

## WEEK 1, DAY 1: TODAY'S READING: GENESIS 1–3

### OVERVIEW:

Creation of all things; creation of Adam and his bride; their commissioning; temptation by Satan; Adam and his bride rebel against God— forfeiting the Garden of Eden, their relationship with God, and the ability to fulfill their commission.

### HIGHLIGHTS & INSIGHTS:

The word "Genesis" means "beginnings." The Book of Genesis records the beginning of the universe, man, woman, marriage, the family, sin, judgment, death, sacrifice, salvation, worship, civilization, false religion and war.

In the first 10 words of the Bible (Gen. 1:1), God sums up the five elements of science: TIME ("beginning"); SPACE ("heavens"); MOTION ("created"); MATTER ("the earth"); and ENERGY ("created"). In this simple verse, God destroys ATHEISM ("... **GOD** created"), denies POLYTHEISM ("... GOD (**singular**) created"), and dispels EVOLUTION ("... God **CREATED**").

Man is the crown of creation. God formed the first man "in His own image and likeness," and gave him the place of dominion over the whole earth from Eden, the Garden of God. (1:26,28) Lucifer once held the position as the crown of creation (Ezek. 28:11–17; Isa. 14:12–14) and held dominion over the whole earth from Eden, the Garden of God. (Ezek. 28:13) Since Lucifer couldn't have the place of God in the universe, he sought to have the place of God in the life of man. Sadly, he was successful. (3:6)

Some interesting things to note in today's reading...

- **God clearly defines marriage in the first two chapters of the Bible!**

Sure, the world can invent its own scandalous definition of marriage—but the Creator of human life made His definition extremely simple and clear from the very beginning:

Marriage = One man. One woman. One lifetime. (Gen. 1:27–28; 2:24)

- **Adam's "Bible" only has two "verses!"**

God's instruction to Adam boils down to this:

- 1) Enjoy the intimacy of the physical relationship designed for marriage partners of the opposite sex until the whole earth has been replenished! (1:28)

- 2) Eat as much as you want... from any tree you want—except one! (2:16–17)

Wow! How hard could those two things possibly be? Well, evidently—pretty hard! (See 3:6)

- **Man's "choice" is represented in a "tree."**

Before the foundation of the world, God made an incredible choice. He didn't have to do it this way, but the glorious reality is—He did! And what He chose was that when He would create man, He would create him in a relationship with Himself. (3:8a) Through "the tree of the knowledge of good and evil" (2:17), God beautifully offered man the opportunity to exercise his will by making his own choice concerning this relationship. He could choose to CONTINUE his relationship with God by NOT eating of the tree—or, he could choose to eat of the forbidden tree,

choosing to suffer the consequence of spiritual death (2:16–17), and thus, severing his relationship with the holy and loving God who created him.

As we will see in today's reading, man made the fateful choice to sever his relationship with God in choosing "his own way" by partaking of that tree, resulting in every person born from Adam's corrupted seed entering this world spiritually dead (Rom. 5:12; Gen. 5:3), and thereby, separated from our perfectly holy God. (Heb. 7:26; Isa. 59:2) Wow! We can't even get three chapters into the Bible before the entire human race has completely run amuck! Note, that like Adam, Isaiah 53:6 is clear that all of us made the same fateful choice Adam made: "All we like sheep have gone astray; we have turned every one to HIS OWN WAY."

And yet, there's "good news!" As we make our way into the New Testament, we find that the holy and loving God of the Bible is still offering man a CHOICE concerning his relationship with Himself! Because you see, God became a man in the person of Jesus Christ, and in His own body, bore the penalty of the curse of our sin through His death on the cross. But, be sure not to miss how the Holy Spirit inspired the Apostle Peter to word Christ's incredible sacrifice for us in 1 Peter 2:24! Peter says, "Who his own self (Christ) bare our sins in His own body (watch this now...) on the TREE!" The Holy Spirit did the same thing through the Apostle Paul in Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangs (here it is again...) on a TREE!" Man's relationship with God comes down to a decision we make—represented in the choice of a TREE! To state it succinctly...

- \* The first man CHOSE to partake of the fruit of a TREE in the garden, CHOOSING to **SEVER** his relationship with God.
- \* All of us have the opportunity to CHOOSE to partake of the fruit of the TREE of Calvary (the forgiveness of sin!), CHOOSING to **ENTER** a relationship with God!

Have you ever exercised your will in making that choice? (Acts 4:12; Rom. 10:9)

- **The first recorded words of Satan in the Bible.**

The first recorded words of Satan (3:1) come in the form of a question—and notice, the question has to do with the "words" of God, or what God "said" ("Yea, hath God said?")—i.e. The Word of God! Questioning the Word of God will become Satan's M.O. throughout the remainder of the Bible—not to mention the remainder of human history! (Matt. 4:3,6; 2 Thes. 2:2)

- **The first temptation.**

When we compare Genesis 3:6 with Matthew 4:1–11, we find that Satan tempted the Lord Jesus Christ the same way he tempted the woman... through the lust of the flesh ("the tree was good for food"), the lust of the eyes ("it was pleasant to the eyes"), and the pride of life ("a tree to be desired to make one wise"). Notice in 1 John 2:16, God lets us know that those are the only three plays in Satan's playbook! He continues to run those three plays—for the simple fact that they keep working! In Christ's case, however, the temptation was resisted. James 4:7 says, "Resist the devil and he will flee from you." Note also that our Lord was successful in resisting the temptation by quoting Scripture that applied to each of Satan's specific attacks! (Ps. 119:11)

- **The Author of the Bible (God!) establishes its THEME by the second chapter!**

One of the things we will discover as we make our way through the 52 Weeks of Pursuit is that the God of the Bible is extremely ordered, patterned and structured. In fact, one of the ways He uses to call our attention to something particular that He wants to make sure we don't miss in His Book—is by breaking His pattern! It's kind of His way of saying, "You may want to slow yourself down here and see what's really going on!" Such is the case in Genesis 2:1–3. Notice that on each of the successive "days" in chapter 1, God's unmistakable pattern at the conclusion of each day was to say, "And the evening and the morning were the 1st day... 2nd day... 3rd day... 4th day... 5th day... and 6th day." (1:5,8,13,19,23,31) But something strange happens on the 7th day! The ultra-patterned God—suddenly breaks His pattern! As He gives us the details concerning the 7th day, for some strange reason He is careful to omit from the text the anticipated phrase, "And the evening and the morning were the 7th day." Interesting. And what becomes even more interesting is what He does include in His description of this 7th day! Because we find that, first of all, this is a day that God BLESSED. Hmmm. It makes you wonder what was so special about this particular day that God chose to "BLESS" it? Secondly, we find that this is a day that God SANCTIFIED. The word "sanctified" means "to set apart." God set this particular day apart to Himself! In other words, God said, "This day is Mine." Or, "This is My day!" Again, it makes you wonder why He would feel the need to do something like that? I mean, since He was the One who created every day, weren't they all His anyway? Did He really need to set a particular day apart in order for it to be "His?" And then, thirdly, we find that this is a day in which God RESTED. Wow! Rested? Really? Are we to assume that the omnipotent God of the Bible got Himself just plum "tuckered out" from the exhausting work of speaking things into existence on the previous six days? Did He really need a day to refresh Himself? Somehow, I don't think so!

What God is doing in 2:1–3 is giving us a glimpse into how He thinks—and thus, how He reveals truth in His supernatural Book. Because you see, when we take the details of this 7th day, and begin to compare them (1 Cor. 2:10,13) with what God reveals throughout the remainder of the Bible in terms of the unfolding of human history—it gets very exciting!

Because God finds another very interesting way to get our attention in another passage toward the end of the Bible in 2 Peter 3. In verse 8, He inspires Peter to write, "But beloved, be not ignorant of this one thing..." In other words, there may be some things in this Book that you've missed along the way—but just make sure this one doesn't get added to the list!" Oh, okay, Peter—so what's this "one thing" we better be sure not to miss? Here it is! Peter continues, "... that one day is with the Lord as a thousand years, and a thousand years as one day!" And obviously, God is letting us know here that, as God, He doesn't count time the way we do. That's an important truth, but somehow it doesn't seem to merit the fanfare of being "one thing" we better be sure not to miss!

However, if we were to take that little equation in verse 8 (one day = one thousand years)—and plug it into the first time "days" are mentioned in the Bible in Genesis 1 and 2, what it would say to us is that after 6000 years (each of the first 6 days X 1000), the next 1000 years (represented in the 7th day) would be a period of 1000 years on this planet that would have no EVENING or MORNING... it would be the most BLESSED thousand year period in the history of the world... it would be a time when God would be at REST... and it would be a period of time known as His Day—"the LORD'S DAY," or "the DAY of the LORD."

And do you realize that from this point in the Bible, everything in it will be wrapped around that very THEME—and pointing to that very DAY!

What DAY? The 7th Day! And it just happens to be...

- A 1000 year "day" that has no "evening or morning." (Rev. 20:1–5; 21:23)

- It is a 1000 year "day" that is called throughout the Bible, "the Day of the Lord," or simply, "that day" — because He SANCTIFIED it as such.
- It is a 1000 year "day" when God will be BLESSED like no other time in human history because His Son is receiving the glory that is due His name. (Ps. 29:2; Phil. 2:9–11; Ps. 66:4)
- It is a 1000 year "day" when sin has been vanquished, and God is finally at REST. (Heb. 4:3–5; Acts 3:19–21... "times of REFRESHING" ... "times of RESTITUTION.")

May "THAT DAY" be our PURSUIT through the Bible—and through our lives! (2 Tim. 4:8)

**CHRIST IS REVEALED:**

As CREATOR – Genesis 1:1 (John 1:1-4; Heb. 11:3; Col. 1:16-17)

As the SEED OF THE WOMAN – Genesis 3:15 (Isa. 7:14; 9:6-7; Gal. 4:4)

In ADAM – Genesis 2:21-24 (John 19:34; Eph. 5:28-32)

\*Note: God caused a sleep to fall upon Adam, and from the substance that came from his side, God formed for him a bride. God caused a "sleep" to fall upon the second Adam, Christ (1 Cor. 15:45-47), and from the substance that came from His side, God formed for Him a bride.

As the SACRIFICIAL LAMB – Genesis 3:21 (Prov. 27:26)

## WEEK 1, DAY 2: TODAY'S READING: GENESIS 4–6

### OVERVIEW:

The sacrifices of Cain and Abel; Cain murders Abel; genealogy from Adam to Noah; the days of Noah; Noah's ark.

### HIGHLIGHTS & INSIGHTS:

The physical and spiritual ramifications of the entrance of sin into the perfect environment into which man was placed were unbelievably devastating. The curse of sin that entered into the world in chapter 3 is already clearly manifest in chapter 4 as Cain murders his own brother.

Cain's is the religion of HUMAN WORKS. Sadly, billions of people follow "Cain's religion" to this very day! Cain offers to God the fruit of his own labor. His offering recognized God as CREATOR, but it did not recognize Cain as a SINNER. Abel's religion, however, is that of FAITH. His offering not only recognized God as Creator, but the fact of his own sinfulness. He recognized that the blood sacrifice of a lamb was necessary to atone for his sin. (Heb. 9:22; 11:4; Pro. 27:26)

Notice that God asks Cain a question in 4:9, giving him the opportunity to confess his sin. Rather than "own" his sin in repentance before God, notice in 4:16 that Cain goes "out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden." Note that from this point in the Bible, virtually every positive move will be from EAST to WEST—while virtually every negative move will be from WEST to EAST. Note, also, that the word "Nod" means "to stray" or "to wander." Even the land in which Cain chose to dwell speaks of his willful choice to refuse to confess his sin, his refusal to trust the blood of the lamb, and his refusal to move toward God.

Where did Cain get his wife? It's the age-old question. Obviously, Cain married one of his sisters. By the time he takes a wife, Adam and Eve have many descendants, and there has been given no Divine prohibition forbidding him from taking one of them to be his wife. The very idea of marrying a relative sounds strange and even repulsive to us, until we realize that though in a much larger sense, all of us are descendants of Noah, and all of us who are married have likewise married another descendant of Noah.

