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Mosses: In the Process of Time

715-B

Series: God's Living Legends (Part 1)

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INTO HIS LIKENESS RADIO

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It's Really a Matter of Time

(Factors in becoming God's man or woman.)

His name is Moses, a name that would become, in one lifetime, synonymous with both meekness and greatness. Once again, there would be built into his life the earmarks of rejection, followed by all of the circumstances of which greed and pride are borne. His would be a life of failure, followed by a seemingly intolerable season of neglect and anonymity. But his would be a life which dramatically, again and again, takes him into the place of intimate fellowship with God and into direct combat with the enemy as well.

His conflicts would come from within and without, but, always it would be from within, from His relationship with the Living God, that would surface his courage, his confidence and his capabilities. It seems that few men ever knew God as Moses did. But the relationship between God and Moses was not reserved for a chosen few, nor did it develop overnight. It is a pattern of a life that is yielded and yielded and yielded. Thus, it is a life that is used.

We open the pages to visualize the process, the process by which Moses becomes a man after God's own heart. Our primary source of reference will be Exodus 2:11-3:10. We will also be looking at Acts 7 and Hebrews 11:24-27.

As our last lesson unfolded, we watched through the windows of eternity as God's drama of the ages shifted away from center stage for a season. He seemed, even to His chosen ones, to be somewhat inactive, removed, and remote. Ah, but of course, the opposite was really true. Never is God so active as when the heavens appear to be silent. For while the enemy seems to be in the limelight and God's people seem to suffer the lot of affliction, backstage God is always readying the curtain to rise on a whole new era of deliverance and revelation. He is allowing the enemy just enough rope to hang himself and thus set His children free. Through such shadows come the mystery of the multiplication of the grace of God. In the last lesson we learned that the more

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the Egyptians afflicted them, the more the children of Israel multiplied. The more they afflicted them, the more they grew. Thus, the stage is set.

Pharaoh, acting on behalf of Satan, conspires to slay every boy baby born to the Hebrews. But God builds a boat, interrupts a bath, and delivers a baby right into the shadows of the enemy camp for safekeeping and preparation. Moses becomes worldly, wise, and wealthy. He becomes a leader, a warrior, and a possible heir to the throne of Egypt. So the suspense mounts. The plot thickens. How is this man to deliver his people? Will He reign as the ruler of Egypt as Joseph did? Or must he turn his back on all he has achieved in order to be nothing, that by God's grace something might ensue? That question we trust will be answered in this lesson along with perhaps a question or two about how our wonderful God prepares men and women for greatness. Our Scripture passage takes up where we left off in the last lesson in Exodus 2:

And it came to pass in those days, when Moses was grown,
that he went out to his brethren, (Exodus 2:11a)

Moses was now a grown man. As we shall see in a moment, he is forty years of age. At least 35 of those 40 years, he had been nurtured and raised in the splendor of Egypt's best. He had been trained as a soldier. He had been educated as a scholar. He had been prepared as a leader. Josephus tells us of the plans of Thermuthis, Moses' mother by adoption, to make him heir to the throne of Pharaoh. He tells of an incident wherein Moses' adopted mother takes the child and thrusts the baby into the arms of Pharaoh. As he held the baby, she took the crown and put it upon baby Moses' head. The story goes on that Moses threw down the crown and stomped on it. Further, Josephus records that there was a sacred scribe observing all of this. This was the same scribe who had previously come to Pharaoh and warned him that a Hebrew child would one day bring about Egypt's destruction. Supposedly, this scribe set out to try to kill Moses. It is said that he said this to Pharaoh, "This, oh King, this child is he of whom God foretold. If we kill him, we will be in no danger. Take him therefore out of the way and deliver the Egyptians from the fear they have about him and deprive the Hebrews of the hope they have through him."

