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Genetic
Exodus
Leviticus
Numbers
Deuteronomy

Moses - Leader and Savior

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EDITORIAL . . .

“The Lord would speak to Moses face to face, as a man speaks with his friend” (Exodus 33:11).

Moses stands for all Israel. In the first place, his birth circumstances are typical of the Hebrews at that time in history. They all lived under the threat of extermination. He, and his family, exemplified the fear and dread that clouded every household in those terrible days. Furthermore, just as God watched over Moses, preserving him for future service, God was caring for His entire people and effecting their deliverance.

Moses is a type and representative of all people of faith in all of time. More than that, because God spoke to him, and because Moses spoke to the people on God’s behalf, he is the prototype of all later Bible prophets. So far is this so, that his life and person is a prophecy of Christ, the redeemer of the world. Both Moses and Jesus were born under a death decree.

Moses’ mother saw that he was “a goodly child” (Exodus 2:2). The same expression occurs in Genesis 1 (where God looked at His creative handiwork and saw that it was very good). Mary, Jesus’ mother, was also told that her child was set for a high destiny. Moses lay cradled in a wicker basket. Jesus lay in a manger. Moses was preserved for his task by the Egyptians. Jesus was preserved for his task in Egypt. Moses spent 40 years in the desert where God readied him for service. Jesus spent 40 days in the desert before He commenced his ministry. God confirmed Moses’ calling with signs (Exodus 4:1-9). Jesus was accredited by God with signs and wonders (Acts 2:22). Moses held out his rod and the Red Sea rolled back. Jesus stood in a boat and said to the sea, “Peace, be still.”

Moses looked with compassion on his brethren struggling under their burdens (Exodus 2:11). Jesus looked with compassion on His people who were like sheep without a shepherd (Mark 6:34). Moses abandoned his royal privileges to suffer affliction with his people (Hebrews 11:25). Jesus, made himself of no reputation; taking on the form of a servant (Philippians 2:7).

When Israel forgot its Lord and made a golden calf to worship, Moses offered himself in their place, to be struck out of God’s book (Exodus 32:32), which was the supreme moment in Moses’ career. He had come a long way from the day when he tried to save his people by killing someone. Now, he offered up his own life instead. In this, he was more like Jesus than in any other detail of his life. Christ was not ashamed to call us brothers (Hebrews 2:11). He was “made like unto his brethren… so that he might taste death for every man” (Hebrews 2:9).

Pastor Ron Allen
For a man who did much good for his fellows, and who blessed the world in such a signal way, Moses’ beginnings are improbable indeed.

An Unlikely Child
The descendants of Abraham, having prospered in the land of Egypt, are subjected to racial oppression by Egypt’s king. He acts against them by decreeing that all male babies born to Hebrew women must be thrown into the river Nile.

The Nile was the life-giving artery of Egypt. It was a source of immense fruitfulness; powering the Egyptian economy. Pharaoh styled himself the god of the Nile. He claimed to be its creator. “The Nile is mine; I made it for myself” (Ezekiel 29:3). By throwing Hebrew babies into the river, Pharaoh was claiming the prerogatives of the creator. He was saying: “I will decide who will live and who will die.”

It is almost impossible to imagine the fear that this edict would have struck into Israelite households. The very conceiving of a child would have been clouded over with dread. “What if we have a son?” would be the anxious question of every parent. No doubt Holocaust survivors read the book of Exodus with rare insight and emotion.

In such dangerous times, (Exodus 2:1-3) a male child is born to a Hebrew couple. His mother keeps him hidden for as long as she can, but as his lungs develop and his cries become more strident, she fears that he will soon be found by the Egyptian authorities. From papyrus reeds she crafts a little chest, daubs it with pitch, and after placing her son within it, floats the miniature ark out among the reeds by the riverside.

An Overruling Providence
The daughter of Pharaoh (Exodus 2:5-10) discovers the basket in the reeds, and having opened it, understands immediately that it must be a Hebrew baby. At this point the child’s sister, watching from a distance bravely offers to find a nurse-mother for the princess. She agrees, and Miriam—for that is who the sister was—takes her brother back to his mother, who cares for him until he is weaned. Then, the princess takes him with her to the palace. She calls him Moses, which means ‘drawn out.’ She drew him out of the water.