Chapter 5 is another one of those passages like we saw in Genesis 2:1–3 in yesterday's reading where God reveals to us how He thinks—and just how supernatural His Book actually is! Because right in-between the account of Cain and Abel in chapter 4—and the account of the days of Noah in chapter 6, God clears off the 32 verses of chapter 5 to provide us a genealogy. For many people who are seeking to read through the Bible in a year, genealogies can seem somewhat "boring" (if we're allowed to say that!)—but they do at least provide an opportunity to do some "speed-reading!" Remember, however, that Proverbs 30:5 says, "Every word of God is pure!" Don't ever forget—everything in the Word of God is important—and there is nothing in God's Book that is random.

First of all, the genealogy is important because it provides for us a very significant timeline. It lets us know that there is actually a 1653 year period between Genesis 4 and 6! Sure, that's important—but why not just provide one verse, or maybe even just a footnote at the end of chapter 4 that says something like, "And, oh, by the way—there's a 1653 year gap between what just happened here with Cain and Abel—and what happened next with Noah." Why 32 verses? I mean—that's more verses than God spent talking about the entire first six "days" in Genesis 1!

Here's the reason: through the meaning of the names of the 10 men who are listed in the genealogy in Genesis 5—God is going to do something to literally blow our doors off! Check this out...

#1 is ADAM – and his name simply means "MAN."

#2 is SETH – his name means "APPOINTED."

#3 is ENOS – his name means "DESPERATELY WICKED."

#4 is CAINAN – and his name means "POSSESSION."

#5 is MAHALALEEL – meaning "PRAISE OF GOD."

#6 is JARED – which means "DESCENT."

#7 is ENOCH – and his name means "DEDICATED" or "TRAIN UP."

#8 is METHUSELAH – which means "MAN OF THE SWORD."

#9 is LAMECH – meaning "POWERFUL." And,

#10 is NOAH – in his name means "REST."

And what becomes apparent as we look at the meaning of these names compared to what God reveals throughout the remainder of the Bible—is that more than simply providing us a timeline through the listing of these 10 men, God is actually using the meaning of their names to provide for us, not just an outline of the Bible, but an outline of the entire course of man's 7000 year history on this planet! Let me explain...

The first man, ADAM, meaning "MAN," represents CREATION—and specifically, the CREATION of MAN. And God did that in Genesis 1:26. God said, "Let us make MAN in our image after our likeness..."

Then, SETH, meaning "APPOINTED," represents the COMMISSION God gave to the "MAN." Notice that after God created the man in Genesis 1:26, in the remainder of verse 26 through verse 28, God "APPOINTS" man to have dominion over everything in the earth and sea, and "APPOINTS" him, or "COMMISSIONS" him (along with his bride), "to be fruitful and multiply and replenish the earth." That's was his commission, or what he was "APPOINTED" by God to do.

And then, there's ENOS. After man was "APPOINTED" to carry out the commission, something happened to his heart: it became "DESPERATELY WICKED!" (Jer. 17:9) And so, ENOS represents the FALL of man—where man loses the "image of God," and thus, the ability to reproduce "sons of God." He now only has the ability to reproduce "sons of Adam." After his FALL, Genesis 5:3 says that Adam "begat a son in his own likeness, after his image," which, of course, was FALLEN. And that's a problem! It certainly looks as if the plan of God through MAN has been forever thwarted!

But through the next name, CAINAN, meaning "POSSESSION," God shows us the direction the plan is going to go and how He will fulfill it. And in Genesis 17, God enters into an unconditional covenant with a man by the name of ABRAM, or ABRAHAM—along with "his seed" after him. That "seed," of course, was the NATION of ISRAEL! And listen to what God said to ABRAHAM in Genesis 17:8, "And I will give unto thee, and to thy seed after thee, the LAND where in thou art a stranger, all the land of Canaan, for an everlasting (listen to this next word...) "POSSESSION!" God also told Abraham in 17:6, that "kings shall come out of thee." And we begin to see that the Nation of Israel would produce the "KING" who would rule over the whole earth—and all of the Gentile nations of the world would come to Jerusalem to "PRAISE the GOD" of Israel!

And interestingly enough, the next name in the genealogy is MAHALALEEL, meaning, "PRAISE of GOD." And in Kings 10, it's incredible! During the REIGN of SOLOMON, the Nation of Israel is the "PRAISE of GOD," and the kings and queens of the Gentile nations are coming to bow before the "king of Israel," the "son of David" (hello?), and present him gifts. It is the "glory days" of the Nation of Israel, as they are, indeed, the "PRAISE of GOD."

But then, no sooner are we out of 1 Kings 10 before in 1 Kings 11, the Nation of Israel begins their "DESCENT." And again, interestingly enough, the next man in the genealogy "just happens" to be JARED, meaning "DESCENT." This "DESCENT" ultimately leads them to be taken into Babylonian CAPTIVITY, and there's no more KING in ISRAEL. And once again, it looks like the plan of God will not be fulfilled.

But then, all of a sudden, a very "DEDICATED" man comes on the scene. In fact, Jesus said of this man in Matthew 11:11, "Among them that are born, there hath not risen a greater than JOHN THE BAPTIST." And he has some INSTRUCTION for the Nation of Israel, doesn't he? He has some "TRAINING UP" to do, as it were!

And just what is it that he's actually "TRAINING UP," or PREPARING the people for? Obviously, the FIRST COMING OF CHRIST—the coming of "the MAN of the SWORD!" (Eph. 6:17; Jn. 1:1,14) And the "MAN of the SWORD" (the meaning of the next name in the genealogy, METHUSELAH!) was here on this planet, "full of grace and truth." (Jn. 1:14)

But when He comes the next time at the SECOND COMING OF CHRIST, it won't be like that at all! Revelation 19:15 says that the "MAN of the SWORD" will use that sharp sword that goes out of his mouth to smite the nations! Mark 13:26 says He'll come, not with "grace and truth," but with "great POWER and glory!" And the meaning of the name of the next man in the genealogy, of course, is LAMECH, which means "POWERFUL!"

And at the second coming of Christ, when He comes in power and smites the nations, putting his enemies under his feet, He will bring in that period of "REST" on the earth that we call MILLENNIUM—which, as we saw yesterday from Genesis 2:1-3, is the THEME of the entire Bible, and that to which all of human history is MOVING!

Wow! How about a God that can take the names of 10 men—and not only preach the message of the entire Bible... but completely unfold the entire history of mankind on the earth?! Note then, that the 10 point outline of history revealed in Genesis 5 is as follows: 1) Creation. 2) Commission. 3) Fall. 4) Nation of Israel. 5) Reign of Solomon. 6) Captivity. 7) John the Baptist. 8) First Coming of Christ. 9) Second Coming of Christ. 10) Millennium.

Note in chapter 6:5,11 and 13 as God describes the sinful days of Noah, that there is not much difference between Noah's time and ours! He describes it as "wicked...corrupt... violent... and every imagination of the thoughts of man's heart was only evil continually." Keep in mind that Jesus said in Matthew 24:37, "But as the days of Noe (Noah) were, so shall also the coming of the Son of man be." Even so, come, Lord Jesus!

### **CHRIST IS REVEALED:**

Through Abel's BLOOD SACRIFICE – Gen. 4:4 (Heb. 9:19-22)

Through Abel's SACRIFICIAL LAMB – Gen. 4:4 (John 1:29; Heb. 11:4)

In METHUSELAH (meaning "the man of the sword") – Gen. 5:27 (John 1:1,14; Eph 6:17; Heb. 4:12; Rev. 19:15)

## WEEK 1, DAY 3: TODAY'S READING: GENESIS 7–9

### OVERVIEW:

Noah, his family, seven pairs of every clean living creature and one pair of every unclean living creature enter the ark as God had commanded; the great flood; the Rainbow Covenant; the new beginning; the curse upon the descendants of Ham (the Canaanites).

### HIGHLIGHTS & INSIGHTS:

"The Lord said unto Noah, Come thou and all thy house into the ark." (Gen. 7:1) It is the first invitation extended by God in the Bible. Hallelujah, it certainly won't be His last! In Matthew 11:28, Jesus said, "Come unto me... and I will give you rest." In Acts 16:31, Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The Bible ends in Revelation 22 with God extending a similar invitation: "Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17)

Notice here in Genesis 7, that the ark was God's secure refuge from the judgment that was to come. Just as Noah was saved from the wrath to come and found rest within the ark, Colossians 3:3 says to those of us who have called upon the name of the Lord Jesus Christ, "your life is hid with Christ in God."

People constantly want to call Noah's world-wide flood into question. The fact of the flood is proven by God's record of it here in Genesis through MOSES (Gen. 7:1–8:22), as well as by the LORD JESUS CHRIST (Matt. 24:37–39; Luke 17:36), the PROPHETS (Isa. 54:9), the APOSTLES, (1 Peter 3:20)—along with the ancient historical records of virtually every civilization on the earth!

The flood teaches us at least two key practical principles that we will see repeated throughout the entire Bible: 1) God will punish sin! And, 2) There must be death to the old before He will establish the new. Notice that after the death of all mankind, God begins again with eight souls (Noah, his three sons, and each of their wives). From this point in the Bible, we will discover that eight is the number of "new beginnings."

In 8:15, God speaks to Noah and tells him to take his family out of the ark along with all of the animals—which, no doubt, brought a jubilant "praise the Lord!" from everyone! Taking a 7 day and 7 night cruise might be nice, but 370 days is a little much! And my idea of a cruise it is not exactly a "floating zoo!" But in Noah's case—it sure beat staying home!

But recognize, God is starting over. And just as He had given King Adam I dominion over the earth and had given him the commission to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28), God starts over with King Noah I, likewise giving him dominion over the earth—and commissioning him to "be fruitful, and multiply, and replenish the earth." (Gen. 9:1–2) And one of the principles we need to learn early on in our journey through the Bible, is that anytime we find God moving in a significant way—we need to train our brains to be looking for Satan to counter! Especially when man's commission is involved! Noah is no sooner off of the boat before Genesis 9:20–21 says, "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent"—which is usually what happens when people get drunk! They usually end up taking their clothes off—which usually leads to some kind of sexual sin. Which, in this case, it did!



Though God thankfully spares us the gory details, Ham, Noah's son commits an act of sexual perversion with his father. We discern that from the fact that in Genesis 10:19, Ham's children settle in a place that becomes known for homosexual activity—a place called Sodom and Gomorrah!

But recognize, here is the man to whom God had extended grace, and had chosen to give the earth a new beginning—and he's lying drunk, naked on his bed, in a perverted, sinful, and unnatural sexual relationship! And from here, the whole earth begins to be filled corruption once again, as we will see demonstrated as we move into Genesis chapter 11.

From an extremely practical standpoint, may we all learn that just as Satan sought to come against Adam because of his commission, and just as that slithering serpent came against Noah because of his commission, Satan will likewise come against us because of our commission! (Matt, 28:19–20; 2 Tim. 2:2) May God help us!

Be aware in 9:8-17, that God enters with Noah what verse 16 describes as an “everlasting covenant.” This is the first of five covenants in the Bible that God refers to as “everlasting” ...

- The NOAHIC Covenant. (Gen. 9:16)
- The ABRAHAMIC Covenant. (Gen. 17:7)
- The PRIESTLY Covenant. (Num. 25:10-13)
- The DAVIDIC Covenant. (2 Sam. 23:5)
- The NEW Covenant. (Jer. 32:40).

As God replenishes the earth through Noah's three sons (9:18-19), note that through Shem come the Asians, through Ham come the Africans, and through Japheth come the Europeans.

### **CHRIST IS REVEALED:**

Through the ARK – Gen. 7:1,7 (Acts 4:12; 2 Cor. 5:17; Col. 3:3; 1 Thess. 1:10)

Note: To be delivered from the wrath of God to come, you must be “in Christ,” the only “Ark” of safety.

## WEEK 1, DAY 4: TODAY'S READING: GENESIS 10–12

### OVERVIEW:

The descendants of Noah; Babel: the origin of races and languages; God's call and covenant with Abram; Abram's journey to Canaan and Egypt.

### HIGHLIGHTS & INSIGHTS:

After listing one name after the other in the midst of the genealogy in chapter 10, when we get to the name Nimrod in verses 8–10, all of a sudden God interrupts the list to provide us His commentary concerning him. Once again, it's one of the ways God uses to arrest our attention because of something He's trying to get us to see that He knows is extremely significant! Note that God does this same thing in the genealogy in 1 Chronicles 1:10 when He gets to the name Nimrod!