Is this fact or fiction? We don't know for sure, but the only thing we do know for sure is in the Word of God. But one thing is

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for certain, apparently Moses *did* have the potential to greatness in Egypt. For somewhere along the line, he had to make the most important decision of his life. He had to choose to cast his lot with Pharaoh and become perhaps one of the world's most influential leaders, or to cast his lot with the people of God and give up everything he had and trust that God's ultimate treasure would be worth it all. We know he had to make this choice. You may ask how we know. Turn to Hebrews 11:23-26 and we will read this account:

By faith Moses, when he was born, was hidden for three months of his parents, because they saw he was a proper [beautiful] child; and they were not afraid of the king's commandment.

By faith Moses, when he was come to years [had grown up], refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.
(Hebrews 11:23-26)

So this forty year old success story, this Hebrew wonder boy, takes a long, hard look at the afflictions of his people and a long, hard look at the life of luxury that was now his. He laid down his claim to the scepter of success and voted to be cast into God's arena of affliction instead. Do you see the clarity of the choice? On the one hand was God's program: suffering, affliction with the people of God. On the other hand: the pleasures of sin for a season. On the one hand the reproaches of Christ. On the other hand, the treasures of Egypt. Affliction and reproach, or pleasures and treasures; those were the choices.

I'm not sure we always recognize the distinctiveness of the choices we are called to make. I'm not sure we always let new Christians know what their calling includes. What you give up are pleasures and treasures. What you get in exchange, for now at least, is in part, affliction and reproach. Ah, but what you receive at the end of the journey are true riches, riches that cannot pass away, riches that cannot be taken away. These are eternal riches and eternal joy. The choice is not often what we make it to be, is it? (To add a little spirituality to an already successful life.) The choice is to pass through the fire and live in the light or wallow in the world and live in the night. *The choice*

is God plus nothing equals everything. That is the choice. This is the same choice Satan threw at Jesus in the wilderness.

Somewhere along the way, Moses chose to cast his lot with Jehovah. Apparently he counted the cost and he counted it worth it all. You may today be wondering about that very decision. I urge you in the name of Jesus to make that choice. It is a clear-cut choice. But it is only the beginning. You see, choosing to do the will of God doesn't equip a man in and of itself. Nor does it grant him the prerogative of circumventing the slow and awkward but successful ways of God we talked about in the last lesson.

So Moses was ready to take on the world, or so he thought. But, of course, the problem is that only God can take on the world. So Moses had some dying to do before he could begin to live. Our story continues back in Exodus 2:11:

And it came to pass in those days, when Moses was grown, that he went out to his brethren, and he looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

So he looked this way and that way, and when he saw that there was no man [nobody looking], he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews strove [were fighting] together: and he said to them that did the wrong, Wherefore smitest thou thy fellow?

But he said, Who made you a prince and judge over us? intendest thou to kill me, as thou didst the Egyptian?" And Moses feared, and said, Surely this thing is known.

(Exodus 2:11-14)

So here we have chapter one in Moses' biography of leadership. It is entitled, "How Not To Do The Will Of God". First, he justified pre-meditated murder. I say pre-meditated because verse 12 says that he cautiously looked this way and that way to see that no one was looking. Having waited until there was no witness, he pulled out his trusty revolver and the scuffling Egyptian bites the dust. Behold, our hero.

Second, "Operation Cover-up" was to ensue. Now no good murder is complete without some way of hiding the body. Moses had no car trunk to hide the dead Egyptian, so he dug a hole in the sand and stuffed the body in the hole. This is our leader?

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Our fearless, frustrated, Captain Midnight ventures out the next day whistling his favorite tune, when he walks into another scuffle. This guy is trouble looking for a place to land. In two days he sees two fights. This time the fight is between two of his own people. He proceeds to inject himself into the conflict as both judge and jury expecting to be nominated for the Nobel Peace prize. Instead, he is greeted with, "Who asked you to interfere? Are you going to kill me like you did that Egyptian yesterday?" He thinks, "Whoops, the cat is out of the bag." He thought God would cover up the murder because his heart was right. He thought that he was just doing God a favor. He thought the Hebrews understood he was to be their hero. You may wonder why I say that. Turn to Acts 7 where we read:

And when he was a full forty years old, it came into his heart to visit his brethren, the children of Israel.