Moses was not a Hebrew name. By naming him, Pharaoh’s daughter claimed him as her own son. That he was ‘drawn out’ of the Nile meant that he was a son of the Nile—a son of Pharaoh, and could rightfully take his place among the divinities of Egyptian royalty.

Here then is the improbability mentioned earlier. He who is to be Israel’s savior was first a prince and a god of Egypt. Born under an edict of death, Moses is the weakest of the weak. Not only is he marked for elimination, his very survival means his parents are also candidates for destruction. Yet, despite these grim conditions, Pharaoh does not kill Moses. Instead, he (the king) sponsors and raises him in his own household.

Furthermore, the princess—despite her family connection—has pity for the foundling child which counters her father’s genocidal intention. She takes the child’s part against the will of her father. The greatest powers in the world are arrayed against baby Moses. But other forces are at work as well. A providence made up of the play and counter-play of ordinary human motives, prejudices, and sympathies, combines to form a barrier against the child’s destruction. A conspiracy of events places Moses at the very center of the power that he will shake to its foundations. A plan is at work to cause Israel’s deliverer to spring from the heart of the very system from which he will set them free.

If you see the irony in this, you have recognized the faith of the Exodus and of the Old Testament Scriptures. The instruments of God’s choosing—no matter how forlorn their prospects or how hopeless their circumstances—are sponsored by the living God. Nothing can stop them until their work is done. God’s answer to Pharaoh’s ‘final solution’ to the Hebrew problem is an abandoned child. A defenseless babe will be God’s instrument to undo the king of Egypt and set the captives free.

An Abortive Rescue Mission
According to Acts 7, Moses was forty years old when he ventured out of the palace to see how his fellow Israelites were doing. Exodus 3:11 says that Moses “looked on their hard labor.” The expression means that he beheld emotionally; he was upset at what he saw. When he witnessed one of his Continued on next page
people being beaten he was incensed. He took matters into his own hands and killed the Egyptian.

So begins Moses’ fall from Egyptian celebrity. Soon Pharaoh’s assassins are after him. He runs for his life to the land of Midian. There he finds anonymity, safety and a wife—Zipporah. He becomes the shepherd of his father-in-law’s sheep. In the Egyptian scale of values, shepherding is the most detestable of occupations. Moses’ rejection of Egyptian society, and his god-like status in it, is now complete. In the desert he has time to think, and to put his abortive attempt to help his people far behind him.

But God knows where Moses is. In the remoteness of the wilderness, far from Israel’s travail, God comes to visit Moses. He tells him that he can hear the cries of the Hebrew slaves; that he has chosen him to return to Egypt and lead them to freedom.

Excuses, Excuses
In his first attempt to help his people, Moses had been vigorous and proactive. He had not hesitated to tackle injustice with a summary use of violence. But nothing was gained by it. No one was helped. Forty years on, in the desert, Moses is a failed political agitator; a failed freedom fighter. His self-assurance seems to have left him. He can think of many reasons why he should not be the one to challenge Pharaoh.

“Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?” (Exodus 3:11).

“Suppose I go to the Israelites and say to them ‘the God of your fathers has sent me to you,’ and they ask me, ‘what is his name?’ Then what shall I tell them?” (Exodus 3:14).

“What if they do not believe me or listen to me and say, ‘The Lord did not send you’” (Exodus 4:1).

“O Lord, I have never been eloquent…I am slow of speech and tongue” (Exodus 4:10).

“O Lord, please send someone else to do it” (Exodus 4:14).

This is the talk of a man with symptoms of a nervous breakdown. He pleads insignificance, ignorance and incompetence. “Who am I?” (I am not the person for this job, I lack stature.) “What shall I tell them?” (I don’t know what to say. I don’t have the required effectiveness). “What if they don’t believe me?” (I lack charisma, legitimacy). “Send someone else.” (I don’t want to go. I proved before that I am not up to this task. Yes, I care about my brothers and sisters, but as you know, I will only make matters worse for them. I just want a quiet life).

