# My Utmost for His Highest – 10/26/21

# What is a Missionary?



Jesus said to them again, "…As the Father has sent Me, I also send you." —[John 20:21](http://www.biblegateway.com/passage/?version=31&search=John+20%3A21)

A missionary is someone sent by Jesus Christ just as He was sent by God. The great controlling factor is not the needs of people, but the command of Jesus. The source of our inspiration in our service for God is behind us, not ahead of us. The tendency today is to put the inspiration out in front— to sweep everything together in front of us and make it conform to our definition of success. But in the New Testament the inspiration is put behind us, and is the Lord Jesus Himself. The goal is to be true to Him— to carry out His plans.

Personal attachment to the Lord Jesus and to His perspective is the one thing that must not be overlooked. In missionary work the great danger is that God’s call will be replaced by the needs of the people, to the point that human sympathy for those needs will absolutely overwhelm the meaning of being sent by Jesus. The needs are so enormous, and the conditions so difficult, that every power of the mind falters and fails. We tend to forget that the one great reason underneath all missionary work is not primarily the elevation of the people, their education, nor their needs, but is first and foremost the command of Jesus Christ— “Go therefore and make disciples of all the nations…” ([Matthew 28:19](http://www.biblegateway.com/passage/?search=Matthew+28:19)).

When looking back on the lives of men and women of God, the tendency is to say, “What wonderfully keen and intelligent wisdom they had, and how perfectly they understood all that God wanted!” But the keen and intelligent mind behind them was the mind of God, not human wisdom at all. We give credit to human wisdom when we should give credit to the divine guidance of God being exhibited through childlike people who were “foolish” enough to trust God’s wisdom and His supernatural equipment.

**Wisdom From Oswald Chambers**

Jesus Christ can afford to be misunderstood; we cannot. Our weakness lies in always wanting to vindicate ourselves. The Place of Help

# CCEL – 10/26/21

**The Lord reigneth.**—[PSA. 99:1.](http://www.ccel.org/ccel/bible/asv.Ps.99.html" \l "Ps.99.1)

Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?—Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another.

He changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.—Ye shall hear of wars and rumours of wars: see that ye be not troubled.

If God be for us, who can be against us?—Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

[Jer. 5:22](http://www.ccel.org/ccel/bible/asv.Jer.5.html" \l "Jer.5.22). -[Psa. 75:6,7](http://www.ccel.org/ccel/bible/asv.Ps.75.html" \l "Ps.75.6).[Dan. 2:21](http://www.ccel.org/ccel/bible/asv.Dan.2.html" \l "Dan.2.21). -[Matt. 24:6](http://www.ccel.org/ccel/bible/asv.Matt.24.html" \l "Matt.24.6).[Rom. 8:31](http://www.ccel.org/ccel/bible/asv.Rom.8.html" \l "Rom.8.31). -[Matt. 10:29-31](http://www.ccel.org/ccel/bible/asv.Matt.10.html" \l "Matt.10.29).

“Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.” [Haggai 1:9](http://www.ccel.org/ccel/bible/asv.Hag.1.html" \l "Hag.1.9)

Churlish souls stint their contributions to the ministry and missionary operations, and call such saving good economy; little do they dream that they are thus impoverishing themselves. Their excuse is that they must care for their own families, and they forget that to neglect the house of God is the sure way to bring ruin upon their own houses. Our God has a method in providence by which he can succeed our endeavours beyond our expectation, or can defeat our plans to our confusion and dismay; by a turn of his hand he can steer our vessel in a profitable channel, or run it aground in poverty and bankruptcy. It is the teaching of Scripture that the Lord enriches the liberal and leaves the miserly to find out that withholding tendeth to poverty. In a very wide sphere of observation, I have noticed that the most generous Christians of my acquaintance have been always the most happy, and almost invariably the most prosperous. I have seen the liberal giver rise to wealth of which he never dreamed; and I have as often seen the mean, ungenerous churl descend to poverty by the very parsimony by which he thought to rise. Men trust good stewards with larger and larger sums, and so it frequently is with the Lord; he gives by cartloads to those who give by bushels. Where wealth is not bestowed the Lord makes the little much by the contentment which the sanctified heart feels in a portion of which the tithe has been dedicated to the Lord. Selfishness looks first at home, but godliness seeks first the kingdom of God and his righteousness, yet in the long run selfishness is loss, and godliness is great gain. It needs faith to act towards our God with an open hand, but surely he deserves it of us; and all that we can do is a very poor acknowledgment of our amazing indebtedness to his goodness.

# Word Live – 10/26/21

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

# Scripture Union – 10/26/21

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

# Today in the Word – 10/26/21

# The Song of Moses

[**Deuteronomy 31:30–32:47**](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3a30%e2%80%9332%3a47)

### **The Song of Moses**

30And Moses recited the words of this song from beginning to end in the hearing of the whole assembly of Israel:

32 Listen, you heavens, and I will speak;  
    hear, you earth, the words of my mouth.  
2Let my teaching fall like rain  
    and my words descend like dew,  
like showers on new grass,  
    like abundant rain on tender plants.

3I will proclaim the name of the Lord.  
    Oh, praise the greatness of our God!  
4He is the Rock, his works are perfect,  
    and all his ways are just.  
A faithful God who does no wrong,  
    upright and just is he.

5They are corrupt and not his children;  
    to their shame they are a warped and crooked generation.  
6Is this the way you repay the Lord,  
    you foolish and unwise people?  
Is he not your Father, your Creator,[[a](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#fen-NIV-5765a)]  
    who made you and formed you?

7Remember the days of old;  
    consider the generations long past.  
Ask your father and he will tell you,  
    your elders, and they will explain to you.  
8When the Most High gave the nations their inheritance,  
    when he divided all mankind,  
he set up boundaries for the peoples  
    according to the number of the sons of Israel.[[b](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#fen-NIV-5767b)]  
9For the Lord’s portion is his people,  
    Jacob his allotted inheritance.

10In a desert land he found him,  
    in a barren and howling waste.  
He shielded him and cared for him;  
    he guarded him as the apple of his eye,  
11like an eagle that stirs up its nest  
    and hovers over its young,  
that spreads its wings to catch them  
    and carries them aloft.  
12The Lord alone led him;  
    no foreign god was with him.

13He made him ride on the heights of the land  
    and fed him with the fruit of the fields.  
He nourished him with honey from the rock,  
    and with oil from the flinty crag,  
14with curds and milk from herd and flock  
    and with fattened lambs and goats,  
with choice rams of Bashan  
    and the finest kernels of wheat.  
You drank the foaming blood of the grape.

15Jeshurun[[c](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#fen-NIV-5774c)] grew fat and kicked;  
    filled with food, they became heavy and sleek.  
They abandoned the God who made them  
    and rejected the Rock their Savior.  
16They made him jealous with their foreign gods  
    and angered him with their detestable idols.  
17They sacrificed to false gods, which are not God—  
    gods they had not known,  
    gods that recently appeared,  
    gods your ancestors did not fear.  
18You deserted the Rock, who fathered you;  
    you forgot the God who gave you birth.

19The Lord saw this and rejected them  
    because he was angered by his sons and daughters.  
20“I will hide my face from them,” he said,  
    “and see what their end will be;  
for they are a perverse generation,  
    children who are unfaithful.  
21They made me jealous by what is no god  
    and angered me with their worthless idols.  
I will make them envious by those who are not a people;  
    I will make them angry by a nation that has no understanding.  
22For a fire will be kindled by my wrath,  
    one that burns down to the realm of the dead below.  
It will devour the earth and its harvests  
    and set afire the foundations of the mountains.

23“I will heap calamities on them  
    and spend my arrows against them.  
24I will send wasting famine against them,  
    consuming pestilence and deadly plague;  
I will send against them the fangs of wild beasts,  
    the venom of vipers that glide in the dust.  
25In the street the sword will make them childless;  
    in their homes terror will reign.  
The young men and young women will perish,  
    the infants and those with gray hair.  
26I said I would scatter them  
    and erase their name from human memory,  
27but I dreaded the taunt of the enemy,  
    lest the adversary misunderstand  
and say, ‘Our hand has triumphed;  
    the Lord has not done all this.’”

28They are a nation without sense,  
    there is no discernment in them.  
29If only they were wise and would understand this  
    and discern what their end will be!  
30How could one man chase a thousand,  
    or two put ten thousand to flight,  
unless their Rock had sold them,  
    unless the Lord had given them up?  
31For their rock is not like our Rock,  
    as even our enemies concede.  
32Their vine comes from the vine of Sodom  
    and from the fields of Gomorrah.  
Their grapes are filled with poison,  
    and their clusters with bitterness.  
33Their wine is the venom of serpents,  
    the deadly poison of cobras.

34“Have I not kept this in reserve  
    and sealed it in my vaults?  
35It is mine to avenge; I will repay.  
    In due time their foot will slip;  
their day of disaster is near  
    and their doom rushes upon them.”

36The Lord will vindicate his people  
    and relent concerning his servants  
when he sees their strength is gone  
    and no one is left, slave or free.[[d](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#fen-NIV-5795d)]  
37He will say: “Now where are their gods,  
    the rock they took refuge in,  
38the gods who ate the fat of their sacrifices  
    and drank the wine of their drink offerings?  
Let them rise up to help you!  
    Let them give you shelter!

39“See now that I myself am he!  
    There is no god besides me.  
I put to death and I bring to life,  
    I have wounded and I will heal,  
    and no one can deliver out of my hand.  
40I lift my hand to heaven and solemnly swear:  
    As surely as I live forever,  
41when I sharpen my flashing sword  
    and my hand grasps it in judgment,  
I will take vengeance on my adversaries  
    and repay those who hate me.  
42I will make my arrows drunk with blood,  
    while my sword devours flesh:  
the blood of the slain and the captives,  
    the heads of the enemy leaders.”

43Rejoice, you nations, with his people,[[e](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#fen-NIV-5802e)][[f](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#fen-NIV-5802f)]  
    for he will avenge the blood of his servants;  
he will take vengeance on his enemies  
    and make atonement for his land and people.

44Moses came with Joshua[[g](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#fen-NIV-5803g)] son of Nun and spoke all the words of this song in the hearing of the people. 45When Moses finished reciting all these words to all Israel, 46he said to them, “Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. 47They are not just idle words for you—they are your life. By them you will live long in the land you are crossing the Jordan to possess.”

#### **Footnotes**

1. [Deuteronomy 32:6](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#en-NIV-5765) Or Father, who bought you
2. [Deuteronomy 32:8](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#en-NIV-5767) Masoretic Text; Dead Sea Scrolls (see also Septuagint) sons of God
3. [Deuteronomy 32:15](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#en-NIV-5774) Jeshurun means the upright one, that is, Israel.
4. [Deuteronomy 32:36](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#en-NIV-5795) Or and they are without a ruler or leader
5. [Deuteronomy 32:43](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#en-NIV-5802) Or Make his people rejoice, you nations
6. [Deuteronomy 32:43](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#en-NIV-5802) Masoretic Text; Dead Sea Scrolls (see also Septuagint) people, / and let all the angels worship him, /
7. [Deuteronomy 32:44](https://www.biblegateway.com/passage/?search=Deuteronomy+31%3A30%E2%80%9332%3A47+&version=NIV#en-NIV-5803) Hebrew Hoshea, a variant of Joshua

Children learn many things through songs, from the alphabet to their colors. When the time comes to pick up the toys in our church nursery, this tune can be heard: “Clean up, clean up, everybody do their share. Clean up, clean up, everybody everywhere.”