Interestingly, Nimrod is the grandson of Ham, which, as we've already seen, is associated with a curse. His name means "rebel," and his epithet is that he was "a mighty hunter before (or, against) the Lord." He was, obviously, a keen hunter of animals in the land of Shinar, but the context lets us know that he was also hunting something else... MEN! Men to become a part of a kingdom! (10:10). The fact is, Nimrod wanted to set himself up as a king over a kingdom of rebellion against God!

Keep in mind as we consider Nimrod and his kingdom, that the THEME of the Bible is all about a KINGDOM in which our Lord Jesus Christ will rule and reign over all the earth from His throne in Jerusalem for a period of 1000 years. (Gen. 2:3; 2 Peter 3:8; Rev. 20:1–5) As we've seen, the history of mankind and God's record of it in the Bible is really nothing more than God moving to put His Son on that throne—and Satan doing everything he can, not only to stop Him, but to put himself there! (Isa. 14:12–14; 2 Thes. 2:4) Note that the first mention of "kingdom" in the Bible is in reference to a king whose name means "rebellion," who is seeking to establish a world empire. If you are unfamiliar with the principle, or what is sometimes referred to as the "Law of First Mention" in terms of Bible study, it is simply this: God has so orchestrated the revelation of His Word that the first time a key biblical word or principle is mentioned in the Bible, the usage of the word foreshadows its future scope. For example, the first time "love" is mentioned in the Bible is in Genesis 22:2. The context is that of a loving father—offering his only begotten son as a sacrifice. The future scope is obvious! (Jn. 3:16) And if the future scope of the first mention of "kingdom" is not obvious to you, just realize that during the Tribulation Period there will be a king of rebellion referred to biblically as the Antichrist, or the Beast (1 Jn. 2:18; Rev. 6:1; 13:1–18) who will come on the scene—seeking men and women to be a part of a world empire that is set in opposition to all that Christ and His kingdom is and shall be.

Note that the first mention of "Babel" is also in 10:10, and is likewise connected to the reign of the Antichrist. From this point in the Bible, Babel or Babylon (Hebrew = Babel, Greek = Babylon), will always stand for that which is in opposition to God and His people, and its ultimate demise is not recorded until Revelation 17 and 18, near the end of the Tribulation Period!

Nimrod recognized in Genesis 11:1–4 that to establish a world empire, he would need to unify the people, both GOVERNMENTALLY and RELIGIOUSLY—and thus, the statement in 11:4, "Let US build US a CITY and a TOWER." The "city" is the governmental symbol, and the "tower" is the religious symbol. Practically speaking, the "city" and "tower" of Babel was Satan's attempt to unite the people of the earth in a one-world government, one-world

religion, under one king. Obviously, Nimrod is a forerunner and type of the Antichrist who is a king of rebellion who seeks to establish a world empire by unifying the people of the earth in a one-world government and religion. Begin to learn the principle of Ecclesiastes 3:15: "That which hath been is now; and that which is to be hath already been." In other words, if you want to understand the things that are happening in the PRESENT and the things that will be happening in the FUTURE, you must understand the things in the PAST. Or, as the old saying goes, "History repeats itself!"

In striking contrast to rebellious Nimrod, chapter 12 introduces us to faithful Abram—a man who symbolizes submission to God. God's call to Abram was: "Get thee out of thy country...unto a land that I will show thee...and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him." (12:1-4) Without hesitation, consideration, or deliberation, in faith, Abram left his homeland and all that he knew and loved for an unidentified and an unspecified land. (12:1) For his unwavering faith, God holds up Abram as a shining example. (Heb. 11:8)

Even though Abram exercised such great faith in God on one hand, when famine struck in chapter 12 and verse 10, rather than exercise that same faith and trust in God, it says that "Abram went down into Egypt." This is the first mention of "Egypt" in the Bible. Note that Egypt is always a "downward" move in Scripture, and will always be associated biblically with the world and sin. The point of 12:10 is, rather than trust God, Abram looked to the world to meet his needs.

Abram exemplifies the fine line between walking by FAITH and walking by SIGHT... and between walking in the SPIRIT and walking in the FLESH. (Gal. 5:16-17)

### **CHRIST IS REVEALED:**

As the PROMISED SEED OF ABRAHAM – Gen. 12:3 (Gen. 18:18; Matt. 1:1; Acts 3:25-26; Gal. 3:16)

In ABRAHAM – (Abraham is a type of Christ in that he leads the way to a better land of promise – Heb. 11:8-11, 13-16)

## WEEK 1, DAY 5: TODAY'S READING: GENESIS 13–15

### OVERVIEW:

Abram and Lot separate; Abram moves to Hebron, builds an altar; Melchizedek's blessing upon Abram; God's covenant with Abram.

### HIGHLIGHTS & INSIGHTS:

After the downward move into the world's system of evil, and finding himself in the web of its sinfulness in chapter 12, "Abram went up out of Egypt" (13:1), and back to the place of blessing and intimacy with God that he had at the first. (13:3-4) It's the same solution our Lord Jesus Christ identified in Revelation 2:4-5 for those times we find ourselves in the world's snare, having "left our first love." Jesus said, "REMEMBER therefore from whence thou art fallen, and REPENT, and DO the FIRST WORKS." Do you need to follow Jesus' admonition and Abram's example? Note the simplicity of Jesus' counsel in Revelation 2:5: Remember. Repent. Repeat.

We might call the situation between Abram and his nephew, Lot, in 13:5–9, "the curse of God's blessing!" Sometimes even the blessing of God in our lives forces us to have to make tough decisions. As we observe these two men navigating through this much needed, but volatile separation, Lot illustrates a CARNAL believer—walking in the FLESH, while Abram illustrates a SURRENDERED believer—walking in the SPIRIT.

Notice that Lot chooses the lust of the eyes and the lust of the flesh. (13:10–11) He chooses Sodom, thinking it is a place of peace, protection and prosperity, when in reality—it was the exact opposite! It was actually a place of conflict, danger, and cursing! Lot illustrates how important it is that we look through SPIRITUAL eyes as opposed to PHYSICAL eyes in order to live the victorious Christian life. Paul said, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:18)

Chapter 14 illustrates that the Spirit-filled life is a life that is blessed by the Lord Jesus Christ, as Melchizedek, a type of Christ, blesses faithful Abram. Note that Melchizedek, whose name means "Righteous King," is the King of Salem (Hebrew, "shalom") or peace, and is a priest of the most high God. Note, also, that this mysterious king-priest of Jerusalem, to whom is given no human biographical or genealogical background, blesses Abram and receives tithes from him. Sound familiar?

Melchizedek is, obviously, a picture and type of our Lord Jesus Christ. Like Melchizedek, our Righteous King, the Lord Jesus Christ, is not of human descent, is the Prince of Peace, and the God and Lord of peace, and will soon take up His throne in Jerusalem to rule as King over all the world. He blesses those who are surrendered to Him, and He alone is worthy of tithes of all that we possess.

Those, like Abram, who are surrendered to Christ's Lordship, hear the word of the Lord in their hearts saying, "Fear not,...I am thy shield, and thy exceeding great reward." (15:1)

### CHRIST IS REVEALED:

In MELCHIZEDEK, THE KING OF SALEM (Jerusalem), THE KING OF PEACE, THE PRIEST OF THE MOST HIGH GOD – Gen. 14:18-20 (Psa. 110:4; Heb. 7:1-6, 17, 21; Isa. 9:6; Rom. 15:33; 2 Thess. 3:16)

## WEEK 2, DAY 1: TODAY'S READING: GENESIS 16–18

### OVERVIEW:

Birth of Ishmael of Hagar; Abram's name changed; the covenant of circumcision; Sarai's name changed; Isaac promised to Abraham and Sarah; Abraham's prayer for Sodom.

### HIGHLIGHTS & INSIGHTS:

God had already promised Abram a son (15:4), but 10 long years had passed and Abram and Sarai were still childless—and neither of them were a spring chicken at this point! Abram was 85 and Sarai was 76!

Rather than trust the Word of God by faith, Sarai turned to the world for help and sought to fulfill God's will in the power of the flesh. (Sound familiar?) Sarai offered Abram her personal Egyptian maid, Hagar, to be assured of a seed for Abraham. (Note: The Hurrian laws from that period describe this as a custom of the day. If a son was born of that union, he would legally be regarded as the wife's.) At the age of 86, Abram did receive a son, Ishmael, by Hagar.

Sarai's dreadful decision (and Abram's willful compliance!) points to one of the most difficult lessons of the Christian life—learning to wait upon the Lord! (Isa. 28:16) Sometimes God places us in a position of testing our faith, and we may have to wait two weeks, two years, or as in Abram's case, 25 years(!!!) for our prayer to be answered—or for God's promise to be fulfilled.

The product of Abram and Sarai's decision to run ahead of God—attempting to carry out God's will through carnal means—should teach us that there are painful consequences of trusting the power of the flesh. To this day, Ishmael (the Arabs) and Isaac (the Jews) are in conflict with each other (and many times war!)—and the conflict will continue until the second coming of Christ. It illustrates perfectly the principle of Galatians 5:17: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other..." We would do well to ask ourselves: "What prayer am I trusting God to answer, or what promise am I trusting God to fulfill in which I might be tempted to get ahead of God and try to bring about in the power of the flesh?"

By the time we come to chapter 17, recognize that Abram was 99 years old and Sarah was 90. Obviously, it is humanly impossible for Sarah to give birth to a child. But God revealed something tremendously significant to Abraham in 17:1! God said, "I am the Almighty God!" In chapter 18 and verse 14 God appears to him again, and asks, "Is any thing too hard for the Lord?" Oh, may we remember that today with the prayer we're trusting God to answer and/or the promise we're trusting God to fulfill. Jesus said in Luke 18:27, "The things which are impossible with men are possible with God!"

Note that through Ishmael and Isaac, God is already teaching us "the" most important truth in all of scripture! The fact that He rejects the first birth (that which is born of the flesh), and accepts the second birth—that which is impossible with men but is possible only with God... the spiritual birth! (See John 3:3-6)

Some other interesting things to note...

In the same way that God gives Abram a seal of His covenant with him in 17:10–14 (circumcision), God gives to those of us who are children of Abraham by faith in Christ (Rom. 4:11–13; Gal. 3:7), a seal of His covenant with us—the Holy Spirit! (Eph. 1:13; 4:30)

God changed the name of Abram and Sarai. Abram, which means “high father,” is changed to Abraham, meaning “father of many nations,” reflecting his new relationship with God and his new identity based on God’s promise of seed. Sarai, which means, “my princess,” is changed to Sarah, which simply means “princess.” The limiting personal pronoun “my” is dropped from the meaning of her name since she would become the ancestress of the promised nations and kings. Note, also, that in the same way God changed their names, as the seed of Abraham (Gal. 3:16), God changed our name the moment we placed our faith in Christ, reflecting our new relationship with Him, and our new identity in Him! (Acts 11:26; Rev. 3:12)

God enters into an everlasting, unconditional covenant with Abraham. (17:7–8) The promise of God to Abraham wasn’t dependent upon Abraham’s faithfulness to God, but, rather, the faithfulness of God to His own name—and His faithfulness to the promise of His Word to Abraham. And once again, in that same way, as Abraham’s children (Gal. 3:6–7), God likewise entered into an everlasting, unconditional covenant with us! Hallelujah! (John 3:16; Rom. 8:37–39) God’s promise of salvation to us is not dependent upon our faithfulness to God (or we’d all lose it!)—but is based upon God’s faithfulness to His own name—and His faithfulness to the promise of His Word to us. Praise the Lord!

#### **CHRIST IS REVEALED:**

As the ANGEL OF THE LORD – Gen. 16:7

Note: The angel of the Lord is a pre-incarnate appearance of the Lord Jesus Christ. Those, like Hagar in this passage, who had an encounter with the Angel of the Lord recognized that in seeing this Angel, they had seen God. (Gen. 22:11–18; 31:11–13; Ex. 3:2–5; Num. 22:22–35; Judges 6:11–23; 13:2–5; 1 Kings 19:5–7) Interestingly, the Angel of the Lord does not appear in the Bible after the birth of Christ!

