

# LESSON 2 | September 13, 2020

## The Making of a Nation

**Study Text:** Exodus 3:1–15; 12:1–51; 19:1–8; Deuteronomy 7:6–11; Joshua 1:1–9; 24:1–15

**Central Truth:** God established His covenant with the people of Israel.

### Key Verse: Deuteronomy 7:8

Because the Lord loved you [Israel], . . . the Lord brought you out with a mighty hand, and redeemed you (KJV).

Because the Lord loved you [Israel]. . . he brought you out with a mighty hand and redeemed you (NIV).

### Learning Objectives

- Understand the basis of God’s covenant with Israel and His ability to fulfill His promises.
- Affirm that obedience to God should flow out of love for Him.
- Reflect on your motive for obedience and your willingness to forsake modern expressions of idolatry in your life.

## Introducing the Lesson

**Say:** Last week we talked about the beginning of the story of the Bible. God created the world, including the first human beings. They rebelled against Him, but God enacted His plan to redeem them and all of humanity. He chose a family and a people through which He would send His Son to reconcile people to himself. He also preserved His people; His plan would not be thwarted. In today’s lesson, we will see how He delivered His people, making a covenant with them, and making them into a nation He would use in spite of their rebellion.

### Opening Activity—The Promises of God

*Ask your students to mention as many promises from the Bible as they can in the next two minutes. Write their responses on the board. You may hear the following promises and many more:*

- to provide a Savior
- to not destroy the earth again with a flood
- to always be with us
- to save the repentant sinner
- to heal
- to strengthen
- to provide for our needs
- to protect
- to answer prayer
- to fill us with the Holy Spirit
- to give us a home in heaven
- the Second coming of Jesus

**Say:** What is the basis for your faith in God? Do you follow Christian precepts simply because you have been told that they are rules Christians are supposed to follow? (Give time for response, then share your highlights from the following text.)

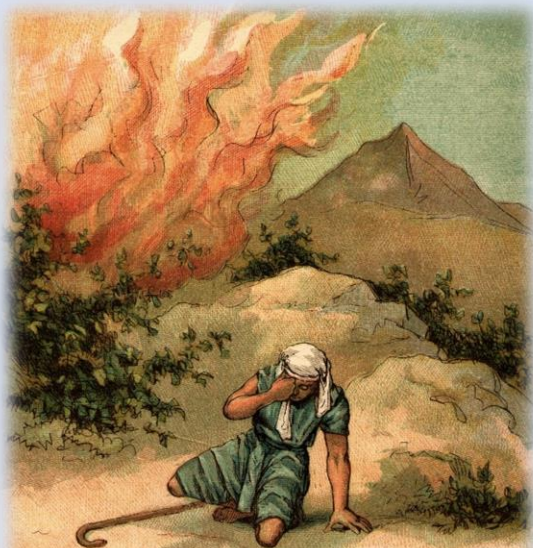
God had done great things for His people in blessing and preserving them, and He called them to obedience. But as the story of Scripture moves forward, we also find that God wanted love to be the basis for obedience to His commands.

## Part 1—God Delivers His People

### God Chooses a Leader for His People – **After 400 years**

Exodus 3:1–10

*[Exo 3:1-10 KJV] 1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, [even] to Horeb. 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground. 6 Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7 And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.*



And the angel of the Lord  
appeared unto him in a flame of fire out of the midst of a bush:  
and he looked, and, behold, the bush burned with fire, and the bush was  
not consumed  
Exo 3:1-2

**Say:** From the time of Moses' birth, God's hand was upon him, leading him to the place where he stood as we pick up his story in Exodus 3:1–10. Moses had been protected as a baby, had fled Egypt as an adult because of his identification with his own people, which led to his killing an Egyptian. Then, he had lived in the land of Midian for forty years. As an exile and shepherd, he may not have been considered "leadership material," but God had a plan for him and the people of Israel. (Share your highlights from the following text.) **God has a plan for each of us.**

Exodus 3 describes a **theophany** (a visible manifestation of God). While the location of this event (Mount Horeb) is usually associated with the southern part of the Sinai Peninsula, Midian is associated with the northwestern corner of Saudi Arabia just across the Gulf of Aqaba from the Sinai peninsula. Scripture says that Moses had led the flock to the "backside" (verse 1, KJV) or "far side" (NIV) of the desert (literally

“behind” or “beyond” the desert). This indicates to us that **Moses was “off the beaten path” in relationship to his normal shepherding activities.** He was not in what would have been his usual location.

