and bases, and the curtain for the entrance to the courtyard; the ropes and tent pegs for the courtyard; all the furnishings for the tabernacle, the tent of meeting; 41and the woven garments worn for ministering in the sanctuary, both the sacred garments for Aaron the priest and the garments for his sons when serving as priests.

42The Israelites had done all the work just as the Lord had commanded Moses. 43Moses inspected the work and saw that they had done it just as the Lord had commanded. So Moses blessed them.

Does God value creativity and art? Today’s reading clearly shows that He does! Led by Moses, the Israelites’ most talented artisans did their very best creative work to honor God with the building of the tabernacle. While our imagination can be used for sinful purposes, as the people displayed when they created a golden calf idol, it can also be used for righteous purposes, as was done here.

Whatever you do, work at it with all your heart, as working for the Lord, not for human masters. Colossians 3:23

Among his other leadership gifts, Moses was a skilled administrator who learned from his father-in-law (Exodus 18). The tabernacle project, however, required a different skill set. For the construction of Israel’s national worship center, God gave specific directions and specially gifted two men, Bezalel and Oholiab, with the artistic skills needed to lead the work (Ex. 35:30–36:7). Moses, Aaron, the priests, and Levites supervised the work in general, but these two artists and their team handled turning God’s instructions into physical reality.

Quite a few forms of art were involved: The artists and craftspeople sewed the priestly garments, including pieces that held precious jewels, one for each tribe. They built the altar of burnt offering, the altar of incense, the basin for washing, the lampstand, the table for the showbread, all the curtains, and of course the Ark of the Covenant.

Moses inspected the completed items in today’s reading. The key here is the people’s total obedience: “The Israelites did everything just as the Lord commanded Moses” (vv. 32, 42, 43). Our impressions of the Israelites might be negative, but they did have bright moments of faith and obedience as well. Many scholars see in verse 32 an echo of Genesis 2:1. The basic idea is that the events of Exodus represent a new beginning in God’s plan to redeem creation.

**Apply the Word**

Your artistic skills can be used by God! Think today about the ways you can use your skills in writing, painting, drawing, cooking, or singing. How can you honor Him with these gifts?

### **Pray with Us**

Today we pray for the creative and artistic people in Your church. Raise up leaders who will affirm their talents and help them use their gifts to worship You and build up the body of Christ.

## BY Brad Baurain

# Our Daily Bread – 10/17/21

# Insight from the Spirit

# Today's Devotional Read: [John 16:12–15](https://biblia.com/bible/niv/John%2016.12%E2%80%9315)

12“I have much more to say to you, more than you can now bear. 13But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14He will glorify me because it is from me that he will receive what he will make known to you. 15All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.”

When he, the Spirit of truth, comes, he will guide you into all the truth. [John 16:13](https://biblia.com/bible/niv/John%2016.13)

As the French soldier dug in the desert sand, reinforcing the defenses of his army’s encampment, he had no idea he would make a momentous discovery. Moving another shovelful of sand, he saw a stone. Not just any stone. It was the Rosetta Stone, containing a listing of the good things King Ptolemy V had done for his priests and the people of Egypt written in three scripts. That stone (now housed in the British Museum) would be one of the most important archaeological finds of the nineteenth century, helping to unlock the mysteries of the ancient Egyptian writing known as hieroglyphics.

For many of us, much of Scripture is also wrapped in deep mystery. Still, the night before the cross, Jesus promised His followers that He would send the Holy Spirit. He told them, “But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come” ([John 16:13](https://biblia.com/bible/niv/John%2016.13)). The Holy Spirit is, in a sense, our divine Rosetta Stone, shedding light on the truth—including truths behind the mysteries of the Bible.

While we’re not promised absolute understanding of everything given to us in the Scriptures, we can have confidence that by the Spirit we can comprehend everything necessary for us to follow Jesus. He will guide us into those vital truths.

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

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#### **Reflect & Pray**

What are some portions of the Bible you have found difficult? List them and ask the Holy Spirit to guide you into better understanding of those Scriptures.