As the SEED OF ISAAC – Gen. 17:19 (Luke 2:23–24; Heb. 11:18)

## WEEK 2, DAY 2: TODAY'S READING: GENESIS 19–21

### OVERVIEW:

The visit of the two angels to Lot; Sodom destroyed; Lot's wife; Lot and his daughters; Abraham and Sarah sojourn in Gerar; the conflict between Abraham and Abimelech over Sarah; the birth of Isaac; Hagar and Ishmael; the covenant between Abraham and Abimelech.

### HIGHLIGHTS & INSIGHTS:

There's "a lot" to learn from the life of Lot!

It's easy to read over the simple phrase in 19:1, "and Lot sat in the gate of Sodom," and miss the incredible significance. But recognize, in the Old Testament, "sitting in the gate" meant that you were "somebody!" I mean, when you spent your afternoon's hanging out with the fellas down at the gate—you had achieved some pretty major status in the community! But let me assure you, being a "big-wig" in a city as morally corrupt and whacked out as Sodom is not the position any God-follower ever wants to attain! In the words of James, I think that might be called "friendship with the world!" (James 4:4) And recognize also, this wasn't a position Lot attained overnight! It was actually the culmination of Lot's gradual downward spiral into a life of carnality, worldliness and ungodliness. God carefully details Lot's downward spiral into a life of sin through about a seven chapter span in the Book of Genesis. Check out the progression...

- Lot "LIFTED UP HIS EYES" toward Sodom. (13:10)
- Lot "PITCHED HIS TENT" toward Sodom. (13:13)
- Lot "DWELT" in Sodom. (14:12)
- Lot "SAT IN THE GATE" of Sodom. (19:1)
- And even after God confirmed it's destruction, Lot "LINGERED" in Sodom. (19:15-16)

And the thing we must make certain we don't miss—is that this pattern is repeated over and over in the lives of many in Scripture—as well as the lives of many believers right up to the present day! Seldom, if ever, are Christians suddenly overtaken by the world. As in the case of Lot, it begins with FRIENDSHIP with the world (James 4:4); then becomes LOVING the things of the world (1 John 2:15); until finally, the ways of the world have become such a part of the fabric of who we are, we become completely ENGULFED by Satan's diabolical system of evil (Eph. 2:2)—much like we were before God delivered us out of it at salvation. (2 Tim. 2:26; 2 Pet. 1:9)

Satan makes this world's system look attractive, promising, alluring and enticing—but it's designed to chew us up and spit us out! When Abraham gave Lot the choice of the land he wanted (13:8–11), Sodom appeared to Lot to be a place of peace, prosperity, and protection. In the end, it turned out to be a place of conflict, compromise, and casualty. Lot went into Sodom with his communion with God, his wife, his testimony, his character, and his wealth, and came out with none of them! None!!! Oh, may God help us to see this present evil world for what it is!

Lot, who in this passage lost everything to the fire of God's judgment (19:15–29), pictures for us the life of a worldly believer who loses everything to the fire of God's judgment at the Judgment Seat of Christ. (1 Cor. 3:11–15) God affirms through Peter (2 Peter 2:7–8) that Lot, (like many believers today), was "saved"—"yet so as by fire" (1 Cor. 3:15).

And just a brief note to husbands and fathers—Lot's life screams out the urgent warning of how the decisions we make effect our wives and children. (19:26,30–38).

The story of Lot's wife is a sermon in itself. Jesus said it very succinctly, "Remember Lot's wife." (Luke 17:32). What a power-packed three-word sermon! The Lord Jesus Christ holds her up as an example and warning to all who reject His offer of salvation.

The atrocity that was schemed and carried out by Lot's daughters (19:30–38) began the Moabites and Ammonites. These two nations will consistently be a thorn in Israel's side (Num. 25:1–3; 1 Kings 11:33), teaching us, once again, that there are always painful consequences to sin.

It seems unthinkable that Abraham would try to pass off Sarah as his sister (Gen. 19) within 20 years of making the same mistake with Pharaoh, until we realize that God spends a great deal of time and extends a great deal of mercy teaching us the same lessons over and over again.

In chapter 21, God proves His faithfulness to His Word. Isaac, the miracle child of promise is born to Abraham and Sarah.

**CHRIST IS REVEALED:**

In ISAAC – Genesis 21:12 (Gen. 17:19; Gal. 3:16)



## WEEK 2, DAY 3: TODAY'S READING: GENESIS 22–24

### OVERVIEW:

Abraham's willingness to offer his only son, Isaac; God's reaffirmation of His covenant with Abraham; Sarah's death; Isaac's marriage to Rebekah.

### HIGHLIGHTS & INSIGHTS:

Genesis 22 is one of the greatest chapters of the entire Bible. It lifts the curtain for the dress rehearsal of Calvary. In this chapter, God takes out His Divine brush, and paints an unbelievably beautiful picture of the offering of His only begotten Son.

Note the incredible similarities...

- Isaac's birth was prophesied in Genesis 18:10: "Sarah thy wife shall have a son."  
Christ's birth was prophesied in Isaiah 7:14: "Behold a virgin shall conceive and bear a son."
- Isaac's birthday was preset. Genesis 21:2 says that Isaac was born "at the set time of which God had spoken to Abraham."  
Christ's birthday was preset. Galatians 4:4 says, "But when the fullness of time was come, God sent forth His Son, made of a woman."
- Isaac received his name before his birth. Genesis 17:19 says that God told Abraham, "Sarah thy wife shall bear thee a son... and thou shalt call his name Isaac."  
Jesus received His name before His birth. Matthew 1:21 says that God told Joseph, "And she (Mary) shall bring forth a son, and thou shalt call his name Jesus."
- Isaac was conceived by a miracle. (Gen. 18:11–14)  
Christ was conceived by a miracle. (Luke 1:34–37)
- Isaac was the only begotten son of his father. (Gen. 22:2; Heb. 11:17)  
Jesus was the only begotten Son of His Father. (John 3:16)

There was a particular place God had in mind for Abraham to offer his son. Genesis 22:2 says that it was on one of the mountains in the land of Moriah. Moriah means "chosen by Jehovah." The passage doesn't tell us which mountain, but we've already seen enough of the picture to know which mountain in particular "Jehovah had chosen!" Genesis 22:3 says, "And Abraham... and Isaac his son... went unto the place of which God had told him."

There was also a particular place God had in mind to offer His own Son. Luke 23:33 says, "And when they were come to the place, which is called Calvary, there they crucified him (Christ)."

Both Isaac and Jesus rose from the dead. Isaac rose from the dead, figuratively, after three days! (Gen. 22:3–4; See Heb. 11:19)

Jesus, of course, rose from the dead, literally, after three days! (1 Cor. 15:3–4).

Isaac walks to the place of sacrifice the Lord had shown his father, carrying the wood that was to be used for his own execution. (Gen. 22:5–6)

Jesus walked to the place of sacrifice shown Him of His Father, carrying the wood that was to be used for His own execution. John 19:17 says, "And he (Jesus), bearing his cross went forth into a place... which is called... Golgotha."

Note that the instrument of sacrifice didn't fall upon Isaac in Genesis 22: 9–14. That's because he was just the picture! One day, 1900 years later, it would fall on the Lord Jesus Christ. And check out the answer Abraham gives his son to the question he asked about where the lamb was that would be offered as the sacrifice for sin: "Abraham said, My son, God will provide himself a lamb!" (22:8) Of course, there was the immediate fulfillment in the ram caught in the thicket in verse 13 (i.e. a male lamb wearing a crown of thorns!). But there is also a prophetic fulfillment as well! Note that Abraham did not say, "God will provide a lamb for himself." He distinctly said, "God will provide himself a lamb!" Obviously, Jesus was the fulfillment of the picture. John said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)

As we stand in awe of God and His incredible, supernatural Word today, may we keep this in mind: If ever there was a promise that God might have reneged on (which is obviously impossibility!)... but if ever there was a promise that God might have changed His mind about, it would have been the promise of offering His beloved Son! And we can rest assured—that if He kept that promise, He's going to keep all of the other ones! Paul put it this way in Romans 8:32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

### **CHRIST IS REVEALED:**

In ISAAC'S WILLINGNESS TO BE OFFERED – Genesis 22:1–14 (John 3:16; Luke 23:33; Heb. 11:19; John 1:29)

In ISAAC'S RELATIONSHIP TO HIS BRIDE – Genesis 24

Note: In Genesis 24, Abraham (as already seen, a picture of God the Father) sends out his unnamed servant (which is a picture of the Holy Spirit, who is not come to glorify his own name—John 16:13–14), to find a bride for his only begotten son. The servant returns, coincidentally enough, with a Gentile bride (a picture of the church) who comes into the tent of Sarah (a picture of the nation of Israel—John 1:11–12) after she died.

## WEEK 2, DAY 4: TODAY'S READING: GENESIS 25–27

### OVERVIEW:

The death of Abraham; the birth of Jacob and Esau; Esau sells his birthright; Isaac sojourns in Gerar; Isaac blesses Jacob with the Abrahamic Covenant.

### HIGHLIGHTS & INSIGHTS:

After the death of Abraham, Isaac finds himself in the same predicament his father was in some 50 years previous. He is the recipient of God's promise of seed, but his wife of 20 years remains barren. The fulfillment of God's covenant promise demanded that Isaac and Rebekah have sons. Rather than follow the sin of his father, however, Isaac learns to "intreat the Lord" (25:21) for the very thing his father had looked to the world and the flesh to provide. (Praise the Lord, the Scripture says that the iniquities of the fathers—Exodus 34:7; Numbers 14:18—are "VISITED" upon the children unto the third and fourth generation. When a VISITOR comes to our door, we don't have to let them in!) Do note, however, that when the iniquity of his father "visits" in chapter 26 and verse 7, Isaac responds just as his father, Abraham, had done! He lies about his wife being his sister. This is a good biblical place to begin to learn the biblical principle that we must always be on guard against the sins to which our father was susceptible! (Ex. 34:7; Num. 14:18)

As a result of Isaac's faithful prayers, God grants Isaac and Rebekah conception. Rebekah sensed a struggle within her womb, and enquired of the Lord as to the meaning. The Lord explained in 25:23, "Two nations are in thy womb (Israel and Edom), and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

As seen previously in the story of Ishmael and Isaac, God continuously finds ways in the Old Testament to point us to the fact that He rejects the first birth ("that which is born of the flesh" – John 3:6a) and accepts the second birth ("that which is born of the Spirit" – John 3:6b). This time, God points us to that fact in the picture He paints through His record of the lives of Jacob and Esau.

Note also, that there is another incredible picture that God paints through the bizarre story in Genesis 27 of the firstborn blessing coming to Jacob, the younger, instead of Esau, the older. You see, Christ, our older brother (Heb. 2:11), the One to whom belonged the firstborn blessing (Col. 1:15; Rom. 8:29), was cursed (2 Cor. 5:20) and rejected of His Father (Matt. 27:46)—that the firstborn blessing might come upon us! Needless to say, God is quite an Artist! He paints pictures of New Testament principles, concepts and truths through the Old Testament record of actual historic events!

### CHRIST IS REVEALED:

The SEED THROUGH WHOM THE NATIONS OF THE WORLD WOULD BE BLESSED – Genesis 26:4 (Gal. 3:16)

In ESAU – Genesis 25:23 (Mal. 1:2-3; Gal. 3:13)

## WEEK 2, DAY 5: TODAY'S READING: GENESIS 28–31

### OVERVIEW:

Isaac confers the Abrahamic covenant upon Jacob; the vision of Jacob's ladder; Jacob's journey to Haran; Jacob's marriages to Leah and Rachel; Laban's jealousy; Jacob flees.

### HIGHLIGHTS & INSIGHTS:

The remainder of the Book of Genesis focuses primarily on Jacob. Joseph will most certainly be spotlighted, but his story is actually contained within the context of the account of Jacob's life.

The name Jacob means "supplanter"—as in deceiver, schemer or conniver. As we have already seen in chapters 25 and 27, he more than lived up to his name. Jacob is a graphic picture of the worldly/carnal believer who trusts the arm of the flesh to provide what God is more than willing and fully intending to provide by His own hand. For example, what Jacob's mother (Rebekah) deviously schemed and Jacob deceitfully carried out in order to obtain the firstborn blessing from his father (Isaac) was totally unnecessary—because God had already determined and had already clearly revealed to Rebekah that the firstborn blessing was to be Jacob's when Jacob and Esau were yet in her womb! (See 25:20–23) We don't know how God would have accomplished bestowing the blessing upon Jacob since it appears that Isaac was intending to be willfully disobedient to God's Word by giving the blessing to Esau, but God most certainly could and would have been able to pull it off without Rebekah and Jacob's deception and dishonesty. As Bob Jones, Sr. used to say, "It is never right to do wrong in order to do something right."