He is the Rock, his works are perfect, and all his ways are just. Deuteronomy 32:4

Even for us as adults, songs can help us learn and remember. Through the song of Moses, God wanted the Israelites to remember the necessity of covenant obedience. The header in your Bible might match today’s devotional title, but we could also call this “The Song of God.” Moses didn’t compose this song. God told him that after he died the nation would again rebel and pursue idolatry (Deut. 31:16–18). Moses was to write down this song as a witness for the Lord against them (Deut. 31:19–22). They should consider themselves warned!

The song narrates the relationship between God and Israel. While God is the perfect and faithful Rock (Deut. 32:1–4), His people had often been fickle (vv. 5–6). The Lord had chosen Israel (vv. 7–14); they were the beloved apple of His eye. He’d cared and provided for them. Yet they’d rejected their gracious God in favor of idols (vv. 15 18). As a result, they would experience His righteous wrath (vv. 19–35; see Rom. 10:19). God, however, would eventually relent and take vengeance on Israel’s enemies (vv. 36–43). These last two sections look far ahead to the conquest, exile, and return. One day, God Himself would pay the price and make atonement for their sins (v. 43)!

Moses also exhorted the people: “Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. They are not just idle words for you—they are your life” (vv. 46–47).

**Apply the Word**

Songs can help you remember God’s promises and commands. Listen to a few of these songs today. Ask Him to use those songs to help you remember His words for you.

### **Pray with Us**

Lord, open our hearts to receive Your teaching like rain and Your words like dew! “Oh, praise the greatness of our God! He is the Rock, his works are perfect, and all his ways are just” (Deuteronomy 32:3–4).

## BY Brad Baurain

# Our Daily Bread – 10/26/21

# Set Apart

[**Romans 1:1–6**](https://biblia.com/bible/niv/Romans%201.1%E2%80%936)

1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God— 2the gospel he promised beforehand through his prophets in the Holy Scriptures 3regarding his Son, who as to his earthly life[[a](https://www.biblegateway.com/passage/?search=Romans+1%3A1%E2%80%936&version=NIV#fen-NIV-27934a)] was a descendant of David, 4and who through the Spirit of holiness was appointed the Son of God in power[[b](https://www.biblegateway.com/passage/?search=Romans+1%3A1%E2%80%936&version=NIV#fen-NIV-27935b)] by his resurrection from the dead: Jesus Christ our Lord. 5Through him we received grace and apostleship to call all the Gentiles to the obedience that comes from[[c](https://www.biblegateway.com/passage/?search=Romans+1%3A1%E2%80%936&version=NIV#fen-NIV-27936c)] faith for his name’s sake. 6And you also are among those Gentiles who are called to belong to Jesus Christ.

#### **Footnotes**

1. [Romans 1:3](https://www.biblegateway.com/passage/?search=Romans+1%3A1%E2%80%936&version=NIV#en-NIV-27934) Or who according to the flesh
2. [Romans 1:4](https://www.biblegateway.com/passage/?search=Romans+1%3A1%E2%80%936&version=NIV#en-NIV-27935) Or was declared with power to be the Son of God
3. [Romans 1:5](https://www.biblegateway.com/passage/?search=Romans+1%3A1%E2%80%936&version=NIV#en-NIV-27936) Or that is

Paul was . . . set apart for the gospel of God. [Romans 1:1](https://biblia.com/bible/niv/Rom%201.1)

The three-wheeled taxis of Sri Lanka, known as “tuk tuks,” are a convenient and delightful mode of transport for many. Lorraine, a resident of the capital of Colombo, also realized that they’re a mission field. Hopping onto a tuk tuk one day, she found the friendly driver more than happy to engage in conversation about religion. The next time, she told herself, she would talk to the driver about the good news.

The book of Romans starts with Paul declaring himself as “set apart for the gospel of God” ([Romans 1:1](https://biblia.com/bible/niv/Rom%201.1)). The Greek word for “gospel” is evangelion, which means “good news.” Paul was essentially saying that his main purpose was to tell God’s good news.

What is this good news? [Romans 1:3](https://biblia.com/bible/niv/Rom%201.3) says that the gospel of God is “regarding his Son.” The good news is Jesus! It’s God who wants to tell the world that Jesus came to save us from sin and death, and He’s chosen us to be His mode of communication. What a humbling fact!

Sharing the good news is a privilege all believers in Jesus have been given. We’ve “received grace” to call others to this faith (vv. 5–6). God has set us apart to carry the exciting news of the gospel to those around us, whether on tuk tuks or wherever we are. May we, like Lorraine, look for opportunities in our daily life to tell others the good news that is Jesus.

By:  [Asiri Fernando ( ゲスト寄稿者 )](https://odb.org/author/asirifernando/)

#### **Reflect & Pray**

What barriers do you experience in sharing your faith? What talents or interests can you use to present the good news?

Jesus, thank You for making me Your mouthpiece for Your good news. May Your Spirit give me the courage and love to share about You today.

#### **Insight**

Paul wrote to the Roman church during his three-month stay in Corinth at the end of his third missionary journey ([Acts 20:2–3](https://biblia.com/bible/niv/Acts%2020.2%E2%80%933)). Telling them of his proposed visit and soliciting support for his future work in Spain ([Romans 1:10–13](https://biblia.com/bible/niv/Rom%201.10%E2%80%9313), [15](https://biblia.com/bible/niv/Romans%201.15); [15:23–24](https://biblia.com/bible/niv/Romans%2015.23%E2%80%9324), [28–29](https://biblia.com/bible/niv/Romans%2015.28%E2%80%9329)), he explained the theological foundation of the gospel (chs. 1–8). In chapters 1–3, Paul set out to show that all human beings are sinners, concluding that “all have sinned and fall short” of God’s standards (3:23). We aren’t saved by obeying the law but by God’s action of justifying us through faith in Jesus (1:16–17; 3:22–26). We’re justified (declared righteous and made right with God) by grace alone (sola gratia), through faith alone (sola fide), and in Christ alone (solus Christus).

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

# God Calling – 10/26/21

# Deserters

You must believe utterly. My Love can bear nothing less. I am so often "wounded in the house of My friends." Do you think the spitting and scorn of My enemies, the mocking and reviling hurt me? No!

"They all forsook Him and fled." "I know not the man." These left their scars.

So now, it is not the unbelief of My enemies that hurts, but that My friends, who love and know Me, cannot walk all the way with Me, and doubt My Power to do all that I have said.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.  Psalm 41:9

# My Utmost for His Highest – 10/27/21

# The Method of Missions



Go therefore and make disciples of all the nations… —[Matthew 28:19](http://www.biblegateway.com/passage/?version=31&search=Matthew+28%3A19)

Jesus Christ did not say, “Go and save souls” (the salvation of souls is the supernatural work of God), but He said, “Go…make disciples of all the nations….” Yet you cannot make disciples unless you are a disciple yourself. When the disciples returned from their first mission, they were filled with joy because even the demons were subject to them. But Jesus said, in effect, “Don’t rejoice in successful service— the great secret of joy is that you have the right relationship with Me” (see [Luke 10:17-20](http://www.biblegateway.com/passage/?search=Luke+10:17-20)). The missionary’s great essential is remaining true to the call of God, and realizing that his one and only purpose is to disciple men and women to Jesus. Remember that there is a passion for souls that does not come from God, but from our desire to make converts to our point of view.

The challenge to the missionary does not come from the fact that people are difficult to bring to salvation, that backsliders are difficult to reclaim, or that there is a barrier of callous indifference. No, the challenge comes from the perspective of the missionary’s own personal relationship with Jesus Christ— “Do you believe that I am able to do this?” ([Matthew 9:28](http://www.biblegateway.com/passage/?search=Matthew+9:28)). Our Lord unwaveringly asks us that question, and it confronts us in every individual situation we encounter. The one great challenge to us is— do I know my risen Lord? Do I know the power of His indwelling Spirit? Am I wise enough in God’s sight, but foolish enough according to the wisdom of the world, to trust in what Jesus Christ has said? Or am I abandoning the great supernatural position of limitless confidence in Christ Jesus, which is really God’s only call for a missionary? If I follow any other method, I depart altogether from the methods prescribed by our Lord— “All authority has been given to Me….Go therefore…” ([Matthew 28:18-19](http://www.biblegateway.com/passage/?search=Matthew+28:18-19)).

**Wisdom From Oswald Chambers**

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

# CCEL – 10/27/21

**Himself took our infirmities, and bare our sicknesses.**—[MATT. 8:17.](http://www.ccel.org/ccel/bible/asv.Matt.8.html" \l "Matt.8.17)

Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

Behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.—And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

[Lev. 14:4-7](http://www.ccel.org/ccel/bible/asv.Lev.14.html" \l "Lev.14.4).[Luke 5:12](http://www.ccel.org/ccel/bible/asv.Luke.5.html" \l "Luke.5.12). -[Mark 1:41,42](http://www.ccel.org/ccel/bible/asv.Mark.1.html" \l "Mark.1.41).

“It is a faithful saying.” [2 Timothy 2:11](http://www.ccel.org/ccel/bible/asv.iiTim.2.html" \l "iiTim.2.11)

Paul has four of these “faithful sayings.” The first occurs in [1 Timothy 1:15](http://www.ccel.org/ccel/bible/asv.iTim.1.html" \l "iTim.1.15), “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” The next is in [1 Timothy 4:6](http://www.ccel.org/ccel/bible/asv.iTim.4.html" \l "iTim.4.6), “Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation.” The third is in [2 Timothy 2:12](http://www.ccel.org/ccel/bible/asv.iiTim.2.html" \l "iiTim.2.12), “It is a faithful saying—If we suffer with him we shall also reign with him”; and the fourth is in [Titus 3:3](http://www.ccel.org/ccel/bible/asv.Titus.3.html" \l "Titus.3.3), “This is a faithful saying, that they which have believed in God might be careful to maintain good works.” We may trace a connection between these faithful sayings. The first one lays the foundation of our eternal salvation in the free grace of God, as shown to us in the mission of the great Redeemer. The next affirms the double blessedness which we obtain through this salvation—the blessings of the upper and nether springs—of time and of eternity. The third shows one of the duties to which the chosen people are called; we are ordained to suffer for Christ with the promise that “if we suffer, we shall also reign with him.” The last sets forth the active form of Christian service, bidding us diligently to maintain good works. Thus we have the root of salvation in free grace; next, the privileges of that salvation in the life which now is, and in that which is to come; and we have also the two great branches of suffering with Christ and serving with Christ, loaded with the fruits of the Spirit. Treasure up these faithful sayings. Let them be the guides of our life, our comfort, and our instruction. The apostle of the Gentiles proved them to be faithful, they are faithful still, not one word shall fall to the ground; they are worthy of all acceptation, let us accept them now, and prove their faithfulness. Let these four faithful sayings be written on the four corners of my house.

# Word Live – 10/27/21

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

# Scripture Union – 10/27/21

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# Today in the Word – 10/27/21

# Blessing and Last Words

[**Deuteronomy 33**](https://www.biblegateway.com/passage/?search=Deuteronomy+33)

### **Moses Blesses the Tribes**

33 This is the blessing that Moses the man of God pronounced on the Israelites before his death. 2He said:

“The Lord came from Sinai  
    and dawned over them from Seir;  
    he shone forth from Mount Paran.  
He came with[[a](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#fen-NIV-5813a)] myriads of holy ones  
    from the south, from his mountain slopes.[[b](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#fen-NIV-5813b)]  
3Surely it is you who love the people;  
    all the holy ones are in your hand.  
At your feet they all bow down,  
    and from you receive instruction,  
4the law that Moses gave us,  
    the possession of the assembly of Jacob.  
5He was king over Jeshurun[[c](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#fen-NIV-5816c)]  
    when the leaders of the people assembled,  
    along with the tribes of Israel.