Not What Moses Is, but What God Is
In Moses’ story, the spotlight shines first on the human condition; human wisdom and action. Only when these have all been shown to be flawed and insufficient, does the spotlight illumine God. In his first forty years, Moses is impetuous and self-reliant. At the end of another forty years, he is almost painfully distrustful of himself. Now, God will undertake the deliverance of Israel—and he will use a man beset with chronic insecurities. Lack of self-assurance is no impediment to usefulness, provided it is accompanied by trust in God.

God does not disagree with anything that Moses says about himself. To each of the reluctant shepherd’s objections God responds with a statement about himself. So:

Who am I? — “I will be with you” (Exodus 3:12).

Who will I say sent me? — “Tell them I am who I am sent you” (Exodus 3:14).

I am slow of speech and tongue. — “Who gave man his mouth...is it not I?” (Exodus 4:11).

It is as if God was saying to Moses; “I know you are inadequate, but I am completely able.”

In sending Moses on his great errand, God does not remove his nervousness. He never says to Moses: “Of course you can do it; I know you can do it.” That is the kind of speech made by office supervisors, coaches and church group leaders; all of whom strive to get their people to do things they do not want to do. God does not operate that way. He knows Moses can’t do it. God subpoenas the timid and the unsure; those that have tried before and have had their ineptitudes seared into their consciousness. God confronts those who are determined not to get burned a second time, and rather than throwing them back once more on their own resources, invites them to consider His competence, His wisdom and His power. In other words, God calls men and women to faith; to trust Him and join Him in what He is doing in the world.

When you are flooded with a sense of the enormity and difficulty of a task; when all you can think of are your shortcomings; the paucity of your talents; the meagerness of your resolve, God does not mock nor trivialize your feelings. His word to you is, “You are insufficient, I am not. You are God is the friend of the neurotic, the nervous, the doubtful and the overwrought.
afraid, I am not. It is not about your abilities, but about mine.”

God did not call Moses because of his special aptitudes. He does not call us because of ours. Not until Moses’ incompetence was thoroughly documented did God commission him. We are not called to duty because of any special fitness of ours. God is not scouring the world, looking for ‘a few good men’ for His army. He is simply looking for ‘men’ (and women), willing to put their trust in Him.

God never promised to make Moses adequate. He simply promised to “be with him.” He promised him the proficiency of His presence. “My presence will go with you.”

God does not promise to make us powerful, commanding, imposing and prevailing personalities. He simply promises that He will never leave us. Remember Jesus’ parting word to the disciples: “And surely I will be with you always; to the very end of the age.”

God Listens to Prayer—Even Prayers of Worry and Fright

Though Moses unloads all his anxieties on God, he is not rejected for doing so. There is nothing we cannot tell God. Often the prayers of the saints consist of little else besides their despair and their alarms. We have much to gain by being honest with God. Later in Exodus (33:11) we read that God spoke to Moses as a man speaks to a friend. God is the friend of the neurotic, the nervous, the doubtful and the overwrought. A person can tell God, “Send someone else,” and know that he will not be cut off for being so frank. God does not give up that easily.

Moses, Jeremiah, Ezekiel, Daniel, Hosea, Peter, Paul and a host of others whose lives have meant so much to the world, were all rocked by dread and terror as they thought on what God’s claim on them would mean for them. The most telling example in this was Jesus. “Let this cup pass from me,” was His thrice-offered plea.

God’s Love can be Dreadful

It is natural for a man or a woman to recoil from that which accompanies close contact with the God who hears the cries of the oppressed; who always sees their misery, and who resolutely comes to their aid. It is natural for us to shrink from a God like that. Very often, one who answers the summons of such a God, suffers an early bruising, just as Moses did after his first encounter with Pharaoh (see Exodus 5:19-21). Then, it is instinctive for such a one to think of the quiet life they once enjoyed in the remote wilderness; away from this; away from these people.

When Moses answered God’s call, he knew that it would bring him difficulty. It turned out worse than he had imagined. Yet, despite all, he never turned back, and he went on to become one of God’s friends. He learned that God was on the move; going somewhere—and taking His friend and all His people with him.

The juggernaut of God’s divine action in the world rolled on and Moses, carried by it, was a work in progress. He expanded as a man and was used by God to change the world. So it is, and will be, for anyone who puts their trust in God.