As we have already seen through the first half of the Book of Genesis—and will continue to see in the midst of our journey through the remainder of the Word of God, there are always painful consequences to sin. Although Jacob received the "blessing" from Isaac in chapter 27, his deception

in obtaining it brought "cursing" (conflict) upon him. For example:

Esau wanted and intended to kill him—causing Jacob to run in fear for the next 20 years.

Once Jacob left his home in chapter 28 in his attempt to flee from Esau, he never saw his beloved mother again.

He was deceived by his uncle Laban. The "supplanter" was "supplanted"—the "conniver" was "connived." It's the biblical principle of Galatians 6:7–8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption..."

His family life was riddled with conflict. And this is the biblical principle of Proverbs 11:29: "He that troubleth his own house shall inherit the wind." (In other words, everything becomes difficult—like riding a bicycle against the wind.) May we all beware!

As Jacob leaves his home in chapter 28 on his way to Haran, he comes to Bethel. As he lays down to get some rest from the long journey, he uses a stone as a pillow and has a very unusual, but very significant dream—the infamous “Jacob’s ladder.” The dream verified that God was going to give to Jacob by the power of His Spirit, what Jacob was striving so tenaciously to gain in the power of his own flesh! Jacob was the one to whom God intended to establish the Abrahamic Covenant all along. Oh, that we would learn to trust our perfect heavenly Father!

In chapter 29, as was mentioned above, “the deceiver” becomes “the deceived”—as Jacob is outsmarted by his own father-in-law Laban. And thus, the statement, “what goes around comes around!” By the time chapter 29 ends, Jacob has two wives, and in chapter 30, he falls prey to the principle of the iniquity of the fathers being visited upon the children’s children (Exo. 34:6–7)—as in great Abrahamic fashion, he takes the handmaid of each of his wives through which to have children. The result, as one would expect, is great conflict. And yet, it is through Jacob’s relationship with these four women that his 12 sons were born—and through whom God established the 12 tribes of Israel.

### **CHRIST IS REVEALED:**

In JACOB’S LADDER – Genesis 28:11-12

Note: Genesis 28:11–12 foreshadows that the promises would culminate in something that would bridge heaven and earth. In John 1:43–51, Jesus identifies Himself as the Ladder. He is the One who opens heaven for us and brings heaven’s blessing to our lives—and He alone is the One who can bring us to the Father.

In the BIRTH OF JOSEPH – Genesis 30:23-24 (Gen. 50:20; Matt. 1:21; I Tim 1:15; John 3:16)

Note: Joseph was born into the world to save and preserve his people.

As the ANGEL OF GOD – Genesis 31:11

## WEEK 3, DAY 1: TODAY'S READING: GENESIS 32–36

### OVERVIEW:

Jacob gets word that Esau is ensuing; Jacob wrestles with the Angel of God; Jacob's name is changed to Israel; the peaceful reunion between Jacob and Esau; Dinah, Jacob and Leah's daughter is raped; the revenge carried out by Simeon and Levi; Jacob's return to Bethel; God reaffirms the Abrahamic Covenant with Jacob.

### HIGHLIGHTS & INSIGHTS:

When we left Jacob in chapter 31 in yesterday's reading, he had finally rid himself of his adversary, Laban. As chapter 32 begins, he has to concern himself with an even greater adversary—his own brother, Esau, who had threatened to take his life 20 years earlier.

Before Jacob can be reconciled with his brother, however, he first needed to be reconciled with his God. Notice that 32:24 says that "Jacob was left alone." Many times God is most at work in our lives when we feel most alone. That night Jacob wrestled all night with the "man" who is the "angel" of Jehovah in the Old Testament, the Lord Jesus Christ. God brought Jacob to this place of aloneness because He wanted to break him. God wanted Jacob to cry "uncle," as it were, or in the words, of Galatians 2:20, "Not I, but Christ." The key was in getting Jacob to face who and what he really was.

God asked Jacob his name in 32:27 (obviously, knowing it full well!), so that he would have to say, "I am Jacob." Or, in other words, so he would have to admit, "I am a schemer... I am a deceiver... I am a liar." Once Jacob admits his name, God graciously changes it! Jacob ("supplanter"), becomes Israel ("God prevails"), signifying one who has "power with God and men." (32:28) Verse 31 indicates that by the time this significant night was over, God had given Jacob the dawn of a new day. He not only had a new name, but a new walk. For the rest of Jacob's life, he would walk with a limp.

Interestingly though, as chapter 33 begins, he is not living up to his new name and his new position with God. He is called "Jacob," not "Israel," and it says that he "lifted up his eyes," indicating that he is not walking by faith, but by sight. He becomes a classic illustration of believers in Christ who are given a new name (Acts 11:26; Rev. 3:12) and a new position (Phil 3:15; Eph. 1:4), yet don't live up to who they are "in Christ." Chapter 33 finds Jacob, despite his tremendous calling, continuing his scheming, his lying, and his patterns of disobedience. Though he has the mark of God on his life, he is walking like the man he used to be before his life-changing encounter with God. That's why Ephesians 4:22-23 tells us, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."

Keep in mind as we are reading of Jacob's "journeys," that back in chapter 31:13, God had called Jacob to return to Bethel. As he journeyed toward Bethel, the place of his vision and his vow, he discovered the beautiful valleys and opportunities for financial gain near Shechem. (33:18) Jacob ended up staying there for 10 entire years—until his precious 14 year old daughter was raped by the king of Shechem's son. As an old song says,

Sin will take you farther than you want to go,  
Slowly, but wholly, taking control.  
Sin will leave you longer than you want to stay.  
Sin will cost you far more than you want to pay.

Unbelievably, even after the atrocity meted out upon his daughter, and then the atrocity meted out by his two sons in murdering in cold blood every single Shechemite male in revenge for their sister, Jacob's only concern still seems to be only himself! Notice in 34:30 that Jacob's response includes eight first-person pronouns in one sentence! (me, me, I, me, me, I, I, my).

In chapter 35, God again reminds Jacob of his previous instruction to return to Bethel. (31:11-13) Sadly, Jacob had been living in Shechem for those 10 years—when Bethel was only 30 miles away! It serves as a great reminder to us that it is easy to be moving in the right direction spiritually, and yet fall far short of full surrender. (Heb. 4:1,9,11)

In chapter 35, Jacob leads his family back to Bethel, where God reaffirms to him the Abrahamic Covenant, and the fact that He had changed his name. Praise God for His unbelievable patience, mercy and grace toward people like Jacob—or shall we say, people like us!

### **CHRIST IS REVEALED:**

In BENJAMIN – Genesis 35:16-19

Notice in this first mention of "Bethlehem" in the Bible, that a mother is told, "Fear not; thou shalt have this son also." She then gives birth in the city of Bethlehem, to one to whom the father calls "the son of my right hand." Centuries later, another mother is told, "Fear not,... thou shalt... bring forth a son." (Luke 1:30-31) And she gives birth in the city of Bethlehem (Luke 2:4,7) to the One God the Father calls "the Son of My right hand." (Eph. 1:20; Heb. 1:3,13: 8:1; 10:12; 12:2)

## WEEK 3, DAY 2: TODAY'S READING: GENESIS 37–41

### OVERVIEW:

Joseph's dreams; Joseph sold into slavery; the enticement and lies of Potiphar's wife; the imprisonment of Joseph; Joseph interprets Pharaoh's dreams; Joseph is made a ruler of Egypt.

### HIGHLIGHTS & INSIGHTS:

1. The narrative in this section dealing with the life of Joseph is very interesting reading, completely self-explanatory; and the applications to the believers life are abundantly clear.
2. By "comparing spiritual things with spiritual" (1 Cor. 2:10, 13), however, this section reveals that Joseph is the most comprehensive type of Christ in the entire Bible! Consider these amazing "coincidences" (similarities) in the life of Joseph and Jesus.
3. Both were the beloved of their fathers. (Gen. 37:3; Matthew 3:17)
4. Both regarded themselves as shepherds. (Gen. 37:2; Jn. 10:11-14)
5. Both were sent to their brethren by their fathers. (Gen. 37:13, 14; Lk. 20:13; Jn. 3:17; Heb. 10:7)
6. Both were hated by their brethren without cause. (37:4, 5; Jn. 1:11; 7:5; 15:25)
7. Both were plotted against by their brethren. (Gen. 37:20; Jn. 11:53)
8. Both were severely tempted. (Gen. 39:7; Mt. 4:1)
9. Both were taken to Egypt. (Gen. 37:36; Mt. 2:14, 15)
10. Both were stripped of their robes. (Gen. 37:23; Jn. 19:23, 24)
11. Both were sold for the price of a slave. (Gen. 37:28; Mt. 26:15)
12. Both were bound. (Gen. 39:20; Mt. 27:2)
13. Both remained silent and offered no defense. (Gen. 39:20; Isa. 53:7)
14. Both were falsely accused. (Gen. 39:16-18; Mt. 26:59, 60)
15. Both experienced God's presence through everything. (Gen. 39:2, 21, 23; Jn. 16:32)
16. Both were respected by their jailors. (Gen. 39:21; Lk. 23:47)
17. Both were placed with two prisoners, one of which was later lost, and the other saved. (Gen. 40:2, 3, 21, 22; Lk. 23:32, 39-43)
18. Both were around thirty when their ministry began. (Gen. 41:46; Lk. 3:23)
19. Both were highly exalted after their sufferings. (Gen. 41:41; Phil 2:9-11)
20. Both took Gentile brides. (Gen. 41:45; Eph. 2:11-13)
21. Both were lost to their brothers for awhile. (Gen. 42:7,8; Rom. 10:1-3; 11:7,8)
22. Both forgave and restored their repentant brothers. (Gen. 45:1-15; Micah 7:18, 19; Zech. 12:10-12; Rev. 1:7)
23. Both were visited and honored by all earthly nations. (Gen. 41:57; Isa. 2:2,3; 49:6)

### CHRIST IS REVEALED:

In JOSEPH – (see connections made under HIGHLIGHTS & INSIGHTS)

By the WISDOM OF JOSEPH – Genesis 41:39 (Col. 2:2-3)



## WEEK 3, DAY 3: TODAY'S READING: GENESIS 42–45

### OVERVIEW:

Joseph's brothers buy corn and bow down to him; Simeon is detained and Benjamin is summoned; Joseph's brothers return to Egypt for food; Judah offers to take the place of Benjamin; Joseph reveals himself to his brothers.

### HIGHLIGHTS & INSIGHTS:

As God spotlights the life of Joseph in these final chapters of the Book of Genesis, it is interesting how God introduces to us the life principle that "what goes around comes around" or, to state it in biblical terms, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6:7) Ironically, Jacob, who willfully deceived his father by the skins of "the kids of the goats" (Gen. 27:16) is deceived by his sons in a similar manner in chapter 37:31–33.

This principle is observed repeatedly throughout Scripture. For example, Pharaoh, who called for the destruction of God's people by the waters of the Red Sea (Ex. 14:15) saw his own people drowned by the waters of the Red Sea. (Ex. 14:28) Korah, who caused a division among God's people (Num. 16:1–3) was swallowed alive by a division in the ground. (Num. 16:31–2) Haman, who built the gallows upon which to hang a godly Hebrew (Esther 5:14), was hanged from those very gallows. (Est. 7:10). Because of this biblical principle, as adverse situations unfold in our lives, it is always a good practice to step back and ask ourselves, "Is this happening in my life because I am reaping according to what I've sown?" God may be trying to reveal to us how it is that we need to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1).

The whole story of Joseph's dealings with his brothers in this section foreshadows that coming day in another time of tribulation (Rev. 6:5–8) when the remnant of Israel will confess its guilt in connection with the death of the Messiah and will mourn for Him as one mourns for an only son. (Zech. 12:10)

As the brothers make their second trip back to Joseph, you can begin to detect a change of heart:

- Judah, who so ruthlessly sold Joseph for profit with no concern for his father's heartbreak in chapter 37, pours out his heart in intercession before Joseph in chapter 44, offering himself as a slave to spare his father the doubly-painful sorrow of losing Benjamin. Judah moved from selling his brother into slavery, to being willing to become a slave in his brother's behalf.
- The brother's willingness to return the money.
- The confession of the truth to Joseph's steward.