6“Let Reuben live and not die,  
    nor[[d](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#fen-NIV-5817d)] his people be few.”

7And this he said about Judah:

“Hear, Lord, the cry of Judah;  
    bring him to his people.  
With his own hands he defends his cause.  
    Oh, be his help against his foes!”

8About Levi he said:

“Your Thummim and Urim belong  
    to your faithful servant.  
You tested him at Massah;  
    you contended with him at the waters of Meribah.  
9He said of his father and mother,  
    ‘I have no regard for them.’  
He did not recognize his brothers  
    or acknowledge his own children,  
but he watched over your word  
    and guarded your covenant.  
10He teaches your precepts to Jacob  
    and your law to Israel.  
He offers incense before you  
    and whole burnt offerings on your altar.  
11Bless all his skills, Lord,  
    and be pleased with the work of his hands.  
Strike down those who rise against him,  
    his foes till they rise no more.”

12About Benjamin he said:

“Let the beloved of the Lord rest secure in him,  
    for he shields him all day long,  
    and the one the Lord loves rests between his shoulders.”

13About Joseph he said:

“May the Lord bless his land  
    with the precious dew from heaven above  
    and with the deep waters that lie below;  
14with the best the sun brings forth  
    and the finest the moon can yield;  
15with the choicest gifts of the ancient mountains  
    and the fruitfulness of the everlasting hills;  
16with the best gifts of the earth and its fullness  
    and the favor of him who dwelt in the burning bush.  
Let all these rest on the head of Joseph,  
    on the brow of the prince among[[e](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#fen-NIV-5827e)] his brothers.  
17In majesty he is like a firstborn bull;  
    his horns are the horns of a wild ox.  
With them he will gore the nations,  
    even those at the ends of the earth.  
Such are the ten thousands of Ephraim;  
    such are the thousands of Manasseh.”

18About Zebulun he said:

“Rejoice, Zebulun, in your going out,  
    and you, Issachar, in your tents.  
19They will summon peoples to the mountain  
    and there offer the sacrifices of the righteous;  
they will feast on the abundance of the seas,  
    on the treasures hidden in the sand.”

20About Gad he said:

“Blessed is he who enlarges Gad’s domain!  
    Gad lives there like a lion,  
    tearing at arm or head.  
21He chose the best land for himself;  
    the leader’s portion was kept for him.  
When the heads of the people assembled,  
    he carried out the Lord’s righteous will,  
    and his judgments concerning Israel.”

22About Dan he said:

“Dan is a lion’s cub,  
    springing out of Bashan.”

23About Naphtali he said:

“Naphtali is abounding with the favor of the Lord  
    and is full of his blessing;  
    he will inherit southward to the lake.”

24About Asher he said:

“Most blessed of sons is Asher;  
    let him be favored by his brothers,  
    and let him bathe his feet in oil.  
25The bolts of your gates will be iron and bronze,  
    and your strength will equal your days.

26“There is no one like the God of Jeshurun,  
    who rides across the heavens to help you  
    and on the clouds in his majesty.  
27The eternal God is your refuge,  
    and underneath are the everlasting arms.  
He will drive out your enemies before you,  
    saying, ‘Destroy them!’  
28So Israel will live in safety;  
    Jacob will dwell[[f](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#fen-NIV-5839f)] secure  
in a land of grain and new wine,  
    where the heavens drop dew.  
29Blessed are you, Israel!  
    Who is like you,  
    a people saved by the Lord?  
He is your shield and helper  
    and your glorious sword.  
Your enemies will cower before you,  
    and you will tread on their heights.”

#### **Footnotes**

1. [Deuteronomy 33:2](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#en-NIV-5813) Or from
2. [Deuteronomy 33:2](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#en-NIV-5813) The meaning of the Hebrew for this phrase is uncertain.
3. [Deuteronomy 33:5](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#en-NIV-5816) Jeshurun means the upright one, that is, Israel; also in verse 26.
4. [Deuteronomy 33:6](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#en-NIV-5817) Or but let
5. [Deuteronomy 33:16](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#en-NIV-5827) Or of the one separated from
6. [Deuteronomy 33:28](https://www.biblegateway.com/passage/?search=Deuteronomy+33+&version=NIV#en-NIV-5839) Septuagint; Hebrew Jacob’s spring is

On April 3, 1968—just one day before he was assassinated—Dr. Martin Luther King Jr. said to a crowd in Memphis: “Like anybody, I would like to live a long life. Longevity has its place. But I’m not concerned about that now. I just want to do God’s will. And He’s allowed me to go up to the mountain. And I’ve looked over. And I’ve seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land!”

He is your shield and helper and your glorious sword. Deuteronomy 33:29

Today, we read the last words of Moses, words of blessing to people headed to a promised land he himself would not reach. The introduction and conclusion focus on their loving and faithful God (vv. 1–5, 26–29). His giving of the Law on Mount Sinai had been like a sunrise breaking into their spiritual darkness. He is their only source of strength, protection, and peace.

The middle sections contain tribe-by-tribe blessings: Reuben, the firstborn who lost his place through sin (v. 6; see Gen. 35:22); Judah, who replaced him in that position (v. 7); Levi (vv. 8–11); Benjamin (v. 12); Joseph, meaning his sons Ephraim and Manasseh (vv. 13–17); Zebulun and Issachar (vv. 18–19); Gad (vv. 20–21); Dan (v. 22); Naphtali (v. 23), and Asher (vv. 24–25). (Of Jacob’s original sons, Simeon is missing, perhaps because that tribe would be somewhat absorbed by Judah.)

Moses’ blessing can be compared to son-by-son blessing of Jacob in Genesis 49. Jacob’s words had a more prophetic dimension, whereas Moses was more focused on blessing, intercession, and prayer. Israel must understand what an incredible privilege it is to be the people of God (v. 29)!

**Apply the Word**

The title “man of God” for Moses first appears in today’s reading (v. 1). It’s simple, yet there may be no higher praise. May we all aspire to be a man or woman of God!

### **Pray with Us**

Give us a multigenerational mindset, Father. Lead us in the sacrifices we yield and the decisions we make to set up the next generation of believers for fruitful ministry and intimacy with You.

## BY Brad Baurain

# Our Daily Bread – 10/27/21

# A Purpose in Suffering

[**Job 42:1–9**](https://biblia.com/bible/niv/Job%2042.1%E2%80%939)

### **Job**

42 Then Job replied to the Lord:

2“I know that you can do all things;  
    no purpose of yours can be thwarted.  
3You asked, ‘Who is this that obscures my plans without knowledge?’  
    Surely I spoke of things I did not understand,  
    things too wonderful for me to know.

4“You said, ‘Listen now, and I will speak;  
    I will question you,  
    and you shall answer me.’  
5My ears had heard of you  
    but now my eyes have seen you.  
6Therefore I despise myself  
    and repent in dust and ashes.”

### **Epilogue**

7After the Lord had said these things to Job, he said to Eliphaz the Temanite, “I am angry with you and your two friends, because you have not spoken the truth about me, as my servant Job has. 8So now take seven bulls and seven rams and go to my servant Job and sacrifice a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken the truth about me, as my servant Job has.” 9So Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite did what the Lord told them; and the Lord accepted Job’s prayer.

I am angry with you and your two friends, because you have not spoken the truth about me, as my servant Job has. [Job 42:7](https://biblia.com/bible/niv/Job%2042.7)

“So what you’re saying is, it may not be my fault.” The woman’s words took me by surprise. Having been a guest speaker at her church, we were now discussing what I’d shared that morning. “I have a chronic illness,” she explained, “and I have prayed, fasted, confessed my sins, and done everything else I was told to do to be healed. But I’m still sick, so I thought I was to blame.”

I felt sad at the woman’s confession. Having been given a spiritual “formula” to fix her problem, she had blamed herself when the formula hadn’t worked. Even worse, this formulaic approach to suffering was disproved generations ago.

Simply put, this old formula says that if you’re suffering, you must have sinned. When Job tragically lost his livestock, children, and health, his friends used the formula on him. “Who, being innocent, has ever perished?” Eliphaz said, suspecting Job’s guilt ([Job 4:7](https://biblia.com/bible/niv/Job%204.7)). Bildad even told Job that his children only died because they had sinned (8:4). Ignorant of the real cause of Job’s calamities (1:6–2:10), they tormented him with simplistic reasons for his pain, later receiving God’s rebuke (42:7).

Suffering is a part of living in a fallen world. Like Job, it can happen for reasons we may never know. But God has a purpose for you that goes beyond the pain you endure. Don’t get discouraged by falling for simplistic formulas.

By:  [Sheridan Voysey](https://odb.org/author/svoysey/)

#### **Reflect & Pray**

How else do you see the “suffering = sin” formula being used? Why do you think it’s still so prevalent?

Great Physician, give me words to heal, not hurt, in times of pain.

#### **Insight**

After encountering God face to face, Job finds his anger and questions fading, and even describes himself repenting “in dust and ashes” ([Job 42:6](https://biblia.com/bible/niv/Job%2042.6)). Yet God doesn’t rebuke Job for his questions and in fact suggests that in his grief and pain he was closer to the truth than his friends. In their quickness to defend what they saw as an attack on God, Job’s friends spoke arrogantly and without compassion. They preferred to blame Job for his pain than to have their ideas about God challenged—such as God always protecting the righteous from genuine tragedy. Ironically, in their hurry to defend Him, they “had not spoken the truth about [Him],” while Job had spoken honestly (v. 7). God’s approval of Job reveals that God doesn’t want us to suppress our pain, anger, and hard questions but deeply values genuine, honest relationship with Him.

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

# God Calling – 10/27/21

# Days of Conquest

I see the loving, striving, not the defects. I see the conquest of your particular battle. I count it victory, a glad victory.

I do not compare it with the strenuous campaigns of My great Saints.

For you it is victory, and the angels rejoice, and your dear ones rejoice, as much as at any conquest noted, and rejoiced over, by Heaven.

My children, count the days of conquest as very blessed days.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.  1 Corinthians 15:57

# My Utmost for His Highest – 10/28/21

# Justification by Faith



If when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. —[Romans 5:10](http://www.biblegateway.com/passage/?version=31&search=Romans+5%3A10)

I am not saved by believing— I simply realize I am saved by believing. And it is not repentance that saves me— repentance is only the sign that I realize what God has done through Christ Jesus. The danger here is putting the emphasis on the effect, instead of on the cause. Is it my obedience, consecration, and dedication that make me right with God? It is never that! I am made right with God because, prior to all of that, Christ died. When I turn to God and by belief accept what God reveals, the miraculous atonement by the Cross of Christ instantly places me into a right relationship with God. And as a result of the supernatural miracle of God’s grace I stand justified, not because I am sorry for my sin, or because I have repented, but because of what Jesus has done. The Spirit of God brings justification with a shattering, radiant light, and I know that I am saved, even though I don’t know how it was accomplished.