And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. (Acts 7:23-25)

So Moses figuratively rides into history, charging onto its pages on a white horse. But the white horse breaks a leg, Moses falls in the mud and those he came to deliver look at one another and question, "Who is this self-appointed Messiah?"

Now what was the problem? The problem was that Moses was doing the same thing we do. He was trying to do what he considered to be the will of God in the flesh. He was having about the same results we do. We know God's will in a certain area and rather than waiting before God for the preparation, for the timing, for the supernatural freedom to do it, we charge out of our spiritual telephone booth, capes flying in the breeze. We are spiritual Supermen out to save the day. The trouble is that we are still Clark Kent. We haven't waited for God to put the pieces in place. We sense a problem on the job and rather than praise God for the problem and wait for His solution, we decided to do it our way and leave behind the debris of wounded lives and unaccomplished tasks. A wife sees that her husband needs to come to Christ and senses that she has what he needs. She charges in to deliver him, well-meaning but unsuccessful. Her husband responds as the Hebrews did, "Who made thee a judge?" Churches do the same thing. They desire to do the will of

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God, but instead of waiting on God for direction and provision, they adopt programs to build the church for God. God doesn't need programs, God needs people and time.

So here we have, spiritually, the death of Moses. His star had fallen as fast as it rose. He was left in the ashes of defeat. Next, enter the Cairo Scotland Yard. Pharaoh gets wind of what his fair-haired grandson had done.

Now when Pharaoh heard of this, he sought to slay [kill] Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

(Exodus 2:15)

In Acts 7:29, the parallel passage says:

Then fled Moses at this saying, and was a stranger in the land of Midian...

So now our deliverer, guilty of first-degree murder, flees for his life. He was rejected by the people he thought he was called to save. Now a fugitive from the world he turned his back on in order to do the will of God, he seemingly had nothing at all. Here is the real test of the man of God. He thought he had sacrificially given up everything to serve God, and now he appeared to have nothing and feared he was forsaken by man and God alike. Like Elijah, Moses runs for his life. He has gone, in an instant, from prospective king, to prospective deliverer, to a fleeing criminal. But now he was a prime candidate for God's graduate school in practical theology. He was a candidate now to receive eventually his DDS, "Doctor who was Dead to Self".

So Moses runs for his life, and guess what? God goes before him. He always does. God arranges the circumstances, the typically natural kind of circumstances that God often arranges that have supernatural implications. We continue in Exodus:

Now when Pharaoh heard of this, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

And the shepherds came and drove them away: but Moses stood up and helped them,, and watered their flock.

When they came to Reuel their father, he said, How is it that ye are come so soon today?"

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And they said, An Egyptian delivered us out of the hands of the shepherds, and also drew water enough for us, and watered the flock.

And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.
(Exodus 2:15-20)

Now you might memorize the first phrase in verse 21,

And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Then she bare [gave birth] him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.
(Exodus 2:21,22)

So Moses' first recorded experience in Midian was an encounter with Jethro's seven unmarried daughters. Can you imagine living in the same house with seven unmarried daughters? You would need at least a four-hundred gallon water heater, at least seven telephone lines and enough electricity to operate a General Motors plant. Can you imagine how much shampoo, make-up, crying towels you would need? I was imagining what it would be like if you had seven daughters, each with their electrified hair curlers, all at the same time. Now those of you that haven't been there, will some day. From such intense spiritual meditation comes deep spiritual revelations, thus producing this poem.

This, a husband's, father's prayer,

“Oh, dear Lord, such great despair.

It seems as though it isn't fair.

Electric curlers everywhere.”

The answer came,

“No problem there.

You're just jealous, they have hair.”