God of all truth, help me to rest in the Spirit of truth that I might better understand the wisdom You’ve provided.

Read [A Message for All Time: Understanding and Applying the Bible](https://DiscoverySeries.org/HP142).

#### **Insight**

Before Jesus left the earth, He promised His disciples He would send “the Spirit of truth,” who would guide them “into all the truth” ([John 16:13](https://biblia.com/bible/niv/John%2016.13)). The Spirit would relay what Jesus made known to Him. Jesus also told them that when they were arrested and brought to trial, they needn’t “worry beforehand about what to say.” Instead they were to speak whatever was given them to say because it would be “the Holy Spirit” speaking ([Mark 13:11](https://biblia.com/bible/niv/Mark%2013.11)). In Luke, Jesus says something similar: “When you are brought before . . . authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say” (12:11–12; see [John 14:26](https://biblia.com/bible/niv/John%2014.26)). In a season of persecution, the Holy Spirit will help and equip all believers in Jesus.

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

# God Calling – 10/17/21

# Faith-Vision

Turn your eyes to behold Me. Look away from sordid surroundings, from lack of beauty, from the imperfections in yourselves and those around you. Then you who have the Faith-Vision will see all you could and do desire in Me.

In your unrest behold My calm, My rest. In your impatience, My unfailing patience. In your lack and limitations, My Perfection.

Looking at Me you will grow like Me, until men say to you, too, that you have been with Jesus.

As you grow like Me you will be enabled to do the things I do, and greater works than these shall ye do because I go unto My Father.

From that place of abiding, limited by none of humanity's limitations, I can endue you with the all-conquering, all miracle  working Power of your Divine Brother and Ally.

Looking unto Jesus ... who for the joy that was set before him endured the cross ... and is set down at the right hand of the throne of God.   Hebrews 12:2

# My Utmost for His Highest – 10/18/21

# The Key to the Missionary’s Devotion



…they went forth for His name’s sake… —[3 John 7](http://www.biblegateway.com/passage/?version=31&search=3+John+7)

Our Lord told us how our love for Him is to exhibit itself when He asked, “Do you love Me?” ([John 21:17](http://www.biblegateway.com/passage/?search=John+21:17)). And then He said, “Feed My sheep.” In effect, He said, “Identify yourself with My interests in other people,” not, “Identify Me with your interests in other people.” [1 Corinthians 13:4-8](http://www.biblegateway.com/passage/?search=1+Corinthians+13:4-8) shows us the characteristics of this love— it is actually the love of God expressing itself. The true test of my love for Jesus is a very practical one, and all the rest is sentimental talk.

Faithfulness to Jesus Christ is the supernatural work of redemption that has been performed in me by the Holy Spirit— “the love of God has been poured out in our hearts by the Holy Spirit…” ([Romans 5:5](http://www.biblegateway.com/passage/?search=Romans+5:5)). And it is that love in me that effectively works through me and comes in contact with everyone I meet. I remain faithful to His name, even though the commonsense view of my life may seemingly deny that, and may appear to be declaring that He has no more power than the morning mist.

The key to the missionary’s devotion is that he is attached to nothing and to no one except our Lord Himself. It does not mean simply being detached from the external things surrounding us. Our Lord was amazingly in touch with the ordinary things of life, but He had an inner detachment except toward God. External detachment is often an actual indication of a secret, growing, inner attachment to the things we stay away from externally.

The duty of a faithful missionary is to concentrate on keeping his soul completely and continually open to the nature of the Lord Jesus Christ. The men and women our Lord sends out on His endeavors are ordinary human people, but people who are controlled by their devotion to Him, which has been brought about through the work of the Holy Spirit.

**Wisdom From Oswald Chambers**

Much of the misery in our Christian life comes not because the devil tackles us, but because we have never understood the simple laws of our make-up. We have to treat the body as the servant of Jesus Christ: when the body says “Sit,” and He says “Go,” go! When the body says “Eat,” and He says “Fast,” fast! When the body says “Yawn,” and He says “Pray,” pray! Biblical Ethics, 107 R

# CCEL – 10/18/21

**One of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**—[JOHN 19:34.](http://www.ccel.org/ccel/bible/asv.John.19.html" \l "John.19.34)

Behold the blood of the covenant, which the Lord hath made with you.—The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls.—It is not possible that the blood of bulls and of goats should take away sins.