The salvation that comes from God is not based on human logic, but on the sacrificial death of Jesus. We can be born again solely because of the atonement of our Lord. Sinful men and women can be changed into new creations, not through their repentance or their belief, but through the wonderful work of God in Christ Jesus which preceded all of our experience (see [2 Corinthians 5:17-19](http://www.biblegateway.com/passage/?search=2+Corinthians+5:17-19)). The unconquerable safety of justification and sanctification is God Himself. We do not have to accomplish these things ourselves— they have been accomplished through the atonement of the Cross of Christ. The supernatural becomes natural to us through the miracle of God, and there is the realization of what Jesus Christ has already done— “It is finished!” ([John 19:30](http://www.biblegateway.com/passage/?search=John+19:30)).

**Wisdom From Oswald Chambers**

We are in danger of being stern where God is tender, and of being tender where God is stern.  The Love of God—The Message of Invincible Consolation, 673 L

# CCEL – 10/28/21

**He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him.**—[ISA. 59:16.](http://www.ccel.org/ccel/bible/asv.Isa.59.html" \l "Isa.59.16)

Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.—I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

There is no God else beside me: a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—There is none other name under heaven given among men, whereby we must be saved.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

[Psa. 40:6-8](http://www.ccel.org/ccel/bible/asv.Ps.40.html" \l "Ps.40.6). -[John 10:17,18](http://www.ccel.org/ccel/bible/asv.John.10.html" \l "John.10.17).[Isa. 45:21,22](http://www.ccel.org/ccel/bible/asv.Isa.45.html" \l "Isa.45.21). -[Acts 4:12](http://www.ccel.org/ccel/bible/asv.Acts.4.html" \l "Acts.4.12).[II Cor. 8:9](http://www.ccel.org/ccel/bible/asv.iiCor.8.html" \l "iiCor.8.9).

“I have chosen you out of the world.” [John 15:19](http://www.ccel.org/ccel/bible/asv.John.15.html" \l "John.15.19)

Here is distinguishing grace and discriminating regard; for some are made the special objects of divine affection. Do not be afraid to dwell upon this high doctrine of election. When your mind is most heavy and depressed, you will find it to be a bottle of richest cordial. Those who doubt the doctrines of grace, or who cast them into the shade, miss the richest clusters of Eshcol; they lose the wines on the lees well refined, the fat things full of marrow. There is no balm in Gilead comparable to it. If the honey in Jonathan’s wood when but touched enlightened the eyes, this is honey which will enlighten your heart to love and learn the mysteries of the kingdom of God. Eat, and fear not a surfeit; live upon this choice dainty, and fear not that it will be too delicate a diet. Meat from the King’s table will hurt none of his courtiers. Desire to have your mind enlarged, that you may comprehend more and more the eternal, everlasting, discriminating love of God. When you have mounted as high as election, tarry on its sister mount, the covenant of grace. Covenant engagements are the munitions of stupendous rock behind which we lie entrenched; covenant engagements with the surety, Christ Jesus, are the quiet resting-places of trembling spirits.

“His oath, his covenant, his blood,

Support me in the raging flood;

When every earthly prop gives way,

This still is all my strength and stay.”

If Jesus undertook to bring me to glory, and if the Father promised that he would give me to the Son to be a part of the infinite reward of the travail of his soul; then, my soul, till God himself shall be unfaithful, till Jesus shall cease to be the truth, thou art safe. When David danced before the ark, he told Michal that election made him do so. Come, my soul, exult before the God of grace and leap for joy of heart.

# Word Live – 10/28/21

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# Scripture Union – 10/28/21

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# Today in the Word – 10/28/21

# The Death of Moses

[**Deuteronomy 32:48–52**](https://www.biblegateway.com/passage/?search=Deuteronomy+32%3a48%e2%80%9352)

### **Moses to Die on Mount Nebo**

48On that same day the Lord told Moses, 49“Go up into the Abarim Range to Mount Nebo in Moab, across from Jericho, and view Canaan, the land I am giving the Israelites as their own possession. 50There on the mountain that you have climbed you will die and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people. 51This is because both of you broke faith with me in the presence of the Israelites at the waters of Meribah Kadesh in the Desert of Zin and because you did not uphold my holiness among the Israelites. 52Therefore, you will see the land only from a distance; you will not enter the land I am giving to the people of Israel.”

When I lived in China, I saw the body of Mao Zedong, preserved for veneration in Beijing. Similarly, when I lived in Vietnam, I saw the body of Ho Chi Minh in his mausoleum in Hanoi. God prevented this sort of thing from happening to the body of Moses. If their valued leader had died in their midst, the people might have wanted to preserve his corpse or turn his remains into a shrine. Instead, God Himself took care of the burial and no one knew then or knows now where Moses’ gravesite is (Deut. 34:6).

Precious in the sight of the Lord is the death of his faithful servants. Psalm 116:15

God had already told Moses the specific circumstances of his death before he died (Deut. 32:48–52). Moses would not be allowed to enter the promised land because of his disobedience at Meribah, but he saw it from a distance. He would climb Mount Nebo, see the land, then “be gathered to your people,” an idiom for death. This is a comforting example of God’s grace, extended even to a leader who’d publicly dishonored Him.

Moses’ death itself is chronicled by another writer in the last chapter of Deuteronomy. Obediently, Moses climbed Mount Nebo, where “the LORD showed him the whole land” (Deut. 34:1). There before him lay the fulfillment of God’s promise to Abraham (v. 4)! Then he died at age 120, in supernaturally good health (v. 7). The Israelites mourned for him for 30 days, and Joshua took over the primary leadership role (vv. 8–9).

The final three verses are in essence Moses’ epitaph (vv. 10–12): “No prophet has risen in Israel like Moses, whom the LORD knew face to face, who did all those signs and wonders the LORD sent him to do in Egypt...No one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.”

**Apply the Word**

What would you want your epitaph to be? What would it say about your achievements, ministry, or character? What would it say about your relationship with the Lord? For more on the death of Moses, read [Deuteronomy 34](https://www.biblegateway.com/passage/?search=Deuteronomy+34&version=NKJV).

### **Pray with Us**

We are the children of the Living God, the siblings of Christ; this is our identity. Lord God, let us bear a strong family resemblance to You so that everyone who encounters us cannot help but see You.

## BY Brad Baurain

# Our Daily Bread – 10/28/21

# Is God Listening?

[**1 John 5:13–15**](https://biblia.com/bible/niv/1%20John%205.13%E2%80%9315)

### **Concluding Affirmations**

13I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. 14This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. 15And if we know that he hears us—whatever we ask—we know that we have what we asked of him.

If we ask anything according to his will, he hears us. [1 John 5:14](https://biblia.com/bible/niv/1%20John%205.14)

When I served on my church’s congregational care team, one of my duties was to pray over the requests penciled on pew cards during the services. For an aunt’s health. For a couple’s finances. For a grandson’s discovery of God. Rarely did I hear the results of these prayers. Most were anonymous, and I had no way of knowing how God had responded. I confess that at times I wondered, Was He really listening? Was anything happening as a result of my prayers?

Over our lifetimes, most of us question, “Does God hear me?” I remember my own Hannah-like pleas for a child that went unanswered for years. And there were my pleas that my father find faith, yet he died without any apparent confession.

Etched across the millennia are myriad instances of God’s ear bending to listen: to Israel’s groans under slavery ([Exodus 2:24](https://biblia.com/bible/niv/Exod%202.24)); to Moses on Mount Sinai ([Deuteronomy 9:19](https://biblia.com/bible/niv/Deut%209.19)); to Joshua at Gilgal ([Joshua 10:14](https://biblia.com/bible/niv/Josh%2010.14)); to Hannah’s prayers for a child ([1 Samuel 1:10–17](https://biblia.com/bible/niv/1%20Sam%201.10%E2%80%9317)); to David crying out for deliverance from Saul ([2 Samuel 22:7](https://biblia.com/bible/niv/2%20Sam%2022.7)).

[First John 5:14](https://biblia.com/bible/niv/1%20John%205.14) crescendos, “If we ask anything according to his will, he hears us.” The word for “hears” means to pay attention and to respond on the basis of having heard.

As we go to God today, may we have the confidence of His listening ear spanning the history of His people. He hears our pleas.

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

#### **Reflect & Pray**

Pause to consider what you’ve most recently asked of God. What motivated you to ask? How can you know that God hears you?

Father, I come asking and trusting You to hear me because You say that You do.

#### **Insight**

In [1 John 5:14–15](https://biblia.com/bible/niv/1%20John%205.14%E2%80%9315), we find a conditional promise for answered prayer: God hears our prayers and gives us what we ask for when “we ask anything according to his will.” To pray according to God’s will is to “ask for anything that pleases him” (nlt) or “in accord with his own plan” (J. B. Phillips). The psalmist, painfully aware that God’s promise of answered prayer is conditioned upon a right relationship with Him, cautioned, “If I had cherished sin in my heart, the Lord would not have listened” ([Psalm 66:18](https://biblia.com/bible/niv/Ps%2066.18)). The apostle James warns that God won’t give us what we pray for when we “ask with wrong motives, that [we] may spend what [we] get on [our] pleasures” ([James 4:3](https://biblia.com/bible/niv/James%204.3)). A right relationship with Jesus is required: “If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you” ([John 15:7](https://biblia.com/bible/niv/John%2015.7)).

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

# God Calling – 10/28/21

# Glad Surprises

Our Lord, we know that all is well. We trust Thee for all. We love Thee increasingly. We bow to Thy Will.

Bow not as one who is resigned to some heavy blow about to fall or to the acceptance of some inevitable decision.

Bow as a child bows, in anticipation of a glad surprise being prepared for it by one who loves it.

Bow in such a way, just waiting to hear the loving word to raise your head, and see the glory and Joy and wonder of your surprise.

Do all things without murmurings and disputings.  Philippians 2:14

# My Utmost for His Highest – 10/29/21

# Substitution



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

The modern view of the death of Jesus is that He died for our sins out of sympathy for us. Yet the New Testament view is that He took our sin on Himself not because of sympathy, but because of His identification with us. He was “made…to be sin….” Our sins are removed because of the death of Jesus, and the only explanation for His death is His obedience to His Father, not His sympathy for us. We are acceptable to God not because we have obeyed, nor because we have promised to give up things, but because of the death of Christ, and for no other reason. We say that Jesus Christ came to reveal the fatherhood and the lovingkindness of God, but the New Testament says that He came to take “away the sin of the world!” ([John 1:29](http://www.biblegateway.com/passage/?search=John+1:29)). And the revealing of the fatherhood of God is only to those to whom Jesus has been introduced as Savior. In speaking to the world, Jesus Christ never referred to Himself as One who revealed the Father, but He spoke instead of being a stumbling block (see [John 15:22-24](http://www.biblegateway.com/passage/?search=John+15:22-24)). [John 14:9](http://www.biblegateway.com/passage/?search=John+14:9), where Jesus said, “He who has seen Me has seen the Father,” was spoken to His disciples.

That Christ died for me, and therefore I am completely free from penalty, is never taught in the New Testament. What is taught in the New Testament is that “He died for all” ([2 Corinthians 5:15](http://www.biblegateway.com/passage/?search=2+Corinthians+5:15))— not, “He died my death”— and that through identification with His death I can be freed from sin, and have His very righteousness imparted as a gift to me. The substitution which is taught in the New Testament is twofold— “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” The teaching is not Christ for me unless I am determined to have Christ formed in me (see [Galatians 4:19](http://www.biblegateway.com/passage/?search=Galatians+4:19)).