It was a time of tragedy and terror. The babe at his birth was under sentence of death. The deliverer needed to be delivered. His rescue involved a number of factors: a mother’s love, the cry of an infant, the compassion of a princess, the shrewdness of a sister and the faith of godly parents. The cry of the babe is worthy of mention. At least it can illustrate the fact that seeming trifles may be essential links in a chain of events which bring to pass issues of vast importance. By way of contrast, the faith of the mother was not a trifling matter. It is true that it is not even mentioned by the historian. Yet the New Testament records it as the real explanation for what occurred, and in this record both father and mother are united in their undaunted courage. “By faith Moses when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king’s commandment” (Hebrews 11:23).

Thus faith is not inaction. Nor is its source found only in sentiment or selfish desire. There were promises of deliverance. The predicted years of Egyptian bondage were running out. What hopes sprang from such predictions cannot be affirmed. Certain it is that these parents of Moses trusted in God, acted with wisdom, and risked their lives to save the life of their child. Their faith is more remarkable in view of the idolatry which had overtaken so large a portion of the people. Yet it is out of such believing remnants that God ever has been bringing to pass his saving purpose.

Today, in all lands, countless children are in peril, threatened with physical, moral and spiritual death. Their cries may not be articulate; but when they reach sympathetic hearts, when intelligent effort is put forth, when faith in God is exercised by parents and friends and loyal servants of the King, precious lives are preserved, and leaders and deliverers are provided to meet the deepest needs of mankind.

The daughter of Pharaoh came down to bathe in the Nile and saw the child in his cradle in the bulrushes floating in the river. Josephus, the Jewish historian adds that this daughter of Pharaoh was married, but childless, and that she greatly desired children. As a result of this apparently chance meeting between the daughter of the Egyptian king, whose decree had gone forth for the death of this child, Moses was saved from destruction and adopted into the family of Pharaoh’s daughter. The river which Pharaoh had decreed to destroy the child was the means of his preservation. The maternal longing in the breast of Pharaoh’s daughter frustrated the monarch’s cruel decree.

Here certainly, if ever, we can see the hand of God in history. Suppose that the daughter of Pharaoh, on that cloudless morning, had come down to bathe in the river at a point one hundred yards up or down the river from where Moses lay in his cradle. Or suppose that she had chosen to come on some other day. The whole thing looks like chance. So far as the daughter of Pharaoh and Moses and Miriam was concerned, it was chance. But in the providence of God, events happened exactly as they did; and he who was to overthrow Egypt’s hosts and deliver the people of God was thus preserved.

Life to you and me looks like a series of chance happenings, haphazard events with no designing hand or plan in mind. But, there is a deeper meaning in life than this; God’s hand is upon us. He knows the way that we take. We may choose our path but the Lord directs our feet. There is a divinity ever at work, shaping our ends. The acknowledgment of this truth gives us an anchor amid the storms and vicissitudes of life.


At point after point, Moses had been frank about his faults. Humanly speaking, any one of them would have been sufficient to disqualify him. Cumulatively, they made his candidature absurd. Yet, this was the man the Lord had chosen and called, and other considerations are beside the point. The Lord was not to be deflected, but responded to Moses at every point of confessed need. We see here that what is referred to as ‘the perseverance of the saints’ is in fact the perseverance of the Lord with those He has called. Moses persisted in enumerating all his disqualifying factors, but the Lord, with gentle determination, went on countering them until, in silent acquiescence (if not in hearty commitment), Moses gave up; a reluctant conscript indeed, but nonetheless, one enrolled and commissioned.

Surely it should be enough for us that God has pledged to be with us, that He has given us a whole book whereby we may know His name and His nature, and can share it; that He is the God who takes up the ordinary and makes it a living force.

- J.A. Motyer. THE MESSAGE OF EXODUS, pp. 82, 83.

...He is the God who takes up the ordinary and makes it a living force.
Moses and the PROPHETS

By Desmond Ford

Moses and all other prophets share a number of traits and characteristics.