In this special setting, **God manifested himself to Moses as the Angel of the Lord from the midst of a burning bush that was not being consumed** (verse 2). Although many have tried to give naturalistic explanations of this phenomenon, it is important to note that Moses—a man very familiar with the desert—recognized the extraordinary nature of the event. **Verse 4 identifies the Angel as God himself and uses both divine names in the process: Yahweh (L<sub>ord</sub>) and Elohim (God).** The Lord’s statement in verse 5 is a good reminder that **His presence should be understood as “holy,” and that a proper response is required with regard to this recognition.**

God identified himself as the God of Moses’ father and of the patriarchs Abraham, Isaac, and Jacob. This reminds us that God chose Abraham, and Moses belonged to the sons of Israel. (Moses was a Levite; see Exodus 2:1–10.) Since the promise given to Abraham is a central theme in the Pentateuch, it is fitting that we are reminded of that promise, and its fulfillment, in the beginning of Exodus. In 3:7–9, we see that God was aware of the suffering of His enslaved people; He would fulfill part of the promise by delivering His people to a “land flowing with milk and honey” (verse 8). This phrase depicts Canaan as a land of great abundance. Moses was chosen by God to lead the people out of Egypt to Canaan (verse 10).

### **Discuss**

? Moses was not following his usual shepherding routine when God reached out to him. Was there a time when God invited you to take up a task that was outside of your normal routine and completely unexpected? **Sometimes we must step out of our comfort zone.**

? Moses was required to remove his shoes because he was on holy ground. God’s holiness requires a proper response. What are some ways we should respond to God in both actions and attitudes because of His holiness?

## **God’s Delivers His People**

Exodus 12:23–31, 50–51

***[Exo 12:23-31, 50-51 KJV] 23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you]. 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It [is] the sacrifice of the LORD’S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. 29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead. 31 And he***

*called for Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. ... 50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. 51 And it came to pass the selfsame day, [that] the LORD did bring the children of Israel out of the land of Egypt by their armies.*



**Say: God delivered His people from Egypt, in part, through inflicting ten plagues upon that nation.**

Exodus 12 describes the final plague upon Egypt, and the great symbolism of the Passover points to the Savior who would eventually come to save the people from their sins. Jesus drew the parallels when He, the Lamb of God, was about to be sacrificed to save repentant sinners. **The instructions and symbols of the Passover foreshadowed the work of the Messiah.** The foreshadowing also reaches forward to the Marriage Supper of the Lamb, when all Christians join Christ for eternity. (Share your highlights from the following text.)

Exodus 12 focuses on the events surrounding the Passover and the final plague inflicted on Egypt. Verse 23 **describes the use of blood from the slaughter of the Passover lamb on the door posts of the houses, which would protect them from the “destroyer.”** Although a “death angel” is typically depicted as the means by which death came to the firstborn throughout Egypt, verses 12 and 29 make it clear that it is the Lord himself who brings this plague. What is true in this final plague is true of the other nine: **God brought forth all that befell Egypt due to the Pharaoh’s hardness of heart. Although the word “angel” does not appear in this account, the “destroyer” may be identified with the “angel of the Lord,” who performed a similar task elsewhere in the Old Testament (cf. 2 Samuel 24:16; Isaiah 37:36).**

*[2Sa 24:16 KJV] 16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.*

*[Isa 37:36 KJV] 36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.*

Exodus 12:24–28 mandates preparations to be made to observe the Passover as an ordinance for succeeding generations. **The yearly enactment of this event would serve as an opportunity to teach the observance as an object lesson of the miraculous protection God provided. The questioning of the children to the parent, “What does this ceremony mean?” (verse 26, niv) does not mean that the parent was to wait for the teaching moment. Rather, it was an example of the kind of question a child might ask, and what should follow was a teaching moment concerning the events of that night. Indeed, the head of every modern Jewish household who observes the Passover Seder today will read from a prepared script called the “Haggadah” that includes explanations of every aspect of the observance, including questions that a child will ask at the appropriate time.**

It is not a coincidence that the passion of Christ took place during the events leading to the Passover. In Jesus’ time, thousands of lambs were slaughtered on the temple mount in preparation. The meaning of this ritual had been handed down from that night in Egypt for well over a millennia,

foreshadowing the deliverance brought about by the crucifixion of Christ as the Lamb of God sacrificed once for all (see Romans 6:10; Hebrews 9:12).