**Wisdom From Oswald Chambers**

Always keep in contact with those books and those people that enlarge your horizon and make it possible for you to stretch yourself mentally. The Moral Foundations of Life, 721 R

# CCEL – 10/29/21

**He is altogether lovely.**—[SONG 5:16.](http://www.ccel.org/ccel/bible/asv.Song.5.html" \l "Song.5.16)

My meditation of him shall be sweet.—My beloved is . . . the chiefest among ten thousand.—A chief corner stone, elect, precious: and he that believeth on him shall not be confounded.—Thou art fairer than the children of men: grace is poured into thy lips.—God . . . hath highly exalted him, and given him a name which is above every name.—It pleased the Father that in him should all fulness dwell.

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.

I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

[Psa. 104:34](http://www.ccel.org/ccel/bible/asv.Ps.104.html" \l "Ps.104.34). -[Song 5:10](http://www.ccel.org/ccel/bible/asv.Song.5.html" \l "Song.5.10). -[I Pet. 2:6](http://www.ccel.org/ccel/bible/asv.iPet.2.html" \l "iPet.2.6). -[Psa. 45:2](http://www.ccel.org/ccel/bible/asv.Ps.45.html" \l "Ps.45.2). -[Phi. 2:9](http://www.ccel.org/ccel/bible/asv.Phil.2.html" \l "Phil.2.9). -[Col. 1:19](http://www.ccel.org/ccel/bible/asv.Col.1.html" \l "Col.1.19).[I Pet. 1:8](http://www.ccel.org/ccel/bible/asv.iPet.1.html" \l "iPet.1.8).[Phi. 3:8,9](http://www.ccel.org/ccel/bible/asv.Phil.3.html" \l "Phil.3.8).

“After this manner therefore pray ye: Our Father which art in heaven, etc.” [Matthew 6:9](http://www.ccel.org/ccel/bible/asv.Matt.6.html" \l "Matt.6.9)

This prayer begins where all true prayer must commence, with the spirit of adoption, “Our Father.” There is no acceptable prayer until we can say, “I will arise, and go unto my Father.” This child-like spirit soon perceives the grandeur of the Father “in heaven,” and ascends to devout adoration, “Hallowed be thy name.” The child lisping, “Abba, Father,” grows into the cherub crying, “Holy, Holy, Holy.” There is but a step from rapturous worship to the glowing missionary spirit, which is a sure outgrowth of filial love and reverent adoration—“Thy kingdom come, Thy will be done on earth as it is in heaven.” Next follows the heartfelt expression of dependence upon God—“Give us this day our daily bread.” Being further illuminated by the Spirit, he discovers that he is not only dependent, but sinful, hence he entreats for mercy, “Forgive us our debts as we forgive our debtors:” and being pardoned, having the righteousness of Christ imputed, and knowing his acceptance with God, he humbly supplicates for holy perseverance, “Lead us not into temptation.” The man who is really forgiven, is anxious not to offend again; the possession of justification leads to an anxious desire for sanctification. “Forgive us our debts,” that is justification; “Lead us not into temptation, but deliver us from evil,” that is sanctification in its negative and positive forms. As the result of all this, there follows a triumphant ascription of praise, “Thine is the kingdom, the power, and the glory, forever and ever, Amen.” We rejoice that our King reigns in providence and shall reign in grace, from the river even to the ends of the earth, and of his dominion there shall be no end. Thus from a sense of adoption, up to fellowship with our reigning Lord, this short model of prayer conducts the soul. Lord, teach us thus to pray.

# Word Live – 10/29/21

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

# Scripture Union – 10/29/21

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

# Today in the Word – 10/29/21

# A Prayer of Moses

[**Psalm 90**](https://www.biblegateway.com/passage/?search=Psalm+90)

#### **A prayer of Moses the man of God.**

1Lord, you have been our dwelling place  
    throughout all generations.  
2Before the mountains were born  
    or you brought forth the whole world,  
    from everlasting to everlasting you are God.

3You turn people back to dust,  
    saying, “Return to dust, you mortals.”  
4A thousand years in your sight  
    are like a day that has just gone by,  
    or like a watch in the night.  
5Yet you sweep people away in the sleep of death—  
    they are like the new grass of the morning:  
6In the morning it springs up new,  
    but by evening it is dry and withered.

7We are consumed by your anger  
    and terrified by your indignation.  
8You have set our iniquities before you,  
    our secret sins in the light of your presence.  
9All our days pass away under your wrath;  
    we finish our years with a moan.  
10Our days may come to seventy years,  
    or eighty, if our strength endures;  
yet the best of them are but trouble and sorrow,  
    for they quickly pass, and we fly away.  
11If only we knew the power of your anger!  
    Your wrath is as great as the fear that is your due.  
12Teach us to number our days,  
    that we may gain a heart of wisdom.

13Relent, Lord! How long will it be?  
    Have compassion on your servants.  
14Satisfy us in the morning with your unfailing love,  
    that we may sing for joy and be glad all our days.  
15Make us glad for as many days as you have afflicted us,  
    for as many years as we have seen trouble.  
16May your deeds be shown to your servants,  
    your splendor to their children.

17May the favor[[a](https://www.biblegateway.com/passage/?search=Psalm+90+&version=NIV#fen-NIV-15396a)] of the Lord our God rest on us;  
    establish the work of our hands for us—  
    yes, establish the work of our hands.

#### **Footnotes**

1. [Psalm 90:17](https://www.biblegateway.com/passage/?search=Psalm+90+&version=NIV#en-NIV-15396) Or beauty

The shortest amount of time ever recorded is one-trillionth of a billionth of a second, or a “zeptosecond.” Scientists discovered this measure when they wanted to see how long it took for a single particle of light to cross a hydrogen molecule. (The answer: 247 zeptoseconds.)

Teach us to number our days, that we may gain a heart of wisdom. Psalm 90:12

To Moses, life seemed as fleeting as a zeptosecond. Humans typically live to be “seventy years, or eighty, if our strength endures” (v. 10). Psalm 90, written by Moses, begins with the worshipful observation that God is everlasting. He is our “dwelling place” (vv. 1–6). This phrase means home or refuge and is particularly meaningful considering the many years Israel wandered in the wilderness.

Moses observes that when we sin, God is righteously angry (vv. 7–12). Moses saw a lot of that during his ministry! This fact—our sins cannot be hidden—undercuts our temptation to pride. We cannot depend on ourselves in the slightest but must rely utterly on God’s mercy.

Given that life is this way, we must continually pray for God’s wisdom and compassion (vv. 13–17). Wisdom can be learned from repentance, discipline, and suffering. In faith, we understand that God will relent from His anger and continue to act with unfailing love. Thus, we will “sing for joy and be glad all our days” (v. 14). When Moses prayed, “Satisfy us in the morning with your unfailing love,” one cannot help but wonder if he was remembering the daily morning provision of manna.

Moses’ closing prayer was that God would “establish the work of our hands” (v. 17). One can easily picture him praying this from the top of Mount Nebo before he died. Only in the Lord can our lives have meaning and purpose!

**Apply the Word**

Make this psalm by Moses your own today by praying it back during your devotional time. You might simply pray it aloud, you might use the same topics in your own prayer, or take some other approach.

### **Pray with Us**

“If only we knew the power of your anger! Your wrath is as great as the fear that is your due. Teach us to number our days, that we may gain a heart of wisdom” (Psalm 90:11–12).

## BY Brad Baurain

# Our Daily Bread – 10/29/21

# God Sings Over You

[**Zephaniah 3:14–17**](https://biblia.com/bible/niv/Zeph%203.14%E2%80%9317)

14Sing, Daughter Zion;  
    shout aloud, Israel!  
Be glad and rejoice with all your heart,  
    Daughter Jerusalem!  
15The Lord has taken away your punishment,  
    he has turned back your enemy.  
The Lord, the King of Israel, is with you;  
    never again will you fear any harm.  
16On that day  
    they will say to Jerusalem,  
“Do not fear, Zion;  
    do not let your hands hang limp.  
17The Lord your God is with you,  
    the Mighty Warrior who saves.  
He will take great delight in you;  
    in his love he will no longer rebuke you,  
    but will rejoice over you with singing.”

[God] will rejoice over you with singing. [Zephaniah 3:17](https://biblia.com/bible/niv/Zeph%203.17)

Seventeen months after our first child—a boy—was born, along came a little girl. I was overjoyed at the thought of having a daughter, but I was also a bit uneasy because while I knew a few things about little boys, this was uncharted territory. We named her Sarah, and one of my privileges was rocking her to sleep so my wife could rest. I’m not sure why, but I started trying to sing her to sleep, and the song of choice was “You Are My Sunshine.” Whether holding her in my arms or standing above her in her crib, I quite literally sang over her, and loved every minute of it. She’s in her twenties now, and I still call her Sunshine.

We usually think about angels singing. But when was the last time you thought about God singing? That’s right—God singing. And furthermore, when was the last time you thought about Him singing over you? Zephaniah is clear in his message to Jerusalem: “The Lord your God” takes great delight in you, so much so that He “rejoice[s] over you with singing” (3:17). Although this message speaks directly to Jerusalem, it’s likely God sings over us—those who have received Jesus as Savior—too! What song does He sing? Well, Scripture’s not clear on that. But the song is born out of His love, so we can trust it’s true and noble and right and pure and lovely and admirable ([Philippians 4:8](https://biblia.com/bible/niv/Phil%204.8)).

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

#### **Reflect & Pray**

What feelings are stirred when you consider God singing over you? Is that something unbelievable or something comforting? Why?

Good Father, the thought that You would sing over me in joy is such an assurance and comfort. Thank You.

#### **Insight**

While the book of Zephaniah (which means “the Lord hides/conceals”) ends on a note of joy and singing in view of God’s restoration ([Zephaniah 3:14–20](https://biblia.com/bible/niv/Zeph%203.14%E2%80%9320)), the bulk of the book records God’s judgment on Judah and the nations. “The day of the Lord” is the primary theme (1:2–3:8). This term refers to a day when God settles accounts with those who oppose Him (a day of judgment) and rewards the remnant of faithful followers (a day of deliverance/salvation). Indeed, “the Mighty Warrior who saves [and] will take great delight in you” (3:17) is also “the Mighty Warrior [who] shouts his battle cry” (1:14). The sovereign God of all the earth has the right to call the nations into account.

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

# God Calling – 10/29/21

# Discount Money

Never count success by money gained. That is not the mind of My Kingdom. Your success is the measure of My Will and Mind that you have revealed to those around you.

Your success is the measure of My Will that those around you have seen worked out in your lives.

Let this mind be in you, which was also in Christ Jesus.  Philippians 2:5

# My Utmost for His Highest – 10/30/21

# Faith



Without faith it is impossible to please Him… —[Hebrews 11:6](http://www.biblegateway.com/passage/?version=31&search=Hebrews+11%3A6)

Faith in active opposition to common sense is mistaken enthusiasm and narrow-mindedness, and common sense in opposition to faith demonstrates a mistaken reliance on reason as the basis for truth. The life of faith brings the two of these into the proper relationship. Common sense and faith are as different from each other as the natural life is from the spiritual, and as impulsiveness is from inspiration. Nothing that Jesus Christ ever said is common sense, but is revelation sense, and is complete, whereas common sense falls short. Yet faith must be tested and tried before it becomes real in your life. “We know that all things work together for good…” ([Romans 8:28](http://www.biblegateway.com/passage/?search=Romans+8:28)) so that no matter what happens, the transforming power of God’s providence transforms perfect faith into reality. Faith always works in a personal way, because the purpose of God is to see that perfect faith is made real in His children.