Jethro had the solution; he achieved peace and quiet with a creative alternative. He sent the 7 sisters out to tend the sheep and he stayed home and unplugged the hair curlers and waited for the hot water to come back. As Moses arrives on the scene, we have one of our first recorded incidences of discrimination in history. Seven girls arrive at the well to water their flock. A bunch of strapping male shepherds come along, drive off the girls' sheep, and use the well for themselves. But there is a phone booth in Midian, too. Enter again our slightly subdued Hebrew Hero. His cape and his ego are somewhat tattered from the beating he got

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in Egypt, but nevertheless, he drives away the bad guys, tips his hat to the lovely ladies and says, "It is all yours. Those bad guys won't bother you again."

It would have been a good ending for Hollywood, but for Moses, it was a new beginning. Our seven shepherd girls invite their new hero home for dinner to meet Jethro. Now it is possible that this problem of being intimidated at the well was not a new one for the girls. As you remember, when the girls get home so early, Jethro asks, "How did you get here so soon?" It is possible that this intimidation had gone on for a long time. They replied, "This Egyptian (Moses must have looked Egyptian to them) delivered us out of the hands of these shepherds." They evidently had encountered these guys before. Jethro tells the girls to bring him in and Moses, the fugitive, becomes welcome at last.

Now this man Jethro was more than just a Daddy of seven female shepherds. He was the priest of Midian, which means he was the spiritual leader of a large tribe of the people of God. He was a descendant of Abraham. So the two men have God in common. That is instant fellowship in itself. No doubt Moses was to learn much from this man in the years to come. Verse 21 tells us a whole lot about Moses.

And Moses was content to dwell with the man:

There is another mark of greatness. Partly through circumstance, partly through character, Moses had learned whatsoever state he was in, he would be content. He even learned to be content as the only eligible bachelor is a den of 7 sisters. Moses had learned that God's will involves a lot more than zeal. It involves wisdom. Wisdom doesn't come in big packages. God sends it special delivery like manna, one day at a time. It often takes years and years to accumulate the amount you need to be God's kind of man or woman. A new page was being written in Moses' life. Gone were the riches. Gone was the excitement. Gone the acclaim. All he had left was a godly friend, a friendly God, and lots of time. But that is all you need for spiritual maturity.

After a while Jethro offers Zipporah to Moses for a wife. He agrees. As the years go by, two sons were born to them. One was named Gershom. This name means "a stranger here," which typifies Moses' thoughts at the time the child was born. The second son comes along later and Moses calls him Eliezar, which means "God is my helper". This, perhaps, indicates an

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improvement in his perspective as the years went by. So God's man is being prepared. So much for Moses.

What about God's people, the Hebrews Moses set out to save forty years before? The last time we saw them they were being afflicted and crushed into submission by their Egyptian taskmasters. Now turn to verse 23 and we find out what is happening in Egypt.

And it came to pass in the process of time that the king of Egypt died. The children of Israel sighed by reason of their bondage, and they cried and their cry came up unto God by reason of their bondage. (Exodus 2:23)

In the process of time. So much is said by these word. Years of slavery, years of persecution, years of grief and hardship, God's heavenly sandpaper make up the process of time. In Egypt, Moses learned to be a man, but *in the process of time* he learned to be a man of God. The Hebrews knew how to deal with affliction. They let God be God and he multiplied them and gave them more and they grew. But now *in the process of time*, they were coming to know the dynamic of desperation. They knew what it was like to be afflicted and blessed. Now they were learning what it was like just to be afflicted. The sheer endlessness of it finally erased any tinges of spiritual haughtiness that took pride in the affliction itself. If you have been there, you know what I mean.

In the process of time the king died, the people sighed, then they cried. They thought perhaps a change of government would end their ills. The king died and a new king came. They thought that would help, but no, just more of the same. So they sighed out of sheer weariness. You may know the feeling. They were tired of the seemingly endless pressure. Their sighs gave way to cries. Some of you know that feeling, too. Their cries came up to God. They always do. This is all God was waiting for. Here is God's beautiful response.