*[Rom 6:10 KJV] 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*

*[Heb 9:12 KJV] 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us].*

### Resource Packet Item 1: Our Passover Lamb

Distribute the work sheet. You may want to have students work in small groups to fill in the chart and answer the questions, or you may want to do it as a class.

#### **Discuss**

? For generations, Jews have celebrated the Passover Seder, a ceremonial dinner in observance of Passover. Throughout the meal, participants are reminded of the meaning of the Exodus events, teaching these historical biblical realities to future generations. What family traditions can Christians use to teach their children the beliefs of Christianity? **Christmas, Thanksgiving.**

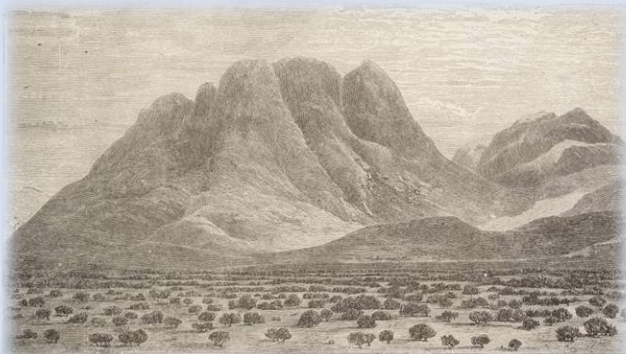
? Ask if any students have participated in a Passover Seder from a Christian perspective. If so, ask them to share how it made the story of the events of the crucifixion of Jesus more meaningful.

## Part 2—The Covenant Established

### God Calls His People to a Covenant Relationship

Exodus 19:1–8

*[Exo 19:1-8 KJV] 1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai. 2 For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.*



**Say:** God had done great miracles to bring the people of Israel out of Egypt. He had shown that He would protect them, provide for them, and that He had chosen them. Now they were to enter into covenant relationship with Him—a covenant with responsibilities for them to obey. Sadly, however, they did not live in long-term obedience. (Add your highlights from the following text.)

God called Moses to deliver a promise that included a summary of recent events (Exodus 19:1–11). **Verse 4 offers an emphatic statement, which can be literally translated “you, you saw that which I did to the Egyptians.”** (Note that, in Hebrew, repetition is often used for emphasis.) The promise was based on the people’s witness of God’s miracles and protection during the Exodus. Verse 5 follows with another emphatic construction that could be literally translated “now if to obey you will obey.” We can see this emphasis in the translation “fully” (NIV) or “indeed”(KJV). God promised to make Israel His treasured possession and a holy nation.

In the chapters that follow, God outlined the stipulations of Israel’s covenant relationship with Him. **They needed to live in obedience to God, in light of the fact that they had experienced a miraculous deliverance by the hand of God.**

We take note of the people’s reaction in verse 8. **Although they unanimously agree to keep God’s covenant, the story that unfolds throughout the books of Judges to 2 Kings demonstrates that they were unwilling to sustain their covenant faithfulness for extended periods of time.**

### **Discuss**

? *Although we live in an age where defending our faith seems to focus on a verbal explanation of our beliefs (apologetics), the ancient Hebrew mindset focused on a belief in God based on experiencing what God had done in their lives. **Reflect on a time when you had no doubt that***

**God moved on your behalf, and share that memory with your class.**

? *God’s people all agreed that they would follow God’s covenant commands. Yet history would show that they did not do this because they became entangled in Canaanite idolatry. What kinds of things might be considered modern idolatry that would keep Christians from fully obeying God’s Word?*

### **Resource Packet Item 2: My Narrative**

Distribute the work sheet. If you have time, read Psalm 136 aloud, and give students time to write their own narratives about God’s intervention in their lives. Ask if anyone is comfortable sharing what they have written with the rest of the class. If you do not have class time to complete this activity, suggest that your students take the work sheet home with them and write out their narratives during their own devotional time, for personal reflection.

## **God Loves His People Deuteronomy 7:1–11**

**[Deu 7:1-11 KJV] 1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, [and] utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. 5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 6 For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye [were] the fewest of all people: 8 But because the LORD loved you, and because**

**he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. 9 Know therefore that the LORD thy God, he [is] God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; 10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. 11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.**



**Say: Our relationship with God should be based on love.** He loved us so much that He gave His Son as the perfect Sacrifice for our sins. The only appropriate response is that we love and obey Him. (Add your highlights from the following text.)