For every detail of common sense in life, there is a truth God has revealed by which we can prove in our practical experience what we believe God to be. Faith is a tremendously active principle that always puts Jesus Christ first. The life of faith says, “Lord, You have said it, it appears to be irrational, but I’m going to step out boldly, trusting in Your Word” (for example, see [Matthew 6:33](http://www.biblegateway.com/passage/?search=Matthew+6:33)). Turning intellectual faith into our personal possession is always a fight, not just sometimes. God brings us into particular circumstances to educate our faith, because the nature of faith is to make the object of our faith very real to us. Until we know Jesus, God is merely a concept, and we can’t have faith in Him. But once we hear Jesus say, “He who has seen Me has seen the Father” ([John 14:9](http://www.biblegateway.com/passage/?search=John+14:9)) we immediately have something that is real, and our faith is limitless. Faith is the entire person in the right relationship with God through the power of the Spirit of Jesus Christ.

**Wisdom From Oswald Chambers**

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

# CCEL – 10/30/21

**It is good that a man should both hope and quietly wait for the salvation of the Lord.**—[LAM. 3:26.](http://www.ccel.org/ccel/bible/asv.Lam.3.html" \l "Lam.3.26)

Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?—I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.—Wait on the Lord, and he shall save thee.—Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord.

Let us not be weary in well doing: . . . in due season we shall reap, if we faint not.—Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

[Psa. 77:9](http://www.ccel.org/ccel/bible/asv.Ps.77.html" \l "Ps.77.9). –[Psa.31:22](http://www.ccel.org/ccel/bible/asv.Ps.31.html" \l "Ps.31.22).[Luke 18:7,8](http://www.ccel.org/ccel/bible/asv.Luke.18.html" \l "Luke.18.7). -[Prov. 20:22](http://www.ccel.org/ccel/bible/asv.Prov.20.html" \l "Prov.20.22). -[Psa. 37:7](http://www.ccel.org/ccel/bible/asv.Ps.37.html" \l "Ps.37.7).[II Chr. 20:17](http://www.ccel.org/ccel/bible/asv.iiChr.20.html" \l "iiChr.20.17).[Gal. 6:9](http://www.ccel.org/ccel/bible/asv.Gal.6.html" \l "Gal.6.9). -[Jas. 5:7](http://www.ccel.org/ccel/bible/asv.Jas.5.html" \l "Jas.5.7).

“I will praise thee, O Lord.” [Psalm 9:1](http://www.ccel.org/ccel/bible/asv.Ps.9.html" \l "Ps.9.1)

Praise should always follow answered prayer; as the mist of earth’s gratitude rises when the sun of heaven’s love warms the ground. Hath the Lord been gracious to thee, and inclined his ear to the voice of thy supplication? Then praise him as long as thou livest. Let the ripe fruit drop upon the fertile soil from which it drew its life. Deny not a song to him who hath answered thy prayer and given thee the desire of thy heart. To be silent over God’s mercies is to incur the guilt of ingratitude; it is to act as basely as the nine lepers, who after they had been cured of their leprosy, returned not to give thanks unto the healing Lord. To forget to praise God is to refuse to benefit ourselves; for praise, like prayer, is one great means of promoting the growth of the spiritual life. It helps to remove our burdens, to excite our hope, to increase our faith. It is a healthful and invigorating exercise which quickens the pulse of the believer, and nerves him for fresh enterprises in his Master’s service. To bless God for mercies received is also the way to benefit our fellow-men; “the humble shall hear thereof and be glad.” Others who have been in like circumstances shall take comfort if we can say, “Oh! magnify the Lord with me, and let us exalt his name together; this poor man cried, and the Lord heard him.” Weak hearts will be strengthened, and drooping saints will be revived as they listen to our “songs of deliverance.” Their doubts and fears will be rebuked, as we teach and admonish one another in psalms and hymns and spiritual songs. They too shall “sing in the ways of the Lord,” when they hear us magnify his holy name. Praise is the most heavenly of Christian duties. The angels pray not, but they cease not to praise both day and night; and the redeemed, clothed in white robes, with palm-branches in their hands, are never weary of singing the new song, “Worthy is the Lamb.”

# Word Live – 10/30/21

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

# Scripture Union – 10/30/21

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# Today in the Word – 10/30/21

# Meeting the Messiah

[**Luke 9:28–36**](https://www.biblegateway.com/passage/?search=Luke+9%3a28%e2%80%9336)

### **The Transfiguration**

28About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. 29As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. 30Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. 31They spoke about his departure,[[a](https://www.biblegateway.com/passage/?search=Luke+9%3A28%E2%80%9336+&version=NIV#fen-NIV-25333a)] which he was about to bring to fulfillment at Jerusalem. 32Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. 33As the men were leaving Jesus, Peter said to him, “Master, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah.” (He did not know what he was saying.)

34While he was speaking, a cloud appeared and covered them, and they were afraid as they entered the cloud. 35A voice came from the cloud, saying, “This is my Son, whom I have chosen; listen to him.” 36When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves and did not tell anyone at that time what they had seen.

#### **Footnotes**

1. [Luke 9:31](https://www.biblegateway.com/passage/?search=Luke+9%3A28%E2%80%9336+&version=NIV#en-NIV-25333) Greek exodos

If you could go back in time and meet any person in history, who would it be? Jesus, of course! But who else? Among biblical characters, I’d love to meet the prophet, Ezekiel. Outside the pages of Scripture, I would choose to meet the poet John Milton, author of Paradise Lost.

When Christ appears, we shall be like him, for we shall see him as he is. 1 John 3:2

On the Mount of Transfiguration (likely Mount Hermon), two characters from biblical history were chosen to meet the Messiah. One represented the prophets—Elijah— and one represented the Law—Moses (see Mal. 4:4–6). Jesus had gone up the mountain to pray, taking with Him His inner circle of Peter, James, and John. Suddenly, His glory as the Son of God was revealed in an overpowering outpouring of light and splendor.

Moses and Elijah appeared and talked with Jesus (vv. 30–31). About what? “His departure, which he was about to bring to fulfillment at Jerusalem.” The Greek word for “departure” here is “exodos”—yes, as in Moses and the exodus! This expression here indicates Jesus’ redemptive death, which He was knowingly approaching. God was in control, bringing to fulfillment His plan of salvation. Moses and Elijah—and presumably all of heaven—knew at least the basics of the plan, and had no doubt been watching it unfold with great anticipation. As mentioned, they stood for the Law and the Prophets— Jesus was about to fulfill the entire Old Testament!

When the cloud of glory descended and the Father affirmed the Son (vv. 34–35), Peter, James, and John were witnessing the same sign of God’s presence that had descended so many times when God and Moses spoke “face to face, as one speaks to a friend” (Ex. 33:11). All three disciples kept this experience to themselves until after Jesus’ ascension, as He instructed (v. 36; Matt. 17:9).

**Apply the Word**

Peter later wrote about being “eyewitnesses of his majesty” on that day (2 Peter 1:16–18). One day, we will be, too! How we long for that time to come and to be in His presence forevermore!

### **Pray with Us**

Your glory is overpowering, Your holiness incomparable. We worship You, our powerful and righteous God! You are the Creator and the Redeemer, the Beginning and the End. You speak, and Creation listens.

## BY Brad Baurain

# Our Daily Bread – 10/30/21

# A New Calling

[**2 Timothy 1:6–14**](https://biblia.com/bible/niv/2%20Tim%201.6%E2%80%9314)

### **Appeal for Loyalty to Paul and the Gospel**

6For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. 7For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline. 8So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God. 9He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, 10but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. 11And of this gospel I was appointed a herald and an apostle and a teacher. 12That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.

13What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. 14Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us.

He has saved us and called us to a holy life. [2 Timothy 1:9](https://biblia.com/bible/niv/2%20Tim%201.9)

Teenage gang leader Casey and his followers broke into homes and cars, robbed convenience stores, and fought other gangs. Eventually, Casey was arrested and sentenced. In prison, he became a “shot caller,” someone who handed out homemade knives during riots.

Sometime later, he was placed in solitary confinement. While daydreaming in his cell, Casey experienced a “movie” of sorts replaying key events of his life—and of Jesus being led to and nailed to the cross and telling him, “I’m doing this for you.” Casey fell to the floor weeping and confessed his sins. Later, he shared his experience with a chaplain, who explained more about Jesus and gave him a Bible. “That was the start of my journey of faith,” Casey said. Eventually, he was released into the mainline prison population, where he was mistreated for his faith. But he felt at peace, because “[he] had found a new calling: telling other inmates about Jesus.”

In his letter to Timothy, the apostle Paul talks about the power of Christ to change lives: God calls us from lives of wrongdoing to follow and serve Jesus ([2 Timothy 1:9](https://biblia.com/bible/niv/2%20Tim%201.9)). When we receive Him by faith, we desire to be a living witness of Christ’s love. The Holy Spirit enables us to do so, even when suffering, in our quest to share the good news (v. 8). Like Casey, let’s live out our new calling.

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

#### **Reflect & Pray**

When have you shared the gospel with someone, and what was the result? Did it ever lead to suffering? What happened?

Dear God, thank You for offering me a new calling through Your Son. And thank You for giving me the Spirit to live inside me to guide and empower me to serve You.

#### **Insight**

Second Timothy is heavy and heartfelt. Paul knew this would be one of his last letters before his death (4:6–8). Based on the formal introduction (1:1), the letter was meant to be read to Timothy’s congregation or others, but it’s addressed specifically to Timothy, who was a spiritual son to Paul (v. 2). Paul was writing from prison, and he wanted to encourage his protégé that the gospel was worth suffering for (v. 8). But he also longed for a chance to see him again (v. 4) and requested Timothy come quickly: “Do your best to get here before winter” (4:21).

**By:** [**Julie Schwab**](https://odb.org/author/jschwab95/)

# God Calling – 10/30/21

# The Hardest Lesson

Wait and you shall realize the Joy of the one who can be calm and wait, knowing that all is well. The last, and hardest lesson, is that of waiting. So wait.

I would almost say tonight "Forgive Me, children, that I allow this extra burden to rest upon you even for so short a time."

I would have you know this, that from the moment you placed all in My Hands, and sought no other aid, from that moment I have taken the quickest way possible to work out your salvation, and to free you.

There is so much you have had to be taught -- to avoid future disaster. But the Friend with whom you stand by the grave of failure, of dead ambitions, of relinquished desires, that Friend is a Friend for all time.

Use this waiting time to cement the Friendship with Me, and to increase your Knowledge of Me.

Our soul waiteth for the Lord: he is our help and our shield.  Psalm 33:20

# My Utmost for His Highest – 10/31/21

# The Trial of Faith



If you have faith as a mustard seed…nothing will be impossible for you. —[Matthew 17:20](http://www.biblegateway.com/passage/?version=31&search=Matthew+17%3A20)

We have the idea that God rewards us for our faith, and it may be so in the initial stages. But we do not earn anything through faith— faith brings us into the right relationship with God and gives Him His opportunity to work. Yet God frequently has to knock the bottom out of your experience as His saint to get you in direct contact with Himself. God wants you to understand that it is a life of faith, not a life of emotional enjoyment of His blessings. The beginning of your life of faith was very narrow and intense, centered around a small amount of experience that had as much emotion as faith in it, and it was full of light and sweetness. Then God withdrew His conscious blessings to teach you to “walk by faith” ([2 Corinthians 5:7](http://www.biblegateway.com/passage/?search=2+Corinthians+5:7)). And you are worth much more to Him now than you were in your days of conscious delight with your thrilling testimony.