Though these were positive signs of their change of heart, they were also evidence that they were making some horrendous mistakes. Such as, taking Joseph a present, and confessing their sins to Joseph's servant rather than to Joseph himself. This mistake has been made by lost sinners throughout the history of the church. God works in the life of the sinner to bring him to the end of himself, and to God Himself, but many seek to win their salvation by what they bring to God, or by confessing their sin to a man rather than to God Himself. Or, like Judah, by making some

sort of sacrifice. Salvation would be graciously offered to Joseph's brothers upon simple confession and repentance. Likewise, salvation in Christ is graciously offered to sinful men upon simple confession and repentance. (Rom. 10:9–13; Acts 17:30)

Notice in 45:13, Joseph, the incredible type of Christ, tells his brothers, "... tell my Father of all my glory." John 13:31 teaches those of us who are Christ's brothers (Heb. 2:11), that God is glorified as we glorify His Son! Oh, may we tell the Father of all of Christ's glory today! Philippians 2:9–11 says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

**CHRIST IS REVEALED:**

Through JOSEPH'S DEALINGS WITH HIS BROTHERS – Genesis 45:4-15 (Heb. 2:11; Rom. 5:8)

Through JOSEPH'S SOVEREIGNTY OVER THE AFFAIRS OF LIFE – Genesis 45:5–8 (Eph. 1:17, 20–22)

## WEEK 3, DAY 4: TODAY'S READING: GENESIS 46–50

### OVERVIEW:

Jacob's vision at Beersheba; the journey to Egypt; Joseph and the famine; the best land given to Jacob; Jacob blesses Joseph's sons; Jacob's prophecies upon his sons; the deaths of Jacob and Joseph.

### HIGHLIGHTS & INSIGHTS:

In today's reading, Jacob begins the journey toward Egypt to be reunited with his beloved son, Joseph. At Beersheba, God spoke to Jacob in a vision of the night, assuring him that it was his will that he go to Egypt, and that though he would die there, God would eventually return His people to the Promised Land. As has been already noted, God is consistently hammering the point that Egypt is a downward move—and one must be brought up out of Egypt. (Gen. 46:4) Egypt is a picture sin and the world.

When Jacob is reunited with Joseph, it has been 22 long years, with an incredible amount of water that has passed under the proverbial bridge. Joseph is now 39, and Jacob is 130. Joseph introduces his father to the Pharaoh and he grants Jacob the best part of Egypt for his family to settle in—an area called Goshen.

After 17 years in Egypt, Jacob realizes that he was close to death. He has one major thing that he makes Joseph promise him: "Bury me not, I pray thee, in Egypt." (47:2–31)

Chapter 48 records Jacob's (Israel's) last blessing. Joseph brings his two sons before his father, and he adopts them as his own sons and assures them of an equal inheritance. A strange thing happens as Israel bestows the blessing upon his sons, however. As Joseph brings his two sons before his father, Manasseh is brought toward Jacob's right hand, and Ephraim is brought toward his left hand. As Jacob reaches out to impart the blessing, he crosses his hands, giving the firstborn blessing of his right hand to Ephraim, the younger son. Though Joseph objected, Israel explained that God was once again going to bestow the firstborn blessing upon the younger son.

What is the meaning of this bizarre story? It is all an incredible picture! The Bible refers to Christ as the "firstborn among many brethren," who is "seated at the Father's right hand." When we came before the Father, and asked Him to bestow the blessing of eternal life upon us, in effect, God the Father crossed His hands. Since He only has one gift of eternal life, and that life is in His Son (1 John 5:11–12), God took His right hand and placed it on us, and took His left hand and placed it on His Son. Christ gets our sin—we get His righteousness. (2 Cor. 5:20) Christ dies our death—we get His life. (Rom. 5:10) Christ gets our curse—we get the firstborn blessing. (Gal. 3:13–14)

The scene in chapter 50 as the dying Jacob calls his sons into his bedroom is not only incredibly prophetic (Gen. 49:1 – "Gather yourselves together, that I may tell you that which shall befall you in the last days"), it is also an incredible picture! It is an extremely graphic and detailed picture of the Judgment Seat of Christ! (2 Cor. 5:10–11)

As Joseph comes to the end of his life in Genesis 50, he has the same passion as did his father before him—manifest through one major request. He wanted to be certain that his bones did not remain in Egypt! Like his father, he wanted to be buried in Canaan. Why? Because Canaan was the land of Promise. Jacob and Joseph both realized that though they were in Egypt (the world), they were not of Egypt (the world)! (John 17:11–16) Joseph’s request was not forgotten. 400 years later, as the children of Israel set out for Canaan, Exodus 13:19 says that they took Joseph’s bones with them. Don’t miss the incredible picture being painted here, because we also have the promise of God that He will not allow our bones to remain in Egypt! (1 Thess 4:11–17)

Notice that the Book of Genesis begins with a man in a Garden—and ends with a man in a coffin. It begins with life—and ends with death. God says, “The wages of sin is death” (Rom. 6:23) and “sin, when it is finished, bringeth forth death.” (James 1:15)

As we conclude the Book of Genesis today, here is a simple way to remember the content of this vitally important Book. The Book of Genesis is comprised of:

◆ FOUR KEY EVENTS. (Gen. 1–11)

1. Creation (1–2)
2. The Fall (3–5)
3. The Flood (6–9)
4. The Tower of Babel (10–11)

◆ FOUR KEY MEN. (Gen. 12–50)

1. Abraham (12:1–25:8)
2. Isaac (21:1–35:29)
3. Jacob (25:21–50:14)
4. Joseph (30:22–50:26)

**CHRIST IS REVEALED:**

Through JOSEPH, WHO SUSTAINED LIFE AND OFFERED PROVISION FROM HIS POSITION ON THE THRONE – Genesis 47:15–17 (John 6:33)

As SHILOH, THE ONE WHO HOLDS THE SCEPTRE FROM THE TRIBE OF JUDAH – Genesis 49:10 (Luke 3:23–33)

## WEEK 3, DAY 5: TODAY'S READING: EXODUS 1–4

### OVERVIEW:

The bondage of the Jews in Egypt; Moses' birth and early life in Egypt; Moses' flight into Midian; the burning bush; God commissions Moses and Aaron to deliver Israel; Moses' return to Egypt.

### HIGHLIGHTS & INSIGHTS:

The word "exodus" means "the way out." The Book of Exodus is the story of Israel's deliverance from bondage in Egypt. It should be noted as we begin this portion of the Bible, that more column inches are given to the record of Israel's exodus than any other thing in the entire Bible! It is the subject matter, not only of the Book of Exodus, but the Books of Leviticus, Numbers, Deuteronomy and even into the Book of Joshua! Why so much detail about one event? 1 Corinthians 10:1–11 tells us why: the exodus is not just a PORTION of Israel's history—it is a PORTRAIT of the Christian life! God tells us that we're given this incredible record of Israel's history, so that the same thing that happened to them—doesn't happen to us! (See 1 Cor. 10:6,11) The sad reality is that for most believers, it does!

To help you to "develop the pictures" as we make our way through Israel's exodus, keep in mind that:

- EGYPT is a picture of the world and sin. It will consistently stand for that which is in opposition to God—and God's people. Just as Egypt held God's people in bondage in the Old Testament—it pictures the world's system that seeks to hold us in bondage in the New Testament. (Eph. 2:2)
- PHARAOH, the wicked king of Egypt, is a picture of Satan, the wicked king of the world's system who exercises his will in taking God's people captive. (2 Tim. 2:26)
- ISRAEL is a picture of the individual believer. Please note that Israel is not a picture of the church! In Exodus 4:22–23, God plainly declares that "Israel is my son" and commands Moses to tell Pharaoh to "let my son go, that he may serve me." In the New Testament, God reveals that as individual believers in Christ, we now possess the title, "son of God." (1 John 3:2; John 1:12; Rom. 8:14) Making the proper connection between Israel and the individual believer will keep us from "wrongly dividing the word of truth" (2 Tim. 2:13)—and misapplying God's Word to our lives.
- MOSES is a picture of the Lord Jesus Christ, the deliverer of God's people.
- AMALEK is a picture of the flesh, which constantly wars with our spirits as we seek to walk with Christ. (Gal. 5:16–17)

Keep in mind as you read about Israel's affliction in today's reading, that the Jews had gone down to Egypt and lived off the best of the land. (Gen. 47:6) This luxury has now turned into sorrow and suffering. It is an inescapable principle of life: sin promises freedom and happiness, but in the end, it only leads to bondage and sorrow. Be constantly on guard against the "deceitfulness of sin!" (Heb. 3:13; Rom. 7:11; Eph. 4:22)

As the Hebrews remained in bondage for 400 years(!), it seemed as if God was either unaware or unconcerned of their situation. They, no doubt, felt forsaken, and wondered why God had not provided their deliverance. Had they only remembered what God said in Genesis 15:13–16, they would have known that God had already prophesied that the duration of their bondage would be 400 years. During these years when it seemed as if God was doing nothing, He was actually preparing His people (Ex. 1), preparing the deliverer (Ex. 2–4), and extending incredible mercy by giving the wicked nations of Canaan time to repent. (Gen. 15:16) When we feel that God is either unaware or unconcerned about our circumstances, we must remember that God is constantly at work in our lives for our good and His glory (Rom. 8:28-29), even when we can't see it with our physical eyes!

At 40 years of age, Moses determined that it was time to accomplish the mission for which He had been called—to deliver Israel! There was only one problem, however. It wasn't GOD'S time! Exodus 2:12 says that Moses "looked this way and that." Moses wanted to fulfill God's calling on his life—but he was walking by sight and not by faith. (2 Cor. 5:7) God had 40 years of training ahead for Moses in the land of Midian serving as a shepherd for his father-in-law's flock before he would be prepared for the difficult task that lie ahead in shepherding God's flock.

**CHRIST IS REVEALED:**

Through MOSES as SHEPHERD and DELIVERER – Exodus 3:1,11 (John 10:11–14; Heb. 13:20; 1 Pet. 5:4; Rom. 11:26; Titus 2:14)

Note: Moses is one of the most perfect types of Christ in the entire Bible. Moses himself makes this declaration in Deuteronomy 18:15.

As the Great I AM – Exodus 3:13–14 (John 8:58; Heb. 13:8)

## WEEK 4, DAY 1: TODAY'S READING: EXODUS 5–9

### OVERVIEW:

Moses and Aaron go before Pharaoh; the first seven of the 10 plagues.

### HIGHLIGHTS & INSIGHTS:

Seven times God says to Pharaoh, "Let my people go, that they may serve me." (Ex. 5:1; 7:16; 8:1, 20; 9:1,13; 10:3). Notice that though the children of Israel would most certainly be the beneficiaries of God's delivering power, the actual purpose in delivering them out of the bondage of Egypt wasn't first and foremost for them—it was for Him! It was so the children of Israel could "serve HIM"—not Pharaoh... and not Egypt! In recounting His purpose in Israel's "exodus" in Ezekiel 20:9, God said, "But I wrought for my name's sake, that it should be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them fourth out of the land of Egypt." And may we never forget, that God's purpose in delivering us out of the bondage of Egypt (sin/world) was not simply so we could live comfortable, happy lives—and go to heaven when we die. He saved us for His purposes and pleasure (Eph. 2:10; Rev. 4:11; John 17:3). He saved us so we would cease polluting His holy name! He saved us so we would cease serving our own selfish and worldly interests—so we could serve HIM! (2 Cor. 5:15)

The ten plagues of Egypt had a fourfold purpose:

1. They were signs to Israel, assuring them of God's power and care. (Ex. 7:3, 1 Cor. 1:22)
2. They were judgments upon Egypt and it's ruler Pharaoh for persecuting Israel.
3. They were prophecies of judgments that will come upon this world and Satan when Moses reappears on this planet during the tribulation period. (Rev.16)
4. To show the people of Egypt God's superiority over their gods.
  - The 1st plague of bloody waters was directed against the Egyptian god, Osiris, the god of the Nile. (Ex. 7:20)
  - The 2nd plague of the frogs was directed against Hekt, the Egyptian frog goddess. (Ex. 8:6)
  - The 3rd plague of lice was directed against the Egyptian god, Seb, the earth god. (Ex. 8:17)
  - The 4th plague of flies was directed against the Egyptian goddess, Hatkok, the wife of Osiris. (Ex. 8:24)
  - The 5th plague of cattle disease was directed against the Egyptian god, Apis, the sacred bull god. (Ex. 9:6)
  - The 6th plague of boils was directed against the Egyptian god, Typhon. (Ex. 9:10)
  - The 7th plague, hail with fire, was directed against the Egyptian god, Shu, the god of the atmosphere.
  - The 8th plague of locusts was directed against Serapia, the god who supposedly protected Egypt against locusts.
  - The 9th plague, darkness, was directed against the Egyptian god, Ra, the sun god.
  - The 10th plague, the death of the firstborn, was directed against all gods.