Jesus said unto them, This is my blood of the new testament, which is shed for many.—By his own blood he entered in once into the holy place, having obtained eternal redemption for us.—Peace through the blood of his cross.

Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot, . . . manifest in these last times for you.

Then will I sprinkle clean water upon you and ye shall be clean: . . . from all your idols, will I cleanse you.—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.

[Exo. 24:8](http://www.ccel.org/ccel/bible/asv.Exod.24.html" \l "Exod.24.8). -[Lev. 17:11](http://www.ccel.org/ccel/bible/asv.Lev.17.html" \l "Lev.17.11). -[Heb. 10:4](http://www.ccel.org/ccel/bible/asv.Heb.10.html" \l "Heb.10.4).[Mark 14:24](http://www.ccel.org/ccel/bible/asv.Mark.14.html" \l "Mark.14.24). -[Heb. 9:12](http://www.ccel.org/ccel/bible/asv.Heb.9.html" \l "Heb.9.12). -[Col. 1:20](http://www.ccel.org/ccel/bible/asv.Col.1.html" \l "Col.1.20).[I Pet. 1:18-20](http://www.ccel.org/ccel/bible/asv.iPet.1.html" \l "iPet.1.18).[Ezek. 36:25](http://www.ccel.org/ccel/bible/asv.Ezek.36.html" \l "Ezek.36.25). -[Heb. 10:22](http://www.ccel.org/ccel/bible/asv.Heb.10.html" \l "Heb.10.22).

“Thy paths drop fatness.” [Psalm 65:11](http://www.ccel.org/ccel/bible/asv.Ps.65.html" \l "Ps.65.11)

Many are “the paths of the Lord” which “drop fatness,” but an especial one is the path of prayer. No believer, who is much in the closet, will have need to cry, “My leanness, my leanness; woe unto me.” Starving souls live at a distance from the mercy- seat, and become like the parched fields in times of drought. Prevalence with God in wrestling prayer is sure to make the believer strong—if not happy. The nearest place to the gate of heaven is the throne of the heavenly grace. Much alone, and you will have much assurance; little alone with Jesus, your religion will be shallow, polluted with many doubts and fears, and not sparkling with the joy of the Lord. Since the soul-enriching path of prayer is open to the very weakest saint; since no high attainments are required; since you are not bidden to come because you are an advanced saint, but freely invited if you be a saint at all; see to it, dear reader, that you are often in the way of private devotion. Be much on your knees, for so Elijah drew the rain upon famished Israel’s fields.

There is another especial path dropping with fatness to those who walk therein, it is the secret walk of communion. Oh! the delights of fellowship with Jesus! Earth hath no words which can set forth the holy calm of a soul leaning on Jesus’ bosom. Few Christians understand it, they live in the lowlands and seldom climb to the top of Nebo: they live in the outer court, they enter not the holy place, they take not up the privilege of priesthood. At a distance they see the sacrifice, but they sit not down with the priest to eat thereof, and to enjoy the fat of the burnt offering. But, reader, sit thou ever under the shadow of Jesus; come up to that palm tree, and take hold of the branches thereof; let thy beloved be unto thee as the apple-tree among the trees of the wood, and thou shalt be satisfied as with marrow and fatness. O Jesus, visit us with thy salvation!

# Word Live – 10/18/21

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# Scripture Union – 10/18/21

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# Today in the Word – 10/18/21

# Opposed from Within

**Read:** [**Numbers 12**](https://www.biblegateway.com/passage/?search=Numbers+12)

### **Miriam and Aaron Oppose Moses**

12 Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite. 2“Has the Lord spoken only through Moses?” they asked. “Hasn’t he also spoken through us?” And the Lord heard this.

3(Now Moses was a very humble man, more humble than anyone else on the face of the earth.)