Faith by its very nature must be tested and tried. And the real trial of faith is not that we find it difficult to trust God, but that God’s character must be proven as trustworthy in our own minds. Faith being worked out into reality must experience times of unbroken isolation. Never confuse the trial of faith with the ordinary discipline of life, because a great deal of what we call the trial of faith is the inevitable result of being alive. Faith, as the Bible teaches it, is faith in God coming against everything that contradicts Him— a faith that says, “I will remain true to God’s character whatever He may do.” The highest and the greatest expression of faith in the whole Bible is— “Though He slay me, yet will I trust Him” ([Job 13:15](http://www.biblegateway.com/passage/?search=Job+13:15)).

**Wisdom From Oswald Chambers**

Jesus Christ can afford to be misunderstood; we cannot. Our weakness lies in always wanting to vindicate ourselves.  The Place of Help, 1051 L

# CCEL – 10/31/21

**Not by might, nor by power, but by my Spirit, saith the Lord of hosts.**—[ZECH. 4:6.](http://www.ccel.org/ccel/bible/asv.Zech.4.html" \l "Zech.4.6)

Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—Born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

My Spirit remaineth among you: fear ye not.—The battle is not yours, but God's.

The Lord saveth not with sword and spear: for the battle is the Lord's.

[Isa. 40:13](http://www.ccel.org/ccel/bible/asv.Isa.40.html" \l "Isa.40.13).[I Cor. 1:27-29](http://www.ccel.org/ccel/bible/asv.iCor.1.html" \l "iCor.1.27).[John 3:8](http://www.ccel.org/ccel/bible/asv.John.3.html" \l "John.3.8). -[John 1:13](http://www.ccel.org/ccel/bible/asv.John.1.html" \l "John.1.13).[Hag. 2:5](http://www.ccel.org/ccel/bible/asv.Hag.2.html" \l "Hag.2.5). -[II Chr. 20:15](http://www.ccel.org/ccel/bible/asv.iiChr.20.html" \l "iiChr.20.15).[I Sam. 17:47](http://www.ccel.org/ccel/bible/asv.iSam.17.html" \l "iSam.17.47).

“Renew a right spirit within me.” [Psalm 51:10](http://www.ccel.org/ccel/bible/asv.Ps.51.html" \l "Ps.51.10)

A backslider, if there be a spark of life left in him will groan after restoration. In this renewal the same exercise of grace is required as at our conversion. We needed repentance then; we certainly need it now. We wanted faith that we might come to Christ at first; only the like grace can bring us to Jesus now. We wanted a word from the Most High, a word from the lip of the loving One, to end our fears then; we shall soon discover, when under a sense of present sin, that we need it now. No man can be renewed without as real and true a manifestation of the Holy Spirit’s energy as he felt at first, because the work is as great, and flesh and blood are as much in the way now as ever they were. Let thy personal weakness, O Christian, be an argument to make thee pray earnestly to thy God for help. Remember, David when he felt himself to be powerless, did not fold his arms or close his lips, but he hastened to the mercy-seat with “renew a right spirit within me.” Let not the doctrine that you, unaided, can do nothing, make you sleep; but let it be a goad in your side to drive you with an awful earnestness to Israel’s strong Helper. O that you may have grace to plead with God, as though you pleaded for your very life—“Lord, renew a right spirit within me.” He who sincerely prays to God to do this, will prove his honesty by using the means through which God works. Be much in prayer; live much upon the Word of God; kill the lusts which have driven your Lord from you; be careful to watch over the future uprisings of sin. The Lord has his own appointed ways; sit by the wayside and you will be ready when he passes by. Continue in all those blessed ordinances which will foster and nourish your dying graces; and, knowing that all the power must proceed from him, cease not to cry, “Renew a right spirit within me.”

# Word Live – 10/31/21

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

# Scripture Union – 10/31/21

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# Today in the Word – 10/31/21

# A Faithful Servant

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

### **Jesus Greater Than Moses**

3 Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest. 2He was faithful to the one who appointed him, just as Moses was faithful in all God’s house. 3Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. 4For every house is built by someone, but God is the builder of everything. 5“Moses was faithful as a servant in all God’s house,”[[a](https://www.biblegateway.com/passage/?search=Hebrews+3%3A1%E2%80%936+&version=NIV#fen-NIV-30001a)] bearing witness to what would be spoken by God in the future. 6But Christ is faithful as the Son over God’s house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory.

#### **Footnotes**

1. [Hebrews 3:5](https://www.biblegateway.com/passage/?search=Hebrews+3%3A1%E2%80%936+&version=NIV#en-NIV-30001) Num. 12:7

The central theme of the book of Hebrews is the superiority, excellence, and perfection of Christ. We don’t know who wrote this epistle, but the audience seems to have been Christians being persecuted during the reign of Nero. They needed encouragement to persevere and hold fast to their faith in Jesus as the Messiah and Son of God.

Jesus has been found worthy of greater honor than Moses. Hebrews 3:3

We hope you’ve benefited from this month’s study of the life of Moses, but we need to conclude by putting Moses in his proper place. He was a faithful servant in God’s house, but he was not the Son. He was a “man of God” but only Christ is God! Moses would be the first to agree. Today’s reading puts Moses and Christ side by side for comparison. Both were faithful (v. 2), but Moses was faithful as a servant while Jesus was faithful as the Son (vv. 5–6; see Num. 12:7). Moses served the nation of Israel well as leader and Lawgiver, but God was the builder of the nation (vv. 3–4). It only makes sense to give more honor to the builder than to the house itself. Jesus is worthy of greater honor.

If God built the house (v. 4), and Jesus also built the house (v. 3), then Jesus is God. God is clearly greater than Moses. There’s no shame in that. Moses did what God called him to do and he did it faithfully. He should be honored...but not above our Lord and Savior Jesus Christ.

How does this matter for us? We, too, are part of the “house” that God is building. We Gentiles are branches grafted onto the original tree (Rom. 11:17–21). At all times in all ways, we should fix our thoughts on Jesus (v. 1)!

**Apply the Word**

Could you give an “elevator speech” (a quick summary speech of 30 seconds or less) about what you’ve learned from this month’s study? Doing so might help you crystallize what God wants you to learn.

### **Pray with Us**

God of Israel, we have seen how You fulfill Your promises, how You readily dispense mercy, and how capable You are of protecting and guiding Your people. Like Moses, we are privileged to serve You!

## BY Brad Baurain

# Our Daily Bread – 10/31/21

# Redeeming the Season

[**Psalm 104:10–23**](https://biblia.com/bible/niv/Ps%20104.10%E2%80%9323)

10He makes springs pour water into the ravines;  
    it flows between the mountains.  
11They give water to all the beasts of the field;  
    the wild donkeys quench their thirst.  
12The birds of the sky nest by the waters;  
    they sing among the branches.  
13He waters the mountains from his upper chambers;  
    the land is satisfied by the fruit of his work.  
14He makes grass grow for the cattle,  
    and plants for people to cultivate—  
    bringing forth food from the earth:  
15wine that gladdens human hearts,  
    oil to make their faces shine,  
    and bread that sustains their hearts.  
16The trees of the Lord are well watered,  
    the cedars of Lebanon that he planted.  
17There the birds make their nests;  
    the stork has its home in the junipers.  
18The high mountains belong to the wild goats;  
    the crags are a refuge for the hyrax.

19He made the moon to mark the seasons,  
    and the sun knows when to go down.  
20You bring darkness, it becomes night,  
    and all the beasts of the forest prowl.  
21The lions roar for their prey  
    and seek their food from God.  
22The sun rises, and they steal away;  
    they return and lie down in their dens.  
23Then people go out to their work,  
    to their labor until evening.

He made the moon to mark the seasons. [Psalm 104:19](https://biblia.com/bible/niv/Ps%20104.19)

Leisa wanted a way to redeem the season. So many of the autumn decorations she saw seemed to celebrate death, sometimes in gruesome and macabre ways.

Determined to counter the darkness in some small way, Leisa began to write things she was grateful for with a permanent marker on a large pumpkin. “Sunshine” was the first item. Soon visitors were adding to her list. Some entries were whimsical: “doodling,” for instance. Others were practical: “a warm house”; “a working car.” Still others were poignant, like the name of a departed loved one. A chain of gratitude began to wind its way around the pumpkin.

[Psalm 104](https://biblia.com/bible/niv/Ps%20104) offers a litany of praise to God for things we easily overlook. “[God] makes springs pour water into the ravines,” sang the poet (v. 10). “He makes grass grow for the cattle, and plants for people to cultivate” (v. 14). Even the night is seen as good and fitting. “You bring darkness, it becomes night, and all the beasts of the forest prowl” (v. 20). But then, “The sun rises . . . . People go out to their work, to their labor until evening” (vv. 22–23). For all these things, the psalmist concluded, “I will sing praise to my God as long as I live” (v. 33).

In a world that doesn’t know how to deal with death, even the smallest offering of praise to our Creator can become a shining contrast of hope.

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

#### **Reflect & Pray**

How do you and your friends deal with the idea of death? What are some ways you might make the world curious about the hope you have in Jesus?

Thank You, Father, for the multiple good things You’ve placed on this earth. Make my life a grateful offering of praise to You.

#### **Insight**

Many psalms celebrate the greatness of God as the Creator and Sustainer of the physical world. These are known as “nature psalms” (for example, [Psalms 8](https://biblia.com/bible/niv/Ps%208), [19](https://biblia.com/bible/niv/Psalms%2019), [29](https://biblia.com/bible/niv/Psalms%2029), [33](https://biblia.com/bible/niv/Psalms%2033), [65](https://biblia.com/bible/niv/Psalms%2065), [95](https://biblia.com/bible/niv/Psalms%2095), [104](https://biblia.com/bible/niv/Psalms%20104), [135](https://biblia.com/bible/niv/Psalms%20135), [148](https://biblia.com/bible/niv/Psalms%20148)). [Psalm 104](https://biblia.com/bible/niv/Ps%20104) celebrates and glorifies God as the Creator and Sustainer of all creation. Verses 10–23 describe how He creates, cares for, sustains, and renews His creation. The psalmist also exalts God as the source of life—who holds the power of life and death of every creature on earth—and highlights His providence and provision for His creatures (vv. 24–30). In the Sermon on the Mount, Jesus too speaks of God as our Sustainer. He asks us to consider how the Father feeds the birds of the air and clothes the grass of the field ([Matthew 6:26](https://biblia.com/bible/niv/Matt%206.26), [30](https://biblia.com/bible/niv/Matthew%206.30)).

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

# God Calling – 10/31/21

# The Voice Again

Thy word is a lamp unto my feet, and a light into my path. -- Psalm 119:105.

Yes! My Word, the Scriptures. Read them, study them; store them in your hearts, use them as you use a lamp to guide your footsteps.

But remember, My children, My Word is more even than that. It is the Voice that speaks to your hearts, that inner consciousness that tells of Me.

It is the Voice that speaks to you intimately, personally, in this sacred evening time. It is even more than that. It is I your Lord and Friend.

"And the word was made flesh and dwelt among us." Truly a lamp to your feet, and a light to your path.