Deuteronomy 7:1–11 speaks to the basis for God’s deliverance of His people: In verses 8–9 we find two different Hebrew words translated “love.” The first, *ahabat*, is what we would see as the more common use of the word: affection one feels toward family

and other loved ones. This is the word used in the clause “the Lord loved you and kept the oath which He swore to your forefathers” (verse 8, NIV). It is also used in verse 9, where it states that God would keep His covenant with “those who love him” (NIV).

But verse 9 also includes an important Hebrew word related to God’s love, which is often translated “lovingkindness” or “mercy.” This word, *chesed*, is used specifically in reference to God’s covenant love for His people. In verse 9 we find it making reference to the fact that the faithful God keeps “covenant and mercy with them that love him and keep his commandments” (KJV; note the NIV: “his covenant love”). In a certain sense, *chesed* is similar to the more familiar Greek word *agape* in that it speaks to a kind of love rooted in promise. **God offered this relationship to Israel because of His affection and covenantal love of this people. This love came as a result of God’s mercy, and was not based on any merit within His people. However, as mentioned above, in verse 9 the covenant relationship is only extended to those who love Him.**

### **Discuss**

? For many people, Christianity is largely measured by how much time believers spend reading Scripture and attending church. Sadly, if this becomes the focus of our faith, we have forgotten that God wants us to serve Him out of love. It is vitally important that we separate human tendencies to try to earn God’s favor from God’s actual expectations. Make two lists: (1) things people might focus on as defining what it means to be a Christian and (2) actions that would be God’s expectations for His people. Discuss how you might separate these two.

? When we follow Christ out of love for God rather than other motives, how should that make a difference in how we live?

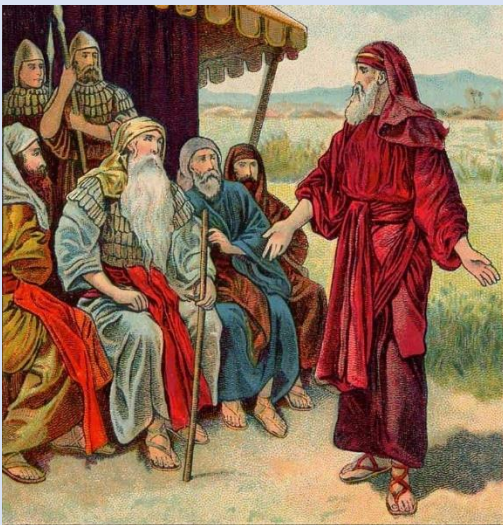
## **Part 3—Israel’s Inheritance Affirmed and Realized**

## Others See the Power of Israel's God

Joshua 9:1–9

*[Jos 9:1-9 KJV] 1 And it came to pass, when all the kings which [were] on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard [thereof]; 2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord. 3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, 4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; 5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry [and] mouldy. 6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. 7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? 8 And they said unto Joshua, We [are] thy servants. And Joshua said unto them, Who [are] ye? and from whence come ye? 9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,*

**Say:** Just as those around the Israelites drew conclusions about the God of Israel based on what they saw, **people around us will draw conclusions about God based on what they see in us.** (Add your highlights from the following text.)



The Book of Joshua deals largely with the conquest of the Promised Land by God's people. Joshua 9 focuses on a people group called the Gibeonites. They lived near the Israelite encampment at Gilgal and were quite afraid of them. So **the Gibeonites deceived Joshua by making it appear as if they had come from a great distance. Joshua made a hasty treaty with them that was not allowed within the Law (Exodus 34:11–12; Deuteronomy 20:10–18; they had been told not to make treaties with the inhabitants of Canaan).** The reasons behind the Gibeonites' actions are clear: They had heard about what the God of Israel had done for the Israelites—specifically the victories at Jericho and Ai, as well as all that had happened in Egypt (Joshua 9:3,9).

### Discuss

? Have you ever been approached by a non-Christian friend or co-worker who had questions because he or she had experienced or observed the power of God in some way? Share the story with the class. **My Friend Chuck called me into his office...**

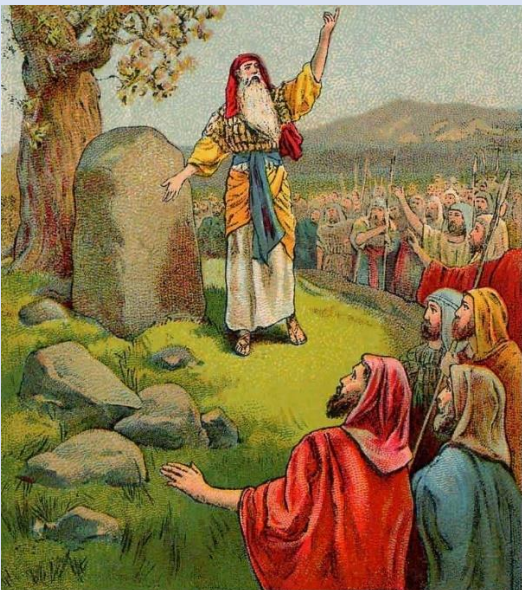
## God Reminds His People of All He Has Done for Them