Notice Pharaoh's (Satan's) response to God's command to let his people go in Exodus 5:1: "Pharaoh said, Who is the Lord, that I should obey His voice?" (Ex. 5:2) Keep in mind that the world and Satan have no respect for God's Word—it is "vain" to them. (5:9) Sinners will either yield to God's Word—or resist it and become hardened. (Ex. 7:14, Heb. 3:13)

Notice also that God says that His purpose in allowing Pharaoh to oppress Israel was so that His power and glory might be known to the world. (Ex. 6:7; 7:5, 17; 8:10, 22) Today, God is fulfilling His purposes through His church. (Eph. 3:10) That's why God sometimes allows us to be oppressed ("suffer persecution"—2 Tim. 3:12)—to reveal His power and glory to the world! Our response to persecution and suffering will determine whether or not we will fulfill God's purposes through us. (1 Peter 2:19–23, Phil. 1:28–29).

**CHRIST IS REVEALED:**

As the REDEEMER from the bondage of sin – Exodus 6:6 (Rom. 6:14; Gal. 3:13; 1Pet. 1:18–25)



## WEEK 4, DAY 2: TODAY'S READING: EXODUS 10–13

### OVERVIEW:

The last three of the 10 plagues—including the death of the firstborn; the Passover and Feast of Unleavened Bread instituted by God as a memorial feast.

### HIGHLIGHTS & INSIGHTS:

God's desire in delivering Israel out of the bondage of Egypt was to totally separate them as a people unto Himself. He intended not only to bring them OUT of EGYPT—but to bring them IN to CANAAN! (Deut. 6:23; Lev. 25:38; Ex. 3:8) You see, Canaan was the place of abundance. It was the place God had promised them.. the place that signified victory over their enemies... the place where they could experience a brand new kind of existence because of the intimacy of their relationship with God. (Lev. 25:38b)

As we have seen, though all of those things were gloriously true of God's desire for Israel—God uses the historical account of their exodus to teach us about our own exodus. (1 Cor. 10:6,11) Because you see, God's desire in delivering us out of our bondage to sin, self and Satan was to, likewise, separate us as a people unto Himself. Now that God has delivered us out of the clutches of Satan and the world's system of evil, 2 Corinthians 6:14–18 lets us know that He wants us to make absolutely no compromises with the world and/or the devil. He wants to bring us into a brand new type of existence because of the intimacy of our relationship with Him—where we are experiencing the "abundant life" that Jesus talked about (Jn. 10:10), where we live in victory over our enemies—the world, the flesh and the devil!

With God's intentions for Israel in mind, it's interesting to note the four compromises Pharaoh (a picture of Satan) offered to Moses and the people of Israel (the individual believer in Christ) in the midst of the 10 plagues. Recognize that these are the same compromises Satan seeks to use to keep God's purposes from being fulfilled in and through us!

#### 1. **Worship God, but stay in Egypt. (Ex. 8:25–27)**

In other words, go to church, get involved, serve, tithe, even witness—but just don't separate yourself from the world. Allow the world to still be your "friend." You see, it doesn't bother Satan one bit for us to be double-minded—or to have a double allegiance. He welcomes it! God, however, despises it! (James 1:8; 4:8) He demands complete separation from the world because friendship with the world is enmity with Him. (James 4:4; 2 Cor. 6:14–18)

#### 2. **Leave, but don't go too far away. (Ex. 8:28)**

Satan says, "Sure, do the 'God thing,' but you don't have to be a fanatic about it! Give God a place in your heart, but don't go overboard with it!" God says, "If I'm God, follow me alone! If anything else is god, then follow it! But don't think that you can do both!" (1 Kings 18:21). The fact is, we can't be close to God and close to the world at the same time. Jesus said it is an impossibility! (Matt. 6:24) He also said it makes Him sick! (Rev. 3:5–16)

#### 3. **Leave, but allow your children to remain in Egypt. (Ex.10:7–11)**

Satan will let men think they're doing well spiritually, if in so doing, he can take captive the next generation. Men have been called, however, to bring their children up in the nurture and admonition of the Lord

(Eph. 6:4), and to lead their families to worship God and God alone. (1 Tim. 3:4–5; Titus 1:6)

4. **Leave, but keep your possessions in Egypt. (Ex. 10:24–26)**

Satan wants us to think that our relationship with God and our relationship with our money and possessions are two different things. The simple biblical fact is—they aren't! Jesus said, "You cannot serve God and mammon" (Matt. 6:24)—and "Where your treasure is, there will your heart be also." (Matt. 6:21). If we've somehow convinced ourselves that we're walking in the perfect will of God for our life, but our treasure is in Egypt (the world)—we have been duped!

In order to avoid the death of the firstborn, the people of Israel had to kill a spotless lamb and apply the blood to the doorposts of their house. When God saw the blood, He "passed over" that house and the judgment upon the firstborn was averted. Once again, God is painting an Old Testament picture to teach us the New Testament truth that we can only be delivered from the curse of death upon our first birth by applying the blood of the true, spotless "Passover Lamb," the Lord Jesus Christ! (1 Cor. 5:7; 1 Pet. 1:18–19; Jn. 3:3)

Note the progression concerning the lamb in Exodus 12:3–5. It is "A lamb," then, "THE lamb," then "YOUR lamb." The practical implications to each individual are powerful: in order for your sin to be removed, you need "A lamb!" (Luke 2:11) But, not just any lamb will do! It must be "THE Lamb!" (John 4:42) But in order for your sin to actually be removed, "THE Lamb" must become "YOUR Lamb!" (John 20:28)

**CHRIST IS REVEALED:**

As the LIGHT TO HIS PEOPLE – Exodus 10:22–23 (John 8:12)

The sacrifice of an UNBLEMISHED LAMB with no BROKEN BONES – Exodus 12:5, 46 (1 Pet. 1:19; Ps. 34:20; John 19:36)

As the Passover Lamb – Exodus 12:3–5 (1 Cor. 5:7b; 1 Peter 1:19; John 1:29)

## WEEK 4, DAY 3: TODAY'S READING: EXODUS 14–16

### OVERVIEW:

Israel's exodus out of Egypt and the crossing of the Red Sea; the song of Moses and Israel; Manna from heaven.

### HIGHLIGHTS & INSIGHTS:

As the Passover clearly illustrates the Christian's salvation through the blood of the Lamb, so the journey of Israel from Egypt to Canaan is a picture of the battles and blessings of the Christian life. Sadly, like Israel, many Christians after being delivered out of the bondage of Egypt—get lost in the wilderness of unbelief. That's not to say they lose their salvation—they just never receive all the inheritance that God intends for them. (Note: Losing your salvation is not taught in precept in the New Testament for those who are a part of the body of Christ, and the picture is consistent in the Old Testament. Notice that in the picture painted through the Nation of Israel in Exodus 14:13, they never returned to Egypt!)

The crossing of the Red Sea is a picture of the believer's identification with Christ. Israel was "baptized unto Moses" (1 Cor. 10:1–2)—or, in other words, they followed their deliverer, Moses (a picture of Christ), identifying themselves with him as they went through the Red Sea. When they came up out of the parted waters and they closed behind them, it symbolized that they had left the old life in Egypt behind. We make our public identification with Christ at our water baptism, which symbolizes the spiritual identification with Christ's death, burial and resurrection that was made when we called upon His name to save us—and symbolizes that we, too, are leaving the old life in Egypt (sin) behind!

Just as there is a law of gravity to which all are subjected, there is also a law of sowing and reaping to which all are subjected! (Gal. 6:7–8) Pharaoh reaped exactly what he had sown. In Exodus 1:22, he had been responsible for drowning many Jewish males—now the males in his army were drowned. (Ex. 14:26–28) Our God will not be mocked! (Gal. 6:7)

Notice also, that just as Moses and Israel sang a song praising God for their deliverance from their bondage in Egypt (Ex. 15), as believers in Christ, we, too, sing a song of deliverance praising God for our deliverance from Egypt (sin)! (Col. 3:16; Eph. 5:19; Ps. 40:1–3)

As the children of Israel begin their journey through the wilderness in chapter 16, God feeds them with bread from heaven that is called "manna." In John 6:31–35, Jesus let us know that the manna was actually a picture of Him! Note at least eight ways the manna in Exodus 16 is a picture of Christ...

### 1. It was a mystery.

Verse 15 says, "And when the children of Israel saw it, they said one to another, it is manna: for they wist not what it was." In fact, the word "manna" actually means "What is it?" And they called it that because they couldn't explain it. It was a mystery to them. And this is exactly what Paul was talking about in 1 Timothy 3:16 that he called, "the

mystery of godliness." And what was the mystery? That "God was manifest in the flesh." Manna is a picture of who Christ is—that incredible mystery that He is God, manifest in the flesh. Or, God in a human body.

## **2. It was small.**

Verse 14 says, it was "...as small as the hoar (or white) frost on the ground." And, of course, "small" speaks of Christ's humility. Though He was the omnipotent, omniscient, omnipresent, Shekinah glory of the Godhead, He humbled Himself to be born into the world that He, Himself, had created—and He did so, as a "small" baby. Philippians 2:6–7 says that though Christ was equal with God, He made Himself of no reputation (He humbled Himself)—by allowing Himself to be made in the likeness of men.

## **3. It was round.**

The middle of verse 14 says that it was "a small round thing." And this speaks of Christ's eternity—the fact that He had no beginning and has no end. In John 8:58, Jesus said, "Verily, verily I say unto you, Before Abraham was, I am." Notice that He didn't say, "Before Abraham was, I WAS!" He clearly said, "Before Abraham was, I AM!" In other words, like something that is round, He had no beginning and has no end. In Revelation 1:8, Jesus said to the Apostle John, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which IS, and which WAS, and which IS TO COME, the Almighty." Listen, God could have made the manna any shape He wanted to make it, but because it was a picture of Christ, He made it ROUND—having no beginning and no ending.

## **4. It was a gift.**

The middle of verse 15 says "... And Moses said unto them, This is the bread which the Lord hath GIVEN you to eat." John 3:16 says, "For God so loved the world that he GAVE..." Romans 6:23 says, "The wages of sin is death, but the GIFT of God is eternal life through Jesus Christ our Lord."

## **5. It was white.**

Verse 31 says, "And the house of Israel called the name thereof Manna: it was like coriander seed, WHITE..." And white, of course, speaks of His purity and righteousness. It speaks of the fact that He came into this world without sin and without a sin nature—because He came by way of a virgin birth.

(Matt. 1:20) Note that Romans 5:12 says that the curse of sin is passed through the man.

## **6. It was sweet.**

The end of verse 31 says, "... and the taste of it was like wafers made with honey." Psalm 34:8 says, "O, taste and see that the Lord is good." Psalm 119:103 says, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." But you see, if you're ever really going to know His sweetness, you must taste of the Lord—you must take Him in! It wasn't enough for the children of Israel to admire the manna... or to respect it... or even to acknowledge that it was a gift from God— they had to eat it for themselves!

**7. It was on the ground.**

So you know what you had to do to get it? You had to bow... you had to bend... you had to stoop. In other words, you had to humble yourself to get it. Do you realize, that God could have put the manna anywhere He wanted? He could have suspended it in mid air. He could have put it on the branches of the trees. He could have put it on the mountain tops. But you know what He did? He made it accessible to everyone! It came to where they were— but to get it, they had to stoop. And you know who could reach it best? Children! Because they don't have as far to bend. Jesus said in Matthew 18:3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Jesus came to where we are, but to receive Him, we must humble ourselves.