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob.

And God looked upon the children of Israel, and God had respect unto them. (Exodus 2:24,25)

It says that God heard, God remembered, God looked, and God had respect. Specifically, it says God saw their plight, His heart was moved, He kept His word and He did something about it. What did He do? Way down in Midian, God had raised up a

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man. He had seasoned him with years of day-by-day walking with Him in the regular experiences of life. Now God was ready to put the pieces in place. It has been forty more long years. How many of you think that the last three years of your life were an eternity? It had been eighty years now that God had been making His man. Moses had died to his superman syndrome. Now he was just a plain, unimportant, godly old man. The Hebrews had died to their dreams of greatness, too, and a sort of spiritual apathy had set into the camp. Now is the time. Look for an appearance from God at a time like this. It is at such a time as this that God makes Himself known. It is that revelation of God and the response of Moses that will open the next chapter of the Living Legend of Moses.

We will close this lesson by getting a momentary preview of God's preparation for delivering His children. Let's look at chapter 3:

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock in the backside of the desert, and came to the mountain of God, even to Horeb.

Then 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.

And Moses said, I will now turn aside, and see this great sight, why is this bush not burnt?"

And when the LORD saw that Moses turned aside to see, God called unto him in the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

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.

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;

And I am come down to deliver them out of the hand of the Egyptians, to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;...

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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.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. (Exodus 3:1-10)

Now Moses is about to receive his real call. It was the call he thought he had forty years before. We find Moses now at eighty still tending his father-in-law's flock. What a humble vocation for a man destined for greatness. But, then, a humble vocation can equip a man for greatness. It teaches patience. It teaches humility. It teaches faithfulness. It teaches a servant heart. He apparently at eighty still didn't have a flock of his own. What humiliation. From somebody to nobody; now God was going to make him somebody special. What significance that God, when the time was right, found him just where he was, doing well the insignificant task assigned to him. You don't have to run in a frenzy from job to job or place to place to find the will of God. Just be faithful where you are. Concentrate on the qualities of character that set you apart for God. Concentrate on God Himself confident that *in the process of time*, your God will appear. You will then know His will.

So Moses, pasturing the flock on a lonely backside of a desert looks up and sees a burning thorn bush. The thorn bush is in contrast to the noble and lofty trees of the region, represented the children of Israel and their humiliation. The burning of the bush represented Israel, burning in their affliction in the iron furnace of Egypt, burning but not being consumed. So Moses turned to see this amazing miracle. As he turned to see, God said, "Moses, Moses." And Moses answered, "Here I am." God answered and said, "Don't come any closer. Take off your shoes, Moses, you are standing on holy ground. You are talking to the great I AM, Moses. That is what makes it holy ground." So Moses did what God commanded. The next lesson will take a look at God's call and Moses' arguments. In all likelihood, we will see that some or all of his objections may be familiar to us.

In closing, we will leave Moses awed and amazed in the presence of a holy God. I wonder if it might not be a good thought for us to meditate on this week. "Take off your shoes, Moses, take off your shoes. Bob, take off your shoes. Suzie, take off your shoes. Christian, you are standing on holy ground. You

are standing before the King of Kings and the Lord of Lords.” How awed are you in the presence of God? I understand that He is your Best Friend. But your friendship does not diminish His holiness. Have you ever captured the balance between openness before God and awe before God? When you pray, are you so informal as to be disrespectful? I don’t mean to return to the legalistic formality of the Pharisees. Our prayers ought to be refreshingly honest, refreshingly direct, refreshingly simple. But honesty still recognizes holiness, and directness is still respectful of deity, and simplicity still bows before sovereignty. We need to maintain the openness of our friendship with God without compromising the realization that we stand in the presence of the One who spoke the worlds into being. Sure, the hairs of our head are numbered, but the One who numbered them also holds the universe in place with the breath of His power.

