

## JANUARY 26

The value of reading The One Year Bible is about to be displayed. In about 20 chapters in Exodus we will, figuratively speaking, enter the wilderness. Most people begin to lose interest after Exodus 20 when God begins giving Israel all the cultural/ceremonial laws that will build them into the nation of God. Thankfully, you'll also be reading a Gospel and The Psalms and Proverbs during your wilderness wandering in the OT. Not only that, since we're doing this together, the comments and "togetherness" of this will help you get through to the action of Joshua and beyond. Enduring the wilderness of Exodus-Leviticus-Numbers-Deuteronomy will do you a lot of good. Not only will you be fit, but having gone through it, you'll see some things you've never seen before.

### **Exodus 2:11-3:22**

Exodus 2:11-25

Vs. 11-15 Note the passage of time here. We find out later (Acts 7:23-30) that Moses is 40 when he does this. I guess he was sort of *grown up*. Note also that between vs. 20-23, another 40 years go by.

You find people saying that miracles happened in the Bible all the time, one right after the other. Then they say that the reason they don't happen now, like they did in the Bible, is that we don't ask the Spirit. We have put God in a "box." Apparently they don't pay attention to the Bible itself and the passage of time. And also, God's actions here were not dependent on the faith of a person or any group of people. He acted according to His purposes in His time.

V. 11 Note that Moses had the right idea. He knew the details of his birth and felt God was with him and that God might use him to deliver the people. He saw them as his people. Good perception. Then Moses acts without consulting God, serving God from the gut, and the result is a disaster. God uses the disaster, but it is wrong all the same. Moses will now get 40 years in the wilderness for his actions. Ironically, later the entire nation will get 40 years in the wilderness for their rebellion against God.

V. 14 Neither Moses nor the people were ready. Moses' idealism got an overhaul when he thought people would appreciate what he had done for them. It takes you a long time to realize that your service, as a disciple, is to Jesus and not dependent on recognition from people. To serve for recognition always leads to a bad result.

V. 15 Moses fled about 200 miles straight east.

Vs. 16-25 I can imagine that with the loss of his dreams, Moses (Charlton Heston?) didn't look like someone you'd want to mess with, especially if he was wearing a lot of eye make-up like Egyptians in the movies.

V. 22 Just like Joseph, Moses names his son in terms of his disappointment with life.

V. 23 What God was waiting for was the readiness of the people to be saved. The most unthankful thing you can do is to try to save people who "don't want it or need it." This crying out to God was apparently from every person and at a great intensity of need. It wasn't God who was now ready. It was the people.

As disciples, in praying and asking God for things, His "waiting" is really His waiting on us to be at the point of personal need and investment, so that if He gives us what we're asking for, we'll really want it and appreciate it. Few people really know how to pursue God in desperation and crying out. If we're hungry, we go to the refrigerator, or we pull out a piece of plastic at the store or drive-thru and meet our needs. We don't wait on the Lord, desperately seeking His answer. He waits to see if we mean it. Most often we don't.

## Exodus 3

Vs. 1-6 So now Moses is 80. Not exactly the time when you think you'll finally be "useful."

Vs. 2-6 So, who is *the angel of the Lord*? His words give Him away. Note also that Jesus quotes these words in Mark 12:26. In a sense He is quoting Moses, but He is really quoting Himself. If the Sadducees had only understood the full weight of what they were hearing Jesus say.

V. 6 Note also that the promise has picked up a "Phrase of Authenticity." *The God of Abraham, the God of Isaac and the God of Jacob* is shorthand for "the God of the Promise."

Vs. 7-22 There is a lot to observe here.

V. 7 Notice here and through this entire section that God refers to Israel as *my people*.

V. 11 Throughout this section I think Moses is feeling sorry for himself because of his blown attempt back when his biceps didn't sag. We'll see that self pity more tomorrow, but it begins to shine through here.

V. 14 This is a great verse in the Bible. The name of God is first mentioned here. While the other names are descriptive, (El Shaddai= God Almighty or God of Power), *I am* means "to be" or "is." Here is some trivia. The Hebrew consonants are YHWH. The Germans who did the linguistic work that went over to the English pronounced those letters as JHVH. The Jews didn't want to pronounce the name of God, so they substituted the word "Lord" or Adoni. Someone took the consonants JHVH and put them together with the vowels of "Adoni" and a new word appeared in English "JaHoViH," which became the word "Jehovah," which actually is no name at all, but came to signify the name of God. The Hebrew name was probably pronounced "Yahweh."

Vs. 19-22 Finally, God gives Moses a short summary of what will happen. The most important parts are Pharaoh's opposition and then the exodus of the people. If God can tell Moses that he'll win, then all should be well, right? Wrong. Moses still has some problems.

### **Matthew 17:10-27**

Vs. 10-13 I always wonder how they knew one of those guys was Moses and the other Elijah. The question of Elijah came up because it was prophesied that Elijah would come before the Christ. Jesus had already said that John the Baptist was Elijah in a figurative sense. John came in the spirit and power of Elijah and his assignment was very similar, trying to turn the people to God before the coming judgment on the nation. Jesus uses this opportunity to say that just like John the Baptist, He too will suffer at the hands of men.

Vs. 14-21 The thing that strikes me here is that the disciples must have given up trying to heal the child. Faced with difficulty and the on-looking crowd, they gave up.

V. 15 Notice that while the boy had epilepsy, we see in v. 18 that it was caused by a demon.

V. 17 Jesus' rebuke of the *faithless generation* probably includes the crowd and the disciples. His words to the disciples indicate that if they'd had faith, it would have worked. Elsewhere Jesus says that that kind of demon only came out with prayer (and fasting, KJV). Apparently, they were looking for "quick and easy" and with the pressure of the crowd and being criticized by the scribes they didn't persist and cry out to God.

Vs. 19-21 In Mark 9:29 Jesus tells them that this kind of demon would only come out through prayer. Putting Matthew and Mark together would read like this, "This kind will come out only through prayer because of your little faith...."

Vs. 22-23 As the crowds stood there marveling at what Jesus had done, Jesus hit the disciples with this very contradictory message. How could someone with this power be put to death? But the question wasn't "how," but "why." They wouldn't grasp why He had to die until after His resurrection.

Vs. 24-27 It is good to ask why certain stories are included by the writer. What you're looking for is a logical connection. So here, standing alone, you have this little story of Peter fishing and finding money in a fish's mouth. Cool. Interestingly, the story only involves Peter, not the other guys. Also, Peter, the future leader, is being confronted by the IRS. So why this event?

I don't know. I wasn't there. But I think the answer has to do with vs. 22-23 and Peter. When Jesus told the disciples He was going to die, they were all *greatly distressed*. The emphasis here is on *greatly*. It was hitting them that He was going to die and now they are afraid and depressed.

So, it looks to me like Jesus decides to pull the lead disciple out of the pits by showing him that Jesus still has everything under control and can provide. Then Peter had to go fishing, like he did before when he let down the nets. When he obeyed, he received confirmation that "following" is necessary to see God provide. He also gained confidence in following, even though he didn't understand everything that Jesus was saying to him. After this I'll bet Peter helped rally the troops.

### **Psalm 22:1-18**

This is the first half of a great messianic psalm. This song of David not only shows us David's experience following God in deep distress, but mirrors prophetically in David's experience what Jesus would go through. How many points of connection can you find to Jesus? Many of these verses not only express David's feeling, but also what Jesus felt. How many verses do you recognize having to do with His crucifixion?

Vs. 1-5 Jesus says v. 1 on the cross just before He dies (Matt. 27:46). Somehow this experience of David's paralleled what the Lord felt during these hard days and as He was dying.

V. 5 Notice the need to cry out. This is just like in Exodus. Here too, the Lord was not put to shame in trusting Himself to the Father.

Vs. 6-8 Apparently Saul and his men said this of David. This is exactly what the leaders said to Jesus in Matthew 27:43 as He hung on the cross, dying for our sins.

Vs. 9-11 Like our Lord, David understood that he had been chosen from his mother's womb to be the king of Israel.

Vs. 12-13 What a contrast then to the danger that was around him.

Vs. 14-15 And what a contrast to the emotions he was feeling.

Vs. 16-18 It seems too, that it went beyond feeling for David. As he had to flee his life in the palace of Saul, David had to leave everything behind. Apparently there were people who took the opportunity to take what they wanted from David's possessions. This is exactly what happened to the Lord on the cross. (John 19:23)

### **Proverbs 5:7-14**

These verses are a continuation of what Solomon is telling his son about adultery. Here, Solomon is talking about the life changing effects and how his son will hate himself if he falls into it, sees his life unravel and later understands what a fool he was. Obviously, this is written for us too. In spite of what the media shows us or says, sexuality outside of God's design (in or outside of marriage) hurts people. With the right precautions, a fire is a wonderful thing in your fireplace. It's not so good in the middle of your living room, regardless of precautions. The Word is given to instruct and help us. God wants to keep us from harm and He wants us to know His blessing.