**8. It must be received early.**

Verse 21 says, "And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted." There was an urgency concerning the manna, because once the sun rose on the earth, the manna melted. The opportunity to receive it was gone! Interestingly enough, the Bible says in Malachi 4:1-2, that in the very near future, the "Sun of righteousness" (the Lord Jesus Christ) is going to arise on this planet, and He will burn up all His enemies. (Ps. 97:3) In 2 Thessalonians 1:7-9, Paul tells us that the day is coming "when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire (like the sun!) taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." God's message concerning the manna was to be sure to receive it before the sun came up! And likewise, God's message to the people in the last days is to be sure to receive Christ before He rises in the eastern sky as the "Sun of righteousness" upon this planet! Isaiah 55:6 warns us, "Seek ye the Lord while he may be found, call ye upon him while he is near."

**CHRIST IS REVEALED:**

As MANNA from heaven – Exodus 16 (John 6:31-35)

(See Highlights & Insights above)

## WEEK 4, DAY 4: TODAY'S READING: EXODUS 17–21

### OVERVIEW:

Water from the rock in Horeb; Joshua leads Israel in defeating Amalek in battle at the Lord's command; Jethro brings Moses' wife and two sons to Moses in the wilderness; God appears to Moses on Mount Sinai; God gives to Moses the 10 commandments; the civil law for the Nation of Israel and the consequences for disobedience.

### HIGHLIGHTS & INSIGHTS:

As we move into Exodus 17 in today's reading, Moses illustrates what a trusting Christian does in times of testing—he turns to the Lord and asks for guidance! (Ex. 17:4; Jam. 1:5) In response, the Lord orders Moses to smite the rock at Horeb and out would flow water for the murmuring people of Israel. The picture is obvious: Christ, who is our Rock (1 Cor. 10:4), was smitten on the cross to provide living water to quench the souls of all who are thirsty! (Jn. 7:37–38)

At the end of chapter 17, Moses orders Joshua to lead the people of Israel in battle against Amalek (a picture of the flesh). Notice that God makes a point in 17:16 to let us know that the battle with Amalek is a battle that will continue from generation to generation. In Galatians 5:17, God makes a point to let us know that the battle between the Spirit and the flesh is a battle that we will face until we receive a glorified body! (Rom. 8:23) As pictured in Exodus 17, our only hope in winning this battle is to allow our Joshua (the Lord Jesus Christ) to lead us to daily victory. (17:10,13) Note that this battle was won only after Israel had received water from the rock! Water in the Bible is a picture of the Word of God—which is the weapon (the Sword) the Spirit of God who lives in us uses against the flesh! (Eph. 5:26; 6:17; Psa. 119:9–11).

Jethro, Moses' father-in-law, comes to the wilderness in chapter 18 and offers Moses some advice about how to delegate responsibility so that he and the people of Israel wouldn't get worn out. (Ex. 18:16–18,21–22) Moses takes his advice (Ex. 18:24–26) and it certainly lifted some of the burden and responsibility off of his shoulders. Whether or not this is what God intended, however, is unclear. Even Jethro didn't know if his plan would be pleasing to God. (Ex. 18:23) Though Jethro's counsel makes a lot of sense from a human perspective ("the wisdom of men" – 1 Cor. 2:5), we must always be careful when getting "wisdom from this world," (1 Cor. 2:6) because God says in Isaiah 55:8–9: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

In chapter 19, Moses meets with God on Mount Sinai. It is here that God reveals to Moses His plan for the people of Israel and the rest of the world. (Ex. 19:5–6) God desired Israel to be "a kingdom of priests and an holy nation." His intention was that Israel would be so different from the rest of the world that the people of the world would want what Israel had—namely, their God! And God's plan is still the same! 1 Peter 2:9 says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." God wants us to be so different from the rest of the world that they will want what we have—a personal relationship with the God of the universe!

In chapter 19 and verse 11, God paints a prophetic picture of the second coming of Christ. God says, "Be ready against the third day: for the Lord will come down in the sight of all the people upon Mount Sinai." Peter explains in 2 Peter 3:8 that a thousand years is as one day to God. Using that equation, it has been about 2000 years (or two days on God's time clock) since Christ died on the cross. The third day is fast approaching, when the Lord will come down in the sight of the whole world! (Phil. 2:10–11)

Chapters 20 and 21 deal with the Law of Moses, or the Ten Commandments, as we most often refer to them. We know that the Law is good (1 Tim. 1:8–9) because it embodies the character and nature of God's holiness—but we must be sure it is used for the right reasons! The Law was never intended to provide our salvation—though it does have a very important purpose in bringing us to salvation! The law was given to reveal to us our sin (Rom. 7:7), so that in humility and contrition, we would cry out to God for the salvation He offers through His Son! (Gal. 3:19–24)

**CHRIST IS REVEALED:**

As the ROCK from which water flows – Exodus 17:1–6 (1 Cor. 10:4; John 4:14)

Through JOSHUA – Exodus 17:9–16

*Note: Joshua is the Hebrew name for Jesus, the one who fights for us in battle with our enemies.*

Through the LAW – Exodus 20:1–17 (Matt. 5:17; Heb. 4:15; Rom. 10:4)

## WEEK 4, DAY 5: TODAY'S READING: EXODUS 22–24

### OVERVIEW:

God gives examples of His "judgments" by which to judge right from wrong; Israel agrees to obey God's commands; Moses goes up again to meet with God on Mount Sinai.

### HIGHLIGHTS & INSIGHTS:

As we came through Exodus 21 in yesterday's reading, God began giving Israel "judgments" by which to judge right from wrong. He lays down specific commands for how the Nation of Israel was to function in their relationship with Him—and thus, with one another. It is important to recognize that in this nation that God was forming in Israel, that the blueprint for their governmental structure would be different than any nation in the world. This nation would not be a democracy, a dictatorship, or a republic—Israel was the first and only Theocracy, meaning that God Himself would serve as their King, Chief Executive, Ruler, Legislator and Judge. The plan was simple: they were to obey God, and the result would be protection and blessing. As God recounts the establishment of this Theocracy in Jeremiah 11:4, notice that the key to their "society" wasn't first and foremost how man related to his fellow man—but how man related to God. God, of course, knows that when men are rightly related to Him, they will be rightly related to one another. God also knows that the opposite is also true—if men are NOT rightly related to Him, no amount of laws can keep a society functioning properly. Romans 1:16–32 explains the inevitability of the moral decay of society when sinful human beings disregard the God who created them.

It is interesting to note that the very first thing God emphasizes after giving the Nation of Israel the Ten Commandments was the admonition to treat their servants properly. (Chapter 21) Keep in mind that this instruction comes immediately after they had been delivered from 400 years of abusive servitude at the hands of the Egyptians! The fact was, Israel's mindset concerning the treatment of servants needed serious renovation—or in the words of Romans 12:2, the people of Israel needed to be "transformed by the renewing of their minds!" Being delivered out of the bondage of our own particular background, each of us would do well to consider what areas of our life God knows we need to be "transformed by the renewing of our mind," lest sinful behavior be the result of our old patterns of thinking.

What follows in this section in the Book of Exodus are various laws that appear to be random, yet God was very calculatingly laying down each one—not only because they were essential examples the people of Israel needed in order to understand God's holy character and values—but because they were essential for how God wanted to put His holiness on display to the watching world through this unique nation! And keep in mind, that though God will ultimately fulfill His promises to the nation of Israel during the Tribulation Period, right now, according to 1 Peter 2:9, we are that "holy nation" through which God wants to put His glory on display to a watching world through our holiness!

Notice also in this section that God begins to reveal the fact that He has a special place in His heart for "the fatherless and widows," as well as for "the poor." In 22:22–24, He mentions the "affliction" of the fatherless and widows, and takes up the cause of the poor in 22:25. God continuously reveals His heart for these three groups of people throughout the Old Testament, and continues His revelation even on into the New Testament. He tells us in



James 1:27, that "pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their AFFLICTION," and in Galatians 2:10, He tells us that as believers in Christ, we are to "REMEMBER the poor."

In 23:20–23, we are introduced to "the Angel of the Lord." He is none other than a pre-incarnate appearance of our Lord Jesus Christ. (Gal. 4:14) Note in verses 20 and 21 of chapter 23 that this "Angel"...

1. Is "before [us]," just as our Lord Jesus Christ went "before us" as the "Author of our faith"—or the "race" we've been called to run. (23:20a c.f. Heb. 12:1-2)
2. Is the One who will "keep [us] in the way." (23:20b c.f. Heb.13:5–6)
3. Is the One who will "bring [us] into the place which [He has] prepared." (23:20c c.f. John 14:1–3)
4. Is the One of whom we must "beware." (23:21a c.f. Gal. 6:7a)
5. Is the One whose "voice" we must "obey." (23:21b c.f. John 14:15)
6. Is the One we must not "provoke." (23:21c c.f.1 Cor. 10:1–11)
7. Is the One who is an "enemy unto [our] enemies, and an adversary unto [our] adversaries." (23:21d) Note in Ephesians 6:10–18, that in our battle with Satan and his network of demonic forces, we have not been called to "fight"—but to "stand!" Jesus has already fought our enemies/adversary—and won!

The three "feasts" mentioned in 23:14–17 held at three different times in the year (23:14) obviously fulfilled an HISTORIC purpose—and yet, they also fulfill a PROPHETIC purpose...

1. "The Feast of Unleavened Bread" (23:15) is the Passover feast held in the spring and is representative of the grace and forgiveness found in the offering of Christ as the true Passover Lamb. (1 Cor. 5:7)
2. "The Feast of Harvest," (23:16a) also known as "the Feast of Firstfruits" (23:16b), or "the Feast of Weeks" (Deut. 16:16), represents Christ's resurrection and the subsequent coming of the Holy Spirit on the Day of Pentecost, 50 days after Passover. (Note: the word "pentecost" means "fiftieth day," and was held the day AFTER seven weeks—or the day AFTER 49 days had passed from Passover.)
3. "The Feast of Ingathering," (23:16b) also known as "the Feast of Tabernacle's" (Deut. 16:16), pictures the crowning of our glorious King, the Lord Jesus Christ, at His Second Coming when He will "tabernacle" ("dwell" – John 1:14) on this planet with His "gathered" saints for a period of 1000 years.

In 24:3, what an incredible response the people have to "the words of the Lord!" With complete unity ("one voice") they declare to Moses with their mouth, "All the words which the Lord hath said will we do!" (24:3) Moses then wrote the words the Lord had spoken to him up on the mountain and read them to the children of Israel, and once again, the people declare with their mouths, "All that the Lord hath said will we do, and be obedient!" Wow! That, my friend, is the simple essence of the Christian life! Oh, that that were not only the declaration from the mouth of every believer in Christ—but that it were the determination in each of our hearts! You see, it's easy to BELIEVE every word of the Bible... and it's easy to SAY we will OBEY every word of the Bible... but it's quite another thing to actually DO

it! And that's exactly the case with the children of Israel here in Exodus 24. Just 40 days after making this incredible declaration, Exodus 32:1 says, "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And as the old saying goes, "Talk is cheap."

One of the most simple, yet profound (and blessed!) verses in this entire section is found in chapter 24 and verse 12. God is inviting Moses to come up to Mount Sinai to receive the infamous "tables of stone." It is obviously a very significant piece of the entire puzzle concerning God's dealing with man. The wording of verse 12, however, not only screams out the heart of the passage, but the very heart of God! Notice that God DOES NOT say to Moses, "Come up into the mount, and I will give thee tables of stone." What God says to Moses is, "Come up **TO ME** into the mount, and **BE THERE**: and I will give thee tables of stone!" God lets Moses know that even more than giving him the incredibly significant tables of stone, what was important to His heart was that Moses come into His PRESENCE, just to BE WITH HIM! So often we relegate the Christian life to "DOING." God wants us to know that though there are certainly many, many important things that we need to DO, what is vitally important to His heart is that we simply desire to BE with Him, like He desires to BE with us!

As we continue to make our journey through the Word of God, remember that what is in God's heart is not simply that we DO our assigned daily readings, but that every day we come up into His PRESENCE through the pages of His glorious Book—to BE WITH HIM!

### **CHRIST IS REVEALED:**

Through MOSES who delivers God's commands, consummates a blood sacrifice and communes with God for 40 days – Exodus 24:2,3,8,18 (Heb. 10:12; Mark 1:13)