How do you worship Him? Is the music you are drawn to music that reveres His name, exalts His holiness, sets Him apart in reverential respect? When the Word of God is read, do you alert yourself to hear the voice of God or have you grown so accustomed to His Word? Is your library so filled with books about the Book that you have lost respect for the Book itself? It is the Living Word of God. When It speaks, God speaks. When God speaks, we stand on holy ground. Think about these things this week. The ground whereon thou standest is holy ground when God speaks.

So concludes chapter 2 in the life of Moses. *In the process of time*, the stage was set. Moses’ ambition was dead. The children of Israel sighed in quiet desperation. The God of eternity was moving onto the front page of history once again, even as He is today. We, like Moses, must get ready to be used. To His church He speaks, even today. He calls our name and says, “Take off your shoes. My people, you are standing on holy ground.” The church of the Lord Jesus Christ must answer as Moses did, “Here I am, Lord. Here I am.”

TAKE OFF YOUR SHOES

He heard, "Take off your shoes, My son."
And Moses turned around.
And heard within a burning bush,
"Ye stand on holy ground.

"I know you are weary, tired and worn,
Your people are weary, too.
That is why I have called your name,
I have a job for you.

"You thought because you failed before
I placed you on the shelf.
But no, I have just been waiting
For you to die to self.

"It took you forty, dusty years,
But now I think you are freed
Of all your worldly self-made goals.
You're just the man I need.

"I'll walk with you and talk with you
Through every passing hour.
I'll be your God, I'll be your friend,
I'll be your source of power.

"Take off your shoes, My son,
And bow before My face.
I'll fill you, use you, flood you
With My amazing grace."

As with Moses, so with us
God's bush bursts forth in flame
As we, within His presence stand,
He stops to speak our name.

And oh, the awe we ought to feel
When, in His power 'tis found,
That every time the Master speaks
We stand on holy ground.

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For Focus and Application

1- Satan's plan to prevent Moses from becoming God's man was no match for the incredible sovereignty of God. Murdering innocent children is no problem for the devil. How can this be likened to what is happening in our world today?

2- Try to imagine what Moses' life must have been like for those 35 years in the palace as a part of the royal family. What kind of pressures do you think he must have faced? How must he have felt watching his own people being persecuted while he lived amidst luxury and affluence?

3- Read Hebrews 11:23-26 again. Paraphrase it. (Put it in your own words.) Look up in a concordance or topical Bible the words "affliction", "reproach", and "reward". Try to find synonyms for those words. What exactly was his choice? How can it be likened to the kinds of choices you and I have to make on a day-to-day basis? Would our decision be the same as his? Do we live as though we mean it?

4- When you became a Christian, did anyone prepare you for "reproach and affliction"? If not, why not? Is our brand of Christianity today more geared to an "add something nice to your life" philosophy? Why? What is the balanced approach?

5- What was Moses' motivation for killing the Egyptian? What do you think he expected from the Hebrews? Why didn't they trust him? What was wrong with his approach? Why is it never right to violate the word of God in an effort to do the will of God? Can you give a modern example?

6- Moses fled to Midian, but God went with him. Can you find a verse of Scripture that promises He will do the same for you?

7- Try to imagine what went through Moses' mind as he began tending his father-in-law's sheep. Only days before, he was headed for greatness and chose to follow God instead. Now he was virtually isolated, doing a menial task, with little or no hope for the future. How would you have responded? Have you ever experienced this kind of disaster when you were *trying to do the will of God*? Did you get angry?

8- "In the process of time," Moses became a man of God, God created a scenario for his reentrance into history, and Moses lost any and all of his self-sufficiency. It took 40 years. Does that seem reasonable? Why do we expect God to bless us with "instant

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maturity” without paying the price of suffering and discipline?

9- Reread the burning bush story in Exodus 3. Moses realized he was in the presence of the I AM. Do you? When you bow to pray, do you possess the kind of holy awe that the Creator God deserves? Practice worshipping this week by imagining you are in front of that burning bush. The same I AM is appearing to you. Give Him the respect He is due.

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