Those Who Bow Lowest, Stand Highest
First, Moses received a specific and personal call from the King of Heaven. No man elects himself to the office of prophet (see such passages as Exodus 3:1-7, 17; Isaiah 6; Jeremiah 1; Ezekiel 1-3; Hosea 1; Amos 7:14, 15; Jonah 1). The call involved standing in the presence of God—a humbling, purging, but strengthening experience. Those who bow lowest before the king of kings, stand highest among men. The prophets, on seeing God, involuntarily found themselves making confessions of their spiritual pollution. Self-distrust, the prerequisite of all spiritual pollution, was born.

Revelation; Not Invention
Second, his message, and that of his successors, was a revelation, not an invention, nor was it an achievement (see Numbers 12:6). Neither genius, intuition, nor learning equipped a man for the truth needed for the hour and for eternity. Only by direct disclosure from heaven came those truths that man has sought in vain. God’s light is “as high as heaven,” “deeper than hell,” “longer than the earth,” and “broader than the sea” (Job 11:8-9).

The True Meaning of History
Third, revelation from God to the prophet did not occur in a vacuum. History now found true perspective, and every divine messenger had a strong conviction about the true relationship between the present, the past and the future. Only prophets could rightly interpret the meaning of the moment and the causal connections between now and all other moments, past and future. Thus, only Israel, of all the nations of the earth, had any true understanding of history. As George Ernest Wright put it: “The basic substance of Biblical theology… is fundamentally an interpretation of history, a confessional recital of historical events as the acts of God, events that lead backward to the beginning of history and forward to its end…. to refuse to take history seriously as the revelation of the will, purpose and nature of God is the simplest escape from the Biblical God, and one which leaves us with an idol of our own imagining” (God Who Acts pp. 57, 58).

Prophecy Addresses Spirit and Body
Fourth, prophets as we see in the pattern of the shepherd of Midian, learned from God to view man holistically. A true prophet never divorced the physical or social from the spiritual. Moses set forth the most humane and philanthropic code of his times. It provided for the poor and the handicapped, and guarded against those who would abuse privilege and power. A man’s walk with God was not to be in a trance or a dream, but amid the demands of society and the conflicting passions and ideals of one’s person. The laws of Moses applying the principles of the Ten Commandments covered every area of life.

Teaching, Not Crystal-ball Gazing
Fifth, Moses was not just a foreteller but a forthteller. He not only predicted but proclaimed. His mission was to interpret the past and to instruct about the present, not merely to reveal the future. The characteristic of being primarily a teacher rather than a crystal-ball gazer most clearly distinguishes the true prophet from the charlatan.

Similes and Symbols
Sixth, Moses, like every good teacher, used a multitude of symbols to convey his entrusted message. The sanctuary itself was a kaleidoscope of symbolic colors revealing the panorama of the plan of redemption. His uplifted rod, the elevated serpent, even his regular tasks such as overseeing the distribution of the manna, had symbolic value. And thus he paved the way for the acted parables of his successors in the prophetic line.

The Spirit of Christ
Last, Moses was an intercessor, loving his people enough to be willing to die for them. And here he prefigured not only his immediate successors, but the greatest of all the prophets, Jesus Christ himself. Hear his words to God after the sin of his people: “Yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written” (Exodus 32:32).

Understanding the Law of Cause and Effect
Perhaps the first thing we can do—having determined which is our particular type of weariness—is to realize that life is causal not casual. Every moment is a recapitulation of all previous moments, as well as being pregnant with the future. I am what I am because I have been doing what I have been doing. The Bible says that life is a matter of cause and effect (Proverbs 26:2; Numbers 32:23). The law of God is written on every nerve, sinew and fiber of our being. Intellectual power, physical stamina, and length of life depend on immutable laws.

Sin and disease often bear the relationship of cause and effect—though we must never fall into the error of saying that everyone’s sickness is the result of his sins. It can be the result of someone else’s sins. But we are suggesting that to understand the connection between cause and effect is to travel a long way towards curing our problems.

A balanced life is as hard to find as a needle in a haystack. Many of us grow weary because of the lack of balance in our lives. A lack of balance can make us erratic not only in behavior, but in our feelings. Luke 2:52 says that Jesus “increased in wisdom and stature, and in favor with God and man.” Here we see our Lord physically, mentally, socially and spiritually well balanced. We need to strive after that same balance.