Thy word have I hid in mine heart, that I might not sin against thee.  Psalm 119:11

# My Utmost for His Highest – 11/1/21

# “You Are Not Your Own”



Do you not know that…you are not your own? —[1 Corinthians 6:19](http://www.biblegateway.com/passage/?version=31&search=1+Corinthians+6%3A19)

There is no such thing as a private life, or a place to hide in this world, for a man or woman who is intimately aware of and shares in the sufferings of Jesus Christ. God divides the private life of His saints and makes it a highway for the world on one hand and for Himself on the other. No human being can stand that unless he is identified with Jesus Christ. We are not sanctified for ourselves. We are called into intimacy with the gospel, and things happen that appear to have nothing to do with us. But God is getting us into fellowship with Himself. Let Him have His way. If you refuse, you will be of no value to God in His redemptive work in the world, but will be a hindrance and a stumbling block.

The first thing God does is get us grounded on strong reality and truth. He does this until our cares for ourselves individually have been brought into submission to His way for the purpose of His redemption. Why shouldn’t we experience heartbreak? Through those doorways God is opening up ways of fellowship with His Son. Most of us collapse at the first grip of pain. We sit down at the door of God’s purpose and enter a slow death through self-pity. And all the so-called Christian sympathy of others helps us to our deathbed. But God will not. He comes with the grip of the pierced hand of His Son, as if to say, “Enter into fellowship with Me; arise and shine.” If God can accomplish His purposes in this world through a broken heart, then why not thank Him for breaking yours?

**Wisdom From Oswald Chambers**

We are not to preach the doing of good things; good deeds are not to be preached, they are to be performed.  
[So Send I You](http://www.dhp.org/Products/So-Send-I-You-emandem-Workmen-of-God__9741.aspx)

# CCEL – 11/1/21

**Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.**—[PROV. 8:34.](http://www.ccel.org/ccel/bible/asv.Prov.8.html" \l "Prov.8.34)

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.

A continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.—In all places where I record my name I will come unto thee, and I will bless thee.

Where two or three are gathered together in my name, there am I in the midst of them.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

Praying always with all prayer and supplication in the Spirit.—Pray without ceasing.

[Psa. 123:2](http://www.ccel.org/ccel/bible/asv.Ps.123.html" \l "Ps.123.2).[Exo. 29:42](http://www.ccel.org/ccel/bible/asv.Exod.29.html" \l "Exod.29.42). -[Exo. 20:24](http://www.ccel.org/ccel/bible/asv.Exod.20.html" \l "Exod.20.24).[Matt. 18:20](http://www.ccel.org/ccel/bible/asv.Matt.18.html" \l "Matt.18.20).[John 4:23,24](http://www.ccel.org/ccel/bible/asv.John.4.html" \l "John.4.23).[Eph. 6:18](http://www.ccel.org/ccel/bible/asv.Eph.6.html" \l "Eph.6.18). -[I Thes. 5:17](http://www.ccel.org/ccel/bible/asv.iThess.5.html" \l "iThess.5.17).

“The church in thy house.” [Philemon 2](http://www.ccel.org/ccel/bible/asv.Phlm.1.html" \l "Phlm.1.2)

Is there a Church in this house? Are parents, children, friends, servants, all members of it? or are some still unconverted? Let us pause here and let the question go round—Am I a member of the Church in this house? How would father’s heart leap for joy, and mother’s eyes fill with holy tears if from the eldest to the youngest all were saved! Let us pray for this great mercy until the Lord shall grant it to us. Probably it had been the dearest object of Philemon’s desires to have all his household saved; but it was not at first granted him in its fulness. He had a wicked servant, Onesimus, who, having wronged him, ran away from his service. His master’s prayers followed him, and at last, as God would have it, Onesimus was led to hear Paul preach; his heart was touched, and he returned to Philemon, not only to be a faithful servant, but a brother beloved, adding another member to the Church in Philemon’s house. Is there an unconverted servant or child absent this morning? Make special supplication that such may, on their return to their home, gladden all hearts with good news of what grace has done! Is there one present? Let him partake in the same earnest entreaty.

If there be such a Church in our house, let us order it well, and let all act as in the sight of God. Let us move in the common affairs of life with studied holiness, diligence, kindness, and integrity. More is expected of a Church than of an ordinary household; family worship must, in such a case, be more devout and hearty; internal love must be more warm and unbroken, and external conduct must be more sanctified and Christlike. We need not fear that the smallness of our number will put us out of the list of Churches, for the Holy Spirit has here enrolled a family-church in the inspired book of remembrance. As a Church let us now draw nigh to the great head of the one Church universal, and let us beseech him to give us grace to shine before men to the glory of his name.

# Word Live – 11/1/21

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

# Scripture Union – 11/1/21

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# Today in the Word – 11/1/21

# A picture containing text, star, night sky, outdoor object Description automatically generatedA Time and Place

[**Micah 1:1–2**](https://www.biblegateway.com/passage/?search=Micah+1%3a1%e2%80%932)

1 The word of the Lord that came to Micah of Moresheth during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah—the vision he saw concerning Samaria and Jerusalem.

2Hear, you peoples, all of you,  
    listen, earth and all who live in it,  
that the Sovereign Lord may bear witness against you,  
    the Lord from his holy temple.

Each of our lives is framed by a particular time in history, an expanse of years marked by memorable local, national, world, and personal events. People who are my age may remember the summer of 1964, when Freedom Riders risked their lives so that African Americans would be recognized as humans created in God’s image. Others remember the day the Berlin Wall fell or the shocking destruction of 9/11. And all of us will remember the global COVID pandemic. Simply put, we humans exist in the context of history.

Hear, you peoples, all of you, listen, earth and all who live in it. Micah 1:2

In his introductory verses, the biblical prophet Micah gives readers a sense of his own place in the time and space of the entire world. In the first verse of his book, he calls for people to hear the words—or sermons, if you will—that “came to” him from God “in the days of Jotham, Ahaz and Hezekiah” (kings of that time period) and that these sermons pertained to what “he saw concerning Samaria and Jerusalem” (v. 1).

These were dark days for Samaria and Jerusalem, the capital cities of the northern kingdom of Israel and the southern kingdom of Judah. As we will discover in this study, the political and religious leadership of these nations had failed to love God and to love their neighbor, leading the Lord to sharply rebuke them through Micah. Though the prophet faced severe opposition from the people he sought to save, he never wavered in his commitment to speak hard, seasoned- with-grace truths to God’s people.

God’s truth would descend on that place and those people from “his holy temple” (v. 2). What we do, in our own place and time, is not going unnoticed by the King of kings. Judgment is coming and certain.

**Apply the Word**

Make a short list of the significant events (personal or cultural) that have marked your life. When you look back on those before-and-after moments, consider how God was at work and any lessons learned.

### **Pray with Us**

Sovereign God, history is a record of Your faithfulness and power. Though we don’t yet understand everything, we rejoice in the preservation of the past, since it reveals the intricacies of Your purposes.

## BY Russell L. Meek

# Our Daily Bread – 11/1/21

# Ring the Bell

### Today's Devotional[**Psalm 47**](https://biblia.com/bible/niv/Ps%2047) **[**[**a**](https://www.biblegateway.com/passage/?search=Psalm+47&version=NIV#fen-NIV-14627a)**]**

#### **For the director of music. Of the Sons of Korah. A psalm.**

1Clap your hands, all you nations;  
    shout to God with cries of joy.

2For the Lord Most High is awesome,  
    the great King over all the earth.  
3He subdued nations under us,  
    peoples under our feet.  
4He chose our inheritance for us,  
    the pride of Jacob, whom he loved.[[b](https://www.biblegateway.com/passage/?search=Psalm+47&version=NIV#fen-NIV-14630b)]

5God has ascended amid shouts of joy,  
    the Lord amid the sounding of trumpets.  
6Sing praises to God, sing praises;  
    sing praises to our King, sing praises.  
7For God is the King of all the earth;  
    sing to him a psalm of praise.

8God reigns over the nations;  
    God is seated on his holy throne.  
9The nobles of the nations assemble  
    as the people of the God of Abraham,  
for the kings[[c](https://www.biblegateway.com/passage/?search=Psalm+47&version=NIV#fen-NIV-14635c)] of the earth belong to God;  
    he is greatly exalted.

#### **Footnotes**

1. [Psalm 47:1](https://www.biblegateway.com/passage/?search=Psalm+47&version=NIV#en-NIV-14627) In Hebrew texts 47:1-9 is numbered 47:2-10.
2. [Psalm 47:4](https://www.biblegateway.com/passage/?search=Psalm+47&version=NIV#en-NIV-14630) The Hebrew has Selah (a word of uncertain meaning) here.
3. [Psalm 47:9](https://www.biblegateway.com/passage/?search=Psalm+47&version=NIV#en-NIV-14635) Or shields

Shout to God with cries of joy. [Psalm 47:1](https://biblia.com/bible/niv/Ps%2047.1)

After an astounding thirty rounds of radiation treatments, Darla was finally pronounced cancer-free. As part of hospital tradition, she was eager to ring the “cancer-free bell” that marked the end of her treatment and celebrated her clean bill of health. Darla was so enthusiastic and vigorous in her celebratory ringing that the rope actually detached from the bell! Peals of joyous laughter ensued.

Darla’s story brings a smile to my face and gives me a sense of what the psalmist might have envisioned when he invited the Israelites to celebrate God’s work in their lives. The writer encouraged them to “clap [their] hands,” “shout to God,” and “sing praises” because God had routed their enemies and chosen the Israelites as His beloved people ([Psalm 47:1](https://biblia.com/bible/niv/Ps%2047.1), [6](https://biblia.com/bible/niv/Psalm%2047.6)).

God doesn’t always grant us victory over our struggles in this life, whether health-related or financial or relational. He’s worthy of our worship and praise in even those circumstances because we can trust that He’s still “seated on his holy throne” (v. 8). When He does bring us to a place of healing—at least in a way we recognize in this earthly life—it’s cause for great celebration. We may not have a physical bell to ring, but we can joyfully celebrate His goodness to us with the same kind of exuberance Darla showed.

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

#### **Reflect & Pray**

How do you show your gratitude to God? What good work has He done in your life recently that merits celebration?

Thank You, God, for Your many gifts to me. I shout my praises to You and clap my hands in celebration of Your work in my life.

#### **Insight**

Out of the 150 psalms recorded in the Bible, eleven are attributed to the “sons of Korah.” So, who were they? It appears they descended from Korah (which means “little bald head”), a Levite who joined three others (Dathan, Abiram, and On) in leading a rebellion against Moses’ leadership in [Numbers 16:1–40](https://biblia.com/bible/niv/Num%2016.1%E2%80%9340). The consequences of that revolt saw Korah and his followers literally swallowed up by the earth (vv. 31–32). The Lexham Bible Dictionary suggests that “the manner of Korah’s demise likely influenced their (the sons of Korah) approach to composing psalms, which include many references to Sheol [the abode of the dead].” In addition to composing psalms, [1 Chronicles 9:19](https://biblia.com/bible/niv/1%20Chron%209.19) says that the sons of Korah were also responsible for protecting the entrance to the tabernacle—Israel’s first “house” of worship and the center of their national life until the temple was constructed.

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

# God Calling – 11/1/21

# Prayer of Joy

Joy is the messenger, dear Lord, that bears our prayers to Thee

Prayer can be like incense, rising ever higher and higher, or it can be like a low earth-mist clinging to the ground, never once soaring.

The Eye that sees all, the Ear that hears all, knows every cry.

But the prayer of real faith is the prayer of Joy, that sees and knows the heart of Love it rises to greet, and that is so sure of a glad response.

And another angel came ... having a golden censer; ... and the smoke of the incense,   
which came with the prayers of the saints, ascended up before   
God out of the angel's hand.  Revelation 8:3,4