Joshua 24:1–15

*[Jos 24:1-15 KJV] 1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. 2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham, and the*



*father of Nachor: and they served other gods. 3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. 4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. 5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. 6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. 7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. 8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. 9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: 10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. 11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. 12 And I sent the hornet before you, which drave them out from before you, [even] the two kings of the Amorites; [but] not with thy sword, nor with thy bow. 13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. 14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. 15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.*



**Say:** Reviewing the work of God in our lives builds our faith and the faith of those around us. Doing so can also motivate us toward greater service to Him. (Add your highlights from the following text.)

Many readers are familiar with Joshua 24:15 as the subject of numerous sermons and Sunday School lessons: **“As for me and my house, we will serve the Lord” (KJV)**. In verse 1, Joshua summoned all of Israel to Shechem, as he had done after the battle of Ai. There he gave a “thumbnail sketch” of Genesis 12 through Deuteronomy, and a synopsis of the battles in Joshua. Indeed, God had given

them the land of Canaan, according to the promise made to Abraham.

Many scholars see Joshua 24 as referring to a “Suzerain Treaty,” an ancient treaty between a powerful king and his subordinate kingdom. Such ancient treaties contain stipulations for further relationship, a call to witnesses, and also curses and blessings. In light of this, we must not stop reading after the people’s positive response. Joshua followed with an ominous word about what would happen if they disobeyed (see verses 19–20). The people’s disobedience and God’s subsequent judgment are the dominant themes from Judges to 2 Kings.

### ***Discuss***

? We, like ancient Israel, also vow to serve the Lord. **What are some ways you guard your commitment in light of modern temptations and distractions?**

### **Resource Packet Item 3: God’s Covenant With Israel and Ancient Treaties**

Distribute the information sheet for students to use as further study.

## **What Is God Saying to Us?**

**Say:** In this lesson we moved from the call of Moses to the basis of a covenant relationship with God. Sometimes we may feel like God has invited us into His work, but like Moses, we feel inadequate for the task. Even when we feel inadequate, God will give us what we need to do what He has called us to do. At other times in our Christian lives, we may feel that we are “going through the motions” rather than actively connecting with God. But **God desires that we serve Him because of our love for Him.** As we ask the Holy Spirit to work in our lives, He will bring change where it is needed. Part of the exhortation to follow the Law was to remember God’s mighty acts of deliverance. **As we remember the ways in which God has moved in our lives, it is easier to keep in focus that God loves us and will fulfill His promises.**

## **Living It Out**

### **Ministry in Action**

- Invite your students to consider any special calling that God has given them, and to examine the motive for their commitment to Christ. Is it based on love or some other motivation?
- Challenge your students to exhibit the love of God to someone in their community or workplace this week.

## **Daily Bible Readings**

### **Monday:**

#### **God’s Promise To Bless Abraham.**

Genesis 12:1–3

[Gen 12:1-3 KJV] 1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

### **Tuesday:**

#### **God’s Covenant Name Revealed.**

Exodus 3:13–15

[Exo 3:13-15 KJV] 13 And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.

### **Wednesday:**

God's Promise To Restore Israel.

Jeremiah 29:10–14

[Jer 29:10-14 KJV] 10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. 11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. 12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. 13 And ye shall seek me, and find [me], when ye shall search for me with all your heart. 14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

### **Thursday:**

Paul's Compassion for Israel.

Romans 9:1–5

[Rom 9:1-5 KJV] 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 Who are Israelites; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises; 5 Whose [are] the fathers, and of whom as concerning the flesh Christ [came], who is over all, God blessed for ever. Amen.

### **Friday:**

Abraham's Seed.

Galatians 3:15–21

[Gal 3:15-21 KJV] 15 Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise. 19 Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator. 20 Now a mediator is not [a mediator] of one, but God is one. 21 [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

### **Saturday:**

A Chosen People.

1 Peter 2:4–10

[1Pe 3:4-10 KJV] 4 But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 7 Likewise, ye husbands, dwell with [them] according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 8 Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be]

courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: