

Russell Kelfer

Possessing the Promises

(Part 4)

512-A

Series: Promises and God's Word



DISCIPLESHIP TAPE MINISTRIES, INC.
INTO HIS LIKENESS RADIO

Possessing the Promises

(Part 4)

In Joshua 1, the children of Israel were told that God had given them the land; but they were told as well, that having been given the land, they had a responsibility to occupy it. Their responsibility was, by faith, to enter it. God said that every place that the sole of their foot would step was their land. Positionally, the entire land was theirs. Experientially, they had to take it one step at a time.

This is the Christian life. Everything that God has is available to each of us the moment we receive Christ as Savior, positionally. All of His love, all of His peace, all of His joy, all of His power and everything He is becomes ours the moment Christ comes into our lives. But, obviously we do not occupy the land. We do not possess the promises. We do not bear the fruit. It is a process of possessing, by faith, what is ours.

In the last three lessons we have been dealing with the balance between grace and faith. Grace is an awareness that everything we have was given to us undeservedly. Faith is entering into and receiving it unreservedly. On the one hand, Satan tries to destroy the balance by one of two ways, as we occupy by faith. First, Satan would like for us to become presumptuous in nature. He would like for us to come before God and say, "Hey, this is what You've given me. This is what I want. Now let's get on with it!"

On the other hand, the enemy would cause us to meekly bow before God with a spirit of false humility and deny the inheritance that is ours. It is just as though we were children of the King, having been given the right to live in the palace and wear the crown and live in the presence of royalty, but we are ashamed, embarrassed and unwilling to occupy the territory we have been given, so we cringe in the background. Satan would like us to try to possess the land using either of these extremes.

God, however, says, "No." We have a balance between grace and faith. It is all yours to occupy. But remember every step of the way, the only reason it is yours is because God loves you and because, God, as we found in Deuteronomy 9, is faithful to His Word. That is the only reason we have the land, but we do have it. That is the balance we have been dealing with.

Possessing the Promises (Part 4)

In the last lesson, we began a study of how to occupy through prayer. How do you claim the promises of God? We looked at the literal, experiential claiming of the promises in Exodus 32. That is where we will begin in this lesson. We looked at a man named Moses. He was our example of how to pray. Never was there a man with more boldness before God, yet we are told that he was the meekest man in all of the earth. He had that perfect balance between grace and faith, between boldness and humility. As a result of that, he was able to intervene. He interceded before God for the people with such power and authority that he stood in the gap; he stood in the breach as we see in Psalm 103. God turned away His wrath from the entire nation of Israel because one man believed God, but recognized his place.

In the last lesson, we began the study with Moses on the mountaintop with God. Joshua was in the tabernacle, where he belonged. Aaron was in trouble, and the children of Israel were in a mess. That is where the scene convened. The children of Israel had a short memory. They couldn't remember where Moses had gone and why he hadn't come back. They said, "We don't know what has become of him."

They scratched their heads and said, "We guess maybe our leader is not coming back for a while." As I mentioned in the last lesson, they had the WHYDFMT Syndrome. This stands for "What Have You Done For Me Today, Lord?" In other words, they remembered what had happened when Moses was leader, but they had forgotten very quickly and very conveniently. So they came to Aaron and said, "Aaron, how about Plan B?"

We shared five principles in the last lesson.

1- God tests His people through delays. Moses could have been down from the mountain long before the people became impatient. But, the people never would have shown themselves for whom they really were.

2- The people were seeking experience. The formula is: If you seek God, you experience life. If you seek experience, you lose a vision of God. This is what they were looking for. They were looking for a new experience.

3- This is the principle of TWM—Teeny Weenie Memory. They could not remember what God had just done for them.

4- This was the leadership principle. Their eyes were on Moses,

not upon God who Moses represented. So, when Moses was gone from the scene, they didn't remember the principles that Moses gave them. They couldn't remember the God who gave them the principles. They got all out of sorts.

5- This is the principle of weak leadership or the politician's creed, give them what they want and then they will want what you give them. They came to Aaron and said, "Aaron, we've got an idea. Why don't you make us a new god?" Aaron said, "Okay, take off all of your rings and ornaments and throw them in the pot. I will melt them down." The Scripture says that Aaron fashioned himself a golden calf that they could worship. We learn later that as Moses came down from the mountain, Aaron had a whole different story about how that calf came into existence. He had decided that to be safe, what he ought to do was to go along with the crowd. After all, the end justified the means. When he finished and they had worshipped the calf, he said, "Now let's have a celebration for the Lord our God."

About this time, Moses and God got together for their first conversation. Here is where we begin the next concept. God initiated the conversation. He knew the hearts of the people and the needs of the people. He went to Moses and said, "Let me tell you a little about what is going on downstairs. Moses, we've got a problem. When you get back down there, you are going to find that the people asked Aaron to melt all of their gold and make a calf. They worshipped this calf. They violated their allegiance to Me and to you. Now Moses, we've got a problem."

Moses interceded right there on the spot for his people. Even though he did that, by the time he got down from the mountain and actually saw what had happened, he was so infuriated that he took the tablets God had written on both sides and threw them down and broke them. The point is two-fold.

1- If you study the Word of God, you are less likely to be disappointed with people, because you realize what we are all capable of.

2- Remember that God, sometimes, gives quick answers in order to test us. That is what He did with Moses. He said, "Moses, I've got a plan. Let's destroy the people."

You and I would have said, "An answer to prayer. Lord, what should we do?"

Possessing the Promises (Part 4)

The Lord said, “Why don’t we destroy the people?”

You say, “Hey, that is an answer to prayer.”

But, God was testing Moses to see if he knew the heart of God or not. Moses said, “Lord, I don’t believe that is what we want to do. That is not in keeping and in harmony with Your character and all of Your plans. Lord, I love these people. That is not what is best for them. I wonder if we can’t come up with a creative alternative.”

The next principle is the most important. To give a man leadership, you must give a man choice. We need to learn that with our children, although we don’t like to. We need to learn that with our friends and our disciples. But we don’t like to. That is why we need to let them make some mistakes, but we have to give them some choices. We studied this in the past with the series on mentoring.

So God said, “Moses, it is up to you. If you don’t intervene, this is my plan. It is all up to you.”

We then learn that Moses claimed the promises of God before God, and God relented and repented. We learned in the last lesson that God wasn’t sitting in heaven undecided, but that He had a choice of plans, depending upon what Moses did. When Moses interceded, Plan B came into effect. God graciously saved the people.

After intercession came involvement. Moses had to go down the hill and deal with the people.

We will see his response as we take up the study now in Exodus 32:20.

Then he took the calf which they had made, burned it in the fire, and ground it to powder; and he scattered it on the water and made the children of Israel drink it. (NKJV)

If you turn to Numbers 5:11-33, you can get a little more insight as to why Moses did this. It is a principle in the Christian’s life. In the passage it tells us that when we drink of the fruit of sin, it reveals our real character. You can get involved in a situation that won’t bother you at all, if you are not guilty; but if you return to the scene of the crime and are confronted with people or circumstances, maybe even in your past where there was a violation of character or morals, all of a sudden there is a tremendous guilt problem because you are faced once again with it. There are some of us who don’t want to go to certain places or see certain people because of

Possessing the Promises (Part 4)

this.

Moses was trying to reveal guilt. It goes back to Numbers 5,

And the Lord spoke to Moses, saying,

“Speak to the children of Israel,” (Numbers 5:11,12a NKJV)

I want to paraphrase this passage. It says that if a woman was accused of adultery and her husband was jealous, they had to find out whether she was truly guilty, or whether he was just guilty of being jealous. The priest would take the wife, bring an offering for her and set her before the Lord. He would take holy water in an earthen vessel, as we see in verse 17. He would then take dust from the tabernacle and put it in the water. They would give it to her to drink. The key was that if she were innocent, it wouldn't bother her. If she were guilty, even Alka Seltzer wouldn't help. She would get very sick. She would be a reproach among the people. The husband's jealousy would be justified. If she was innocent, then the husband was jealous without a cause and so forth.

This is the same principle in this passage. God, through Moses, was trying to get the children of Israel to be recognized for their guilt. They had to drink of the fruit of their own sin.

And Moses said to Aaron, “What did this people do to you that you have brought so great a sin upon them?”

(Exodus 32:21 NKJV)

Who got the blame? Aaron did. That is the responsibility that goes with leadership.

So Aaron said, “Do not let the anger of my lord become hot. You know the people, that they are set on evil.

“For they said to me, ‘ Make us gods that shall go before us; as for this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him”

(Exodus 32:22,23 NKJV)

Aaron tried to give Moses his side of the story. He said, “You know these people, they are just a bunch of real rascals.” We continue:

And I said to them, ‘Whoever has any gold, let them break it off.’ So they gave it to me, and I cast it into the fire, and this calf came out.”

(Exodus 32:24 NKJV)

Now Satan might be capable of doing that, but the story sounded suspect. The key principle is that usually that which follows disobedience is a lie. We've got to cover up. Unconsciously,

Possessing the Promises (Part 4)

we come up with a story that justifies our behavior. That is just what Aaron did. Remember in this that Aaron was the result of Moses' lack of faith. God didn't really ordain that he has a vice-president in the first place, but Moses was unwilling to do the will of God by himself. He continually argued with God until God finally said, "Okay, I will give you an assistant." So Moses was reaping a little bit of the fruit of his own faithlessness.

Then we take up in Exodus 32:31 with God's second conversation with Moses. Let me just share these principles before we look at the conversation in the Scripture.

1- We can boldly approach God, but our boldness is not based upon our authority, but on the authority of His own Word. I want to give you an example. How many of you are mothers? Let's suppose that you told your 6 year-old child, "This weekend, we are going to the zoo."

The next morning, your child comes rushing in and says, "Mommy, Mommy, let's go to the movie this afternoon."

What you have to do is think about the child's request and answer these questions. Is it best for her? Is that where we want to go? Do I have the time to go? Is this what we should be doing?

Suppose your child comes rushing in and says, "Mommy, Mommy, you promised us that we could go to the zoo today. Do we get to go?"

Is there any difference in the authority of the child's request? Yes, a bunch. On the one hand, the child is simply coming to you with an idea that you have to approve or disapprove. On the other hand, the child is simply coming to you with a promise that you made to the child saying, "Are you going to keep your word or not?"

On the basis of that, you have a whole different approach to the child because it really doesn't matter at that point whether or not you think the child is worthy of taking to the zoo. The question is, are you going to keep the promise you made? If it was not a conditional promise such as, "If you behave yourself tonight, we will go to the zoo tomorrow," you need to honor that promise. If you just simply promised to go to the zoo that day, the whole principle is to keep your word.

The same principle is true at work. If your boss passes down an edict such as: "Next Friday, we are going to be getting off early for the parade." Someone over you comes in and says, "We are going

Possessing the Promises (Part 4)

to work next Friday.” You’ve got a conflict. On the one hand, if the promise wasn’t made, and you go to your boss you are simply saying, “I think it would be better, if I were in your shoes, to let us off on Friday.” On the other hand, you could say, “About this promise you made for next Friday afternoon, I want to verify if that was still the program.”

Do you see the difference in the authority you exercise? That is the way Moses was coming to God. That is the principle. Our authority is based upon the promise on the word of the one who has the authority, not on the one who is asking.

2- In Moses’ first and second conversations with God, God’s first answers to prayers are often tests not answers. I went back through my own life and recognized how true this is. I want to give some simple illustrations of some different circumstances.

You say, “Lord, we want a house. We are praying for a house. This is all the money we have. These are our needs. This is the situation. Lord, please provide.”

The next day the phone rings. It is a realtor you have never called on. They say, “Guess what! We have a home for you. We would like you to look at it.”

You go and look at the home. It is really a beautiful home. It is twice as much as you can pay. It is not in the neighborhood you need to be in. It puts you under tremendous financial and emotional pressure; but it is an open door, and it must have come from God. You prayed and asked God. You say, “Okay, we will buy the house because God opened the door.”

You violate scriptural principles. You go deeply in debt. You borrow the down payment. You move to an end of town that makes it difficult for you to come to church and do the things that are first priorities in your life. You have to take a nighttime job in order to make the payments, and you no longer have time with your family. You say, “Gee, isn’t it great that God provided?”

I don’t know about you, but I can relate to this problem. The answer is, “No, it is not great that God provided because the will of God was misinterpreted. They were looking for circumstances.”

Oftentimes God will intentionally allow an opportunity to come our way to see if we are going to look for experience in circumstances, or if we are going to weigh the matter in the light of the Word of God. Do you see the difference? Quick, easy, open

Possessing the Promises (Part 4)

doors, slightly off course and at a slight variance from that which we know to be best. They may be slight compromises of Scriptural principles. They might be slight compromises of God's character. They might be slight compromises of our own need to be unselfish. They might be a slight compromise of God's timing. They may be a slight compromise of God's reputation. But, we asked God, and an opportunity came. It must be from Him.

God, not Satan, spoke directly to Moses. He said, "Why don't we destroy these people?"

Moses said, "I don't think that is what You really want to do, LORD."

God knew what He really wanted to do. He was testing Moses to see if Moses would be faithful to the Word or would respond selfishly to experience. You and I need to begin to discern the difference between circumstances and the will of God. Sometimes they are the same. Sometimes they are not.

Look at Jesus' test in the wilderness. You will find the same pattern. Satan had justifiable solutions. The difference is that they all involved spiritual compromise. There was nothing wrong with most of the things that Satan tempted Jesus with. The problem was that they were compromises of what Jesus knew to be the will of God.

God allows these answers to test us and see if we want what He wants or if we want what we want or if we are just not paying attention. This is such an important principle. I began to relate it to some decisions I had made. I got convicted and concerned about past decisions. Even though we know the concepts, we don't carefully weigh each situation according to the principles involved in Scripture to see whether something is the will of God and is an answer to our prayer, or if God is giving us an alternative to see if we are going to bite. God is more concerned with who we are, and our knowing who He is, and our responding to who He is than He is to our circumstances.

3- This next principle that I want to share that came to light as I studied this was:

a) I don't believe Moses was necessarily an expert on the customs, current events or comparative theology of the people of Egypt. But Moses knew the Word of God better than anybody in history up to that point. That was the basis of his boldness as we

saw in the last lesson.

b) Moses knew the Author of the Word of God better than anybody else to date. That was the basis for his humility. He could approach God as one can approach his best friend because he had spent so much time that he knew what made His heart happy, and he knew what pleased Him.

When God threw the test at him, there was no problem with Moses, because he knew the heart of God so well. He had spent so much time with Him. He knew how God felt about His people. He didn't have to bite for the bait. He was able to stand tall.

So many of us say, "You know, I spend 15 minutes a day with the Lord. I really ought to know Him pretty well. I go to a Bible study, and I go to Sunday school."

Men, when your wife says, she would really like to get to know you better, do you say, "I've read some of your old letters. I've sat around with some of your old friends, and they have told me all about you. I really think I know a good bit about you." That is not the answer. The answer is that you spend time with each other, and you learn each other's heart. That is the key to this whole concept.

Let's take up with the second conversation between Moses and God,

Then Moses returned to the Lord and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold!"
(Exodus 32:31 NKJV)

I want you to notice the relaxed, honest tone of this prayer. Do you have a hard time beginning a prayer when you want to claim the promises? Do you get nervous in the presence of God and say, "Lord, I don't know how to tell You this"?

Maybe you don't really want to go to the Lord and tell Him something He already knows; but, on the other hand, you don't really know how to break into the conversation. I usually stutter and stammer and obliquely refer to the issue because I know He knows, and I don't want to fill Him in because He really knows.

But Moses did exactly what we are supposed to do. He simply reiterated the problem to God. God wasn't bored. God wanted to hear it. He said, "Lord, these people have sinned a great sin. They have made gods of gold."

God knew this. He told Moses in the first place. Moses continues:

Yet now, if You will forgive their sin—but if not, I pray, blot me

Possessing the Promises (Part 4)

out of Your book which You have written.”

(Exodus 32:32 NKJV)

Secondly, notice the unselfishness of his prayer. The best thing that could have happened to Moses was for God to wipe the people out and give Moses some faithful troops to start over with. Moses' reputation, his leadership and his hurt feelings would all be taken care of. But he loved these people, and he knew God loved these people. His prayer was, “How could they be healed? How could they be helped? How could they be spared?” He had no consciousness of his own reputation and need. The interesting thing is that he interceded to the maximum. He said, “Lord, if it is possible, how about letting me pay the price?”

The next interesting point is that he made a doctrinal error in verse 32. He said, “Lord, if you won't forgive their sins, take my salvation away.”

God loved the heart of Moses, and He knew where his heart was coming from. But, He did rebuke him for wrong doctrine. God says:

And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book. (Exodus 32:32 NKJV)

God told Moses that every man had to deal with his own sin. We see this in Ezekiel 18:4 (NKJV),

“Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine; the soul who sins shall die.

What God was saying is, “Moses, I really know your heart and you are a great guy. I appreciate it. I am going to overlook this. Doctrine without love isn't really worth anything. You love these people so much, and I know where your heart is coming from; but I do have to correct the problem. One man can't pay for another's sins. Your salvation is based upon your faith and My grace. Let's don't get the issues confused. You can't be a martyr in this situation. There is only one man who will be able to die for the sins of someone else. That is My Son.”

The next principle we find is one of sowing and reaping. I want to skip over this one because we touched on it in the last lesson.

Here comes the test again,

Then the Lord said to Moses, “Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your descendants I will give it.’”

Possessing the Promises (Part 4)

And I will send My Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite.

Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people.”
(Exodus 33:1-3 NKJV)

God basically said, “I will not go with you because you are a bunch of bull-headed, stubborn fools. I can’t stand in the presence of sin. I’m afraid if I go with you I will consume you by virtue of your sin.”

God had a new plan. He said, “I will give you provision plus protection, but without the presence. Will you buy it Moses?”

I don’t know about you, but I think this was not an answer to prayer but a test. Moses passed it again.

The key God was looking for is found in verses 4-8. The people heard what God said and mourned. They humbled themselves and took off all of their ornaments. They stripped themselves of their ornaments. Moses pitched the tabernacle outside of the camp and everyone went to the tabernacle of the congregation and sought the Lord. Every time Moses went to the tabernacle, the people rose up and looked at Moses as he went in.

What God was really looking for was repentance. The people finally repented. We need to look at verses 9-11 at the result of one man’s working relationship with God. The people looked to see what Moses would do. They watched him as we see here.

And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the Lord talked with Moses.

All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door.

So the Lord spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.
(Exodus 33:9-11 NKJV)

One man with a working relationship with God interceded for the people. He set the example for the people. The entire nation turned back to God.

In verse 12 we see the remainder of Moses’ conversation with God. This is the best part, I think. Loosely translated, it says, “Lord,

I won't buy that."

Now he didn't do this presumptuously. He saw it as a test. He went back to God and said, "Lord, first of all, You asked me to do this." He said it very humbly. "Lord, I believe You are the one who gave me this job. You said to me Lord, 'Bring up this people.'"

After the command, he shared the problem. He said, "Lord, I don't know what to do. You have not let me know whom You will send with me. I lack direction. You gave me the job, but I don't have any direction."

Moses began to give back the Word of God to God. He turned to the Word of God and said, "Lord, You made some promises to me. I'm sure You remember. Would You mind if I remind You of them? I think, based upon those promises, You will surely want to do what You told me You would. Lord, You promised to be my friend. You promised to know me as a person. Secondly, You promised grace. You promised to give me what I didn't deserve. I know that I don't deserve what I am asking for. Thirdly, Lord, You promised to lead me. Fourthly, You told me that these were Your people, and You were going to lead them."

Moses went to his knees and began to plead with God. It is exciting to be able to stand on holy ground with the Word of God in your hand. He said,

"Now therefore, I pray, if I have found grace in Your sight,"
(Exodus 33:13a NKJV)

Moses said, "I'm not pretending to deserve this." We see grace balanced with faith. The Word of God and the promises of God are balanced with humility.

"show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people."
(Exodus 33:13b NKJV)

He said, "Lord, please, You lead us because You promised to. I'm claiming Your Word." He then gave two beautiful reasons. He said, "Because I want to know You better, and I want to receive more of Your grace."

God gave Moses the most precious answer in all of Scripture.

And He said, "My Presence will go with you, and I will give you rest."
(Exodus 33:14 NKJV)

God said, "Moses, I love you. I hear you talking. What you have

Possessing the Promises (Part 4)

claimed is My Word; and because you have been faithful to that point, I am going to give you exactly what you want. I'm going to go with you. I am going to give you a spirit of peace and a still heart as we go."

Moses now had a new promise. He laid claim to it. This is what we ought to do when we recognize a new promise from God. He claimed verse 14 and in verse 15 he drove a stake in the ground. He said, "Lord, this new promise I'm going to stand by. You said that You will go with me and give me rest. I'm going to take You at Your word. If You don't go, we don't go. How is that?"

Then he said to Him, "If Your Presence does not go with us, do not bring us up from here."
(Exodus 33:15 NKJV)

The boldness was based upon the promise of God. In verse 16 Moses did something that I think we need to possibly, graciously do more in our prayer life. He referred to the reputation of God. He said,

"For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth."
(Exodus 33:16 NKJV)

He said, "Lord, You have told the world the difference between us and everybody else is that You are our presence. Where You go we go. No other nation has this. They will see this pillar of fire and this pillar of cloud, and they will know the difference. Lord, because Your reputation is at stake." If you want to study this concept, look at Numbers 14:11-21. Watch Moses' intercession for the children of Israel in that passage. That was his defense. "Lord, Your reputation is at stake."