People on assembly lines often suffer from fatigue because they are bored. Routine work can bring about a weariness of soul. God has given us a mind that needs exercise, variety and change. This was one of the reasons behind the Sabbath institution. Stress is like a violin string. When the string is too loose, it cannot create good music; and if it’s too tight, the results are the same. Too much is bad. Too little is bad. We need a sense of proportion, and an awareness of priorities.

Learn to Prioritize
The first priority, of course, is to find peace in Christ through the gospel. When you discover that your burden is light, and

However fatigued you may be, begin with the mind. Are you thinking right?
his yoke is easy, then you will find yourself free to serve other people. Instead of striving to climb up Mount Sinai to heaven, instead of depending on your own perfection before you can rest, realize that salvation is free, righteousness is free, and forgiveness is a gift.

Realize that God has already put away your sin: past, present and future (John 1:29; 2 Corinthians 5:14-21). If you believe that, you are most of the way towards productivity and fruitfulness, joy, health and vitality. If you have found forgiveness of sins and know the presence of God, you will recognize the wisdom of not allowing yourself to be upset by the eternal confusion, the randomness, the tragic-comic nature of life. You will expect life to be that way. You will learn to accept it without bitterness.

**Remember: You are not an Angel. You have a Body!**

Our first duty is to love God with our minds. Christians should be intelligent. Christians need to care for their bodies. Jesus increased in wisdom and stature. He cared for His body as well as His mind.

When Yankee Stadium was rebuilt some years ago, they had to have nine hundred less seats because the American bottom is now on average three inches broader than it was decades ago. We do too much sitting. We sit in soft, comfortable chairs, and as a result we get a crick in the neck, a pain in the back, a pot in the belly and a clot in the leg. The body won’t stand for much sitting. We read in John 4 that the fatigue Jesus experienced was physiological. He had walked all morning, and He was weary with His journey. Many are weary because they do not walk. It is a physiological law that we must spend physical energy in order to store it. We have to use our muscles in order to gain strength. People who never exercise their bodies will gradually become more and more prone to fatigue.

Those people who continually eat junk foods are sapping their capacity to do and achieve. To eat refined foods, to live mainly on processed foods out of packages and cans, is sowing to the wind, and we will reap the whirlwind.

**The Mind is not for Ballast—Use it!**

The Bible is emphatic that the way we use our minds, and the choices we make, have a tremendous impact on our health and happiness. It is so easy to envy other people. We see the positives of their life situations and do not see the thorns in their crowns. Envy is a common sin. Proverbs 14:30 says: “Envy is a fire that burns itself up.” The Bible is emphatic that the way we use our minds, and the choices we make, have a tremendous impact on our health and happiness. It is so easy to envy other people. We see the positives of their life situations and do not see the thorns in their crowns. Envy is a common sin. Proverbs 14:30 says: “Envy is a common sin. Proverbs 14:30 says: “Envy is a common sin. Proverbs 14:30 says: “Envy is a fire that burns itself up.”

A broken spirit saps vitality. If you have lost joy, faith, hope and assurance, inevitably you will lack vitality. In Romans we read: “May the God of hope fill you with all joy and peace in believing so that by the power of the Holy Spirit you may abound in hope” (Romans 5:13). Positive emotions bring with them surges of energy. Read the resurrection accounts in Matthew, Mark, Luke and John. One verb occurs over and over again. They ‘ran.’ They were so filled with joy they could not walk when they knew that Jesus was alive.

Consider this statement from the great English mathematician and philosopher, Bertrand Russell:

It’s amazing how much happiness and efficiency can be increased by the cultivation of an orderly mind, which thinks about a matter at the right time rather than inadequately at all times. When a difficult or worrying decision has to be reached, as soon as all the data are available, give them your best thought and make your decision. Having made the decision, don’t revise it unless some new fact comes to your knowledge. Nothing is so exhausting as indecision and nothing is so futile.

The Bible has very practical counsels about the right attitudes of mind for health and vitality. There is a beautiful statement in Isaiah 58:10, 11 which reads:

*If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not.*

Much sickness and sorrow comes from self-engrossment. When we learn to give and to share the good things of the gospel and the good things of this life, then our own souls will become like a watered garden.

Wrong thinking determines our readiness to sin. It is our thinking that precipitates guilt upon us.

“For from within, out of the heart of men proceed evil thoughts, adulteries, fornications etc.” (Matthew 7:21-23).

In contrast, Paul says:

*Finally brethren, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things (Philippians 4:8).*

We are told in Psalm 115 that those who make idols become like them. By looking at Jesus we become like Jesus. There is much being said today about positive thought, and it is true in what it affirms, but sometimes false in what it denies. There can only be lasting value in positive thinking that is true and of eternal significance. Many people think negatively because they have such a low estimate of themselves. There is a sense in which, when compared with God, we can call ourselves a worm. But on the other hand, God makes a man or woman more precious than the golden wedge of Ophir.” Matthew 10:1 affirms: “You are of more value than many sparrows.”

However fatigued you may be, begin with the mind. Are you thinking right? Are you rejoicing in the forgiveness of sin? Just the thought of God’s love for you can change your life.
Scripture Search...

“These are the Scriptures that testify about me…”

Moses—Leader and Savior

Introduction:
From Adam to Christ there is none greater than Moses. He is one of the few characters of Scripture whose course is sketched from infancy to his death. The fierce light of criticism has been turned upon him for generations, but he is still the most commanding figure of the ancient world. In character, in faith, in the unique position assigned him as the mediator of the Old Covenant, and in achievements, he stands first among the heroes of the Old Testament. All of God’s early dealings with Israel were transacted through Moses. He was a prophet, priest and king in one person, and so united all the great and important functions which later were distributed among a plurality of persons. The history of such a one is worthy of the strictest attention, and his remarkable life serves the closest study.

- Arthur W. Pink

Read: Exodus 2:1-10.

- Who were Moses’ parents? Exodus 6:20.
- What, besides natural affection, prompted them to hide their son in the river? Hebrews 11:23.
- What promises may have informed the faith of Moses’ parents? Genesis 15:12-14; Genesis 50:25.

- Note: Jochabed, Miriam and a woman from Pharaoh’s own household frustrate his genocidal intent. Compare other examples in which God used the “weaker sex” to undo evil, or to further His plans in the world. See: Ruth; 1 Samuel 1:11, 21-28; Hebrews 11:31; Mark 14:8, 9; Luke 1:30, 31.

- How do the following Scriptures confirm the lesson of God’s overruling providence in preserving Moses? Jeremiah 10:23; Romans 8:28; Romans 11:36; Psalm 127:1; Psalm 27:1-3.

Read: Exodus 2:11-25

- What did Moses refuse?
- What did he choose instead?
- What gave his choice ‘greater value?’ (Hebrews 11:26, 27).
- What character trait of Moses is apparent from the two incidents of Exodus 2:11, 12, 16, 17.

Note:
Moses cared about his people. He could not look dispassionately on the terrible wrong being done to them. Though he acted rashly when he killed the Egyptian, he mirrored the concern of God for the oppressed and afflicted. At the desert well where the sheep came to drink, Moses acted again to defend the weak against the ambitions of the strong. Again, in this he was God-like. Furthermore, he was a prophecy of the Savior of the world who would come to the aid of all who are weary and heavy laden, to give them rest.

Have You Felt Like Giving Up Lately?

God delights in using men and women who think of themselves as unable to do anything right. A woman wrote to me recently saying:

I am the world’s number one failure. My marriage is failing. I seem to do everything wrong in raising my children. I am not very good at anything. I am not even able to understand the Bible very well. Most of it is over my head. I feel as though I’m not worth anything to anyone. I’ve not been a very good wife, mother, or Christian. I have to be the world’s greatest failure.

She is just the kind of person the Lord is looking for: a person who knows that if anything good happens through her, it has to be God. All the hotshot Christians who go about bowling people over with their great abilities never impress God…

Men often use God to achieve fortune, fame, honor, and respect. Talent, personality and cleverness are all used to advance God’s kingdom, but God is not impressed. His strength is perfected in those of weakness.

- David Wilkerson. HAVE YOU FELT LIKE GIVING UP LATERLY? P. 115.
MAKING A DIFFERENCE

TEN WAYS TO SERVE YOUR STREET

1. Smile and greet your neighbors each morning—even when you are in a hurry.


3. Invite a neighbor around for coffee.

4. Shop for groceries for an elderly or housebound person.

5. Teach a neighbor how to use e-mail (many don’t know how).

6. Get involved in a ride-sharing plan for you and your neighbor’s school children.

7. Organize a team from your church to clean up a known ‘eyesore’ in your street.

8. Organize a team from your church to do a garden makeover for a handicapped neighbor.

9. Use your professional expertise (eg. plumber, accountant, electrician) to help a neighbor who otherwise couldn’t afford it.

10. Visit a sick or grieving person.

Contact your church to see what volunteer programs are in action.
Question:
I am interested to know why some Christians believe in speaking in tongues. I have wonderful Christian friends who do this. I have witnessed them falling down during the laying on of hands. Please help me understand.
C.J.

Answer:
Those who live in those sections of the church that practice “glossalia”—speaking in tongues, are not for that reason any less or more Christian than their brothers and sisters elsewhere in Christ’s body who do not speak in tongues.

Glossalia was normal in at least one New Testament church—Corinth. Closely read 1 Corinthians chapters 12-14 where Paul takes the phenomenon for granted as one of the gifts of the Holy Spirit wherewith an individual can be genuinely edified, but contrasts it with other gifts that are “intelligible”, and which therefore bless not just private persons, but the whole church.

Paul does not attack speaking in tongues, as if it were evil. On the contrary, he claims to speak in tongues himself (“more than all of you”). He nevertheless admonishes the members at Corinth to curtail the practice of speaking in tongues to make room for other gifts such as prophecy, which can be easily understood by all.

We need to realize that Christ is present in all believers no matter what their gifts are. Note the list of spiritual gifts in chapter 12:4-11. There are many gifts, but only one Lord and one Spirit. No one has more of the Holy Spirit because he speaks in tongues; no one has any less of the Spirit if they do not.

Enjoy and be blessed by your Christian friends in other churches, who have different gifts other than your own, and do not let anyone take you into bondage by persuading you that you must speak in tongues in order to receive a fuller measure of the Spirit. If you believe in Christ, His Spirit has already been given to you (Romans 8:9).

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1) BibleGateway.com
2) CrossWalk.com
3) BlueLetterBible.org
4) SearchGodsWord.org
5) Bible.com
6) E-sword.com (you can download many versions of the Bible on this site).

Clean Internet Service Providers

For Christians, keeping Internet experiences clean, safe and family-friendly is important. If you’re shopping for an Internet service provider, narrow down your search and save yourself some time with this comparison of prices and services from some of the top Christian Internet service providers.

1) Integrity Online
2) Christianity Online
3) Safeplace.net
4) Christian Purity
5) FaithDial.com
Did You Know?

It was Pharaoh’s daughter who named Moses with his Egyptian name. However, Moses was not Egyptian. He was born to a Levite family within the tribes of Israel. There is no known recording of his Israelite name given to him by his real family at his birth. Even the original Torah scrolls use his Egyptian name “Moses.”

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Message of the Month

Even though life in the 21st century is fast-paced and intense, there are frequently small pockets of time during every day when you can listen to a radio or some other ‘player’ while you are doing something else—such as driving, taking a lunch-break, or waiting for an appointment.

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A STUDY IN CONTRASTS

The life of Moses presents a series of striking antitheses. He was the child of a slave and the son of a queen. He was born in a hut and lived in a palace. He inherited poverty and lived in unlimited wealth. He was the leader of armies and the keeper of flocks. He was the mightiest of warriors and the meekest of men. He was educated in the court and dwelt in the desert. He had the wisdom of Egypt and the faith of a child. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasures of sin, and endured the hardships of virtue. He was backward in speech, and talked with God. He was a fugitive from Pharaoh and an ambassador from heaven. He was the giver of the law and a forerunner of grace. He died alone on Mount Moab, and appeared with Christ in Judea. No man assisted at his funeral, yet God buried him.

-I.M. Haldeman.