4At once the Lord said to Moses, Aaron and Miriam, “Come out to the tent of meeting, all three of you.” So the three of them went out. 5Then the Lord came down in a pillar of cloud; he stood at the entrance to the tent and summoned Aaron and Miriam. When the two of them stepped forward, 6he said, “Listen to my words:

“When there is a prophet among you,  
    I, the Lord, reveal myself to them in visions,  
    I speak to them in dreams.  
7But this is not true of my servant Moses;  
    he is faithful in all my house.  
8With him I speak face to face,  
    clearly and not in riddles;  
    he sees the form of the Lord.  
Why then were you not afraid  
    to speak against my servant Moses?”

9The anger of the Lord burned against them, and he left them.

10When the cloud lifted from above the tent, Miriam’s skin was leprous[[a](https://www.biblegateway.com/passage/?search=Numbers+12+&version=NIV#fen-NIV-4070a)]—it became as white as snow. Aaron turned toward her and saw that she had a defiling skin disease, 11and he said to Moses, “Please, my lord, I ask you not to hold against us the sin we have so foolishly committed. 12Do not let her be like a stillborn infant coming from its mother’s womb with its flesh half eaten away.”

13So Moses cried out to the Lord, “Please, God, heal her!”

14The Lord replied to Moses, “If her father had spit in her face, would she not have been in disgrace for seven days? Confine her outside the camp for seven days; after that she can be brought back.” 15So Miriam was confined outside the camp for seven days, and the people did not move on till she was brought back.

16After that, the people left Hazeroth and encamped in the Desert of Paran.

#### **Footnotes**

1. [Numbers 12:10](https://www.biblegateway.com/passage/?search=Numbers+12+&version=NIV#en-NIV-4070) The Hebrew for leprous was used for various diseases affecting the skin.

Before he was stoned to death as the first martyr for Christ, Stephen gave an eloquent summary of Jewish history. Here’s how he described the people’s attitude toward Moses, their most revered leader: “Our ancestors refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt” (Acts 7:39).

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

During the Exodus, Moses faced frequent opposition from his own people. In today’s reading, he was challenged by his siblings Aaron, the high priest, and Miriam, a prophet (Ex. 15:20) and likely the top female leader in Israel. What spurred the conflict? A combination of racism, jealousy, and pride.

Miriam and Aaron disapproved of Moses’s Cushite wife. It’s unclear if this was Zipporah or another wife, but she was ethnically different—Cush was in Arabia or North Africa—and most likely darker-skinned. Some scholars think this reason was merely a pretense, but there’s no indication of that in the passage. The siblings’ racial prejudice turned into hostile gossip (v. 1).

Miriam and Aaron were also jealous of Moses’ special relationship with God (v. 2). Why should he be the only one to speak for God? they wondered. There may be a connection here to the commissioning of the 70 elders that had just taken place (Num. 11:24–30), but through their lens of pride, they saw pride in others. For the record, their accusation wasn’t true—”Moses was a very humble man, more humble than anyone else on the face of the earth” (v. 3).

God defended Moses, serving as both advocate and judge. Aaron was quick to repent—while Miriam was punished with a skin disease. Amazingly, Moses interceded on her behalf and God granted a lesser punishment (vv. 13–15). This merciful response showed that Moses shared God’s heart for sinners.

**Apply the Word**

Are pride or jealousy evident in your life? Consider how you act in relation to others and to God. Humble yourself today and ask God to help you show others His grace and love.

### **Pray with Us**

Father, forgive us for envying others or vying for honor and attention. Humble us and teach us to be sensitive to You and to those we interact with. Help us love others with Your love.

## BY Brad Baurain

# Our Daily Bread – 10/18/21

# A Time to Speak

 **Read:** [**Ecclesiastes 3:1–7**](https://biblia.com/bible/niv/Eccles%203.1%E2%80%937)

### **A Time for Everything**

3 There is a time for everything,  
    and a season for every activity under the heavens:

2    a time to be born and a time to die,  
    a time to plant and a time to uproot,  
3    a time to kill and a time to heal,  
    a time to tear down and a time to build,  
4    a time to weep and a time to laugh,  
    a time to mourn and a time to dance,  
5    a time to scatter stones and a time to gather them,  
    a time to embrace and a time to refrain from embracing,  
6    a time to search and a time to give up,  
    a time to keep and a time to throw away,  
7    a time to tear and a time to mend,  
    a time to be silent and a time to speak,

There is a time for everything . . . a time to be silent and a time to speak. [Ecclesiastes 3:1](https://biblia.com/bible/niv/Eccles%203.1), [7](https://biblia.com/bible/niv/Ecclesiastes%203.7)

For thirty long years, the African American woman worked faithfully for a large global ministry. Yet when she sought to talk with co-workers about racial injustice, she was met with silence. Finally, however, in the spring of 2020—as open discussions about racism expanded around the world—her ministry friends “started having some open dialogue.” With mixed feelings and pain, she was grateful discussions began.

Silence can be a virtue in some situations. As King Solomon wrote in the book of Ecclesiastes, “There is a time for everything, and a season for every activity under the heavens: . . . a time to be silent and a time to speak” ([Ecclesiastes 3:1](https://biblia.com/bible/niv/Eccles%203.1), [7](https://biblia.com/bible/niv/Ecclesiastes%203.7)).

Silence in the face of bigotry and injustice, however, only enables harm and hurt. Lutheran pastor Martin Niemoeller (jailed in Nazi Germany for speaking out) confessed that in a poem he penned after the war. “First they came for the Communists,” he wrote, “but I didn’t speak up because I wasn’t a Communist.” He added, “Then they came for” the Jews, the Catholics, and others, “but I didn’t speak up.” Finally, “they came for me—and by that time there was no one left to speak up.”

It takes courage—and love—to speak up against injustice. Seeking God’s help, however, we recognize the time to speak is now.

By:  [Patricia Raybon](https://odb.org/author/patriciaraybon/)

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#### **Reflect & Pray**

Why is it important not to be silent during discussions about injustice? What hinders your willingness to engage in such dialogue?

Dear God, release my tongue and heart from the enemy’s grip. Equip me to see and feel the harm of injustice so that I may speak up for those hurt by this sin.

#### **Insight**

Ecclesiastes may seem pessimistic, and we might easily read today’s poem about time in a depressingly fatalistic light. After all, the poem begins by balancing the miracle of birth against the stony phrase “a time to die” (3:2). Essential to this elegantly honest lyric is the section that immediately follows (vv. 9–14). “[God] has made everything beautiful in its time,” wrote the wise author of Ecclesiastes (v. 11). Then he noted, “He has also set eternity in the human heart” (v. 11). This awareness of the eternal motivates us to look beyond ourselves (and beyond this time-bound earth) to discover true meaning. We find it only in the eternal One. “Everything God does will endure forever,” wrote the wise man (v. 14). We can live joyfully in the acknowledgment of this great eternal God, who gives us genuine meaning in this life and a forever future in the next.

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

# God Calling – 10/18/21

# Loneliness

And they all forsook him, and fled. -- Mark 14:50.

Down through the ages all the simple acts of steadfast devotion, of obedience in difficulty, of loving service, have been taken by Me as an atonement for the loneliness My humanity suffered by that desertion.

Yet I, who had realized to the full the longing of the Father to save, and His rejection by men, the misunderstanding of His mind and purpose, how could I think that I should not know that desertion too?

Learn, My children, from these words two lessons. Learn first that I know what loneliness, desertion, and solitude mean. Learn that every act of yours of faithfulness is a comfort to My Heart. Learn too that it was to those deserters I gave the task of bringing My Message to mankind. To those deserters, those fearful ones, I gave My Power to heal, to raise to life.

Earth's successes are not the ones I use for the great work of My Kingdom. "They all forsook Him and fled." Learn My tender understanding and pardon of human frailty. Not until man has failed has he learnt true humility. And it is only the humble who can inherit the earth.

Then said Jesus, "Father, forgive them; for they know not what they do."  Luke 23:34h