There are many times that you and I can go to God if we go humbly, claiming the Word and not presumptuously. We can pray this way. God loves it. God knows that His reputation is involved in how He answers our prayers, but He wants us to know that. He is more concerned that we realize His Word, His worth and His works are what count. He is waiting for us to come quietly and humbly before Him and say, "Lord, I realize that this situation seems impossible, but I also realize that the world about us is looking for a miracle. Lord, it is up to You whether You can best glorify Yourself through this kind of a miracle, but I want to remind You that the world is looking for You. Your will be done."

Do you see the difference? The power that Moses exercised

Possessing the Promises (Part 4)

with that kind of prayer is the key. Let's look at God's response.

So the Lord said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."
(Exodus 33:17 NKJV)

"When God answers prayer for you, what is your first response?" Usually we say, "Whew! We've got that out of the way." You may want to write it in your book of remembrance. You may want to go tell everybody in the world about it. You may want to settle down and relax until the next crisis comes along. Moses had the best response when God answered prayer. It had so whet his appetite for God that he came to God again,

And he said, "Please, show me Your glory."
(Exodus 33:18 NKJV)

He said, "Lord, is it possible that I can see just a little more of who You are through all of this?"

The Lord loves for us to seek to know Him better, because He loves us. That is what it is all about. That is what heaven will be all about. He said, "I'll tell you what I'm going to do, Moses. I'm going to show you more of My holiness. My goodness will pass before you. I will show you more of My mercy. I will show you more of My grace."

In verses 20-23, He said, "I will show it to you in the measure you are capable of receiving it. There is a limit to how much you can stand at this time. Stand on a rock (this represented Jesus.) Hide behind the rock (which represents being in Christ) and I will cover you with My hand (which represents the protection of God). At the proper instant, I will remove My hand to reveal just as much of My glory as you can handle," (which represents the perfect timing of God.)

I Corinthians 13 tells us that now we look at God through a pair of sunglasses. God takes care of the tint of those glasses proportionate to our spiritual perception.

In closing, do you know what gives us the ability to see through glasses less tinted? It depends on how much time we spend in the presence of the glory we have. Have you ever walked into a theater after you have been in bright sunlight, and you couldn't handle it because of the change of light? Do you remember when Moses came down from the mountain? He was so filled with the glory of God that the people couldn't look at Him. Do you realize that you and I are able to see just a little bit of God now? But the more time

Possessing the Promises (Part 4)

we spend with Him, the more we will desire to know of Him. The more we know of Him, the more of Himself He can reveal. Now we see through a glass darkly, but one day face to face. The exciting thing about that experience is that the Scripture says that then we will be like Him because we can see Him as He is. So we are like Christ in proportion to how much of Him we can visualize with our spiritual eyes and how much of it is proportionate to the time we spend with Him. I believe it also depends on the seeking heart that we have for His glory.

When was the last time you went before God and said, “Lord, show me more of You, whatever it takes. Reveal more of Your holiness, even if it means revealing more of my sin. Reveal more of Your mercy, even if it means revealing more of my guilt. Reveal more of Your grace, even if it means revealing more of my inadequacy. Lord, show me more of Yourself. Show me Your glory.”

In Exodus 34:6-7 God says, “Moses, let Me tell you a little bit about Myself.” In that passage, He opens His heart and gives Moses a calling card with all of His qualities on it. He says, “Moses, you want to know more about Me. This is who I am.”

He had been in trouble, but he was at home with God. So Moses went to God, having been tested, and pled with God on God’s terms and God said, “Yes.” This answer drove him to his knees for a greater knowledge of this God who was so gracious to him. Having sought to know Him better, God gave a far greater revelation of Himself than Moses had ever had before.

Do you want to know more of God? Learn to pray with the promises. Whenever God answers and reveals His character, fall to your knees and worship Him and ask Him for more. He loves for you to ask. The end result will be that you will know Him better and better and better. In Exodus 34 we see:

So Moses made haste and bowed his head toward the earth,
and worshiped. (Exodus 34:8 NKJV)

Note: Russell wrote each of these lessons in a manner that would enable him to clearly communicate them to his weekly class. The grammar or punctuation you encounter may not be technically perfect, but you will certainly “hear” his unique gift for making the message applicable to the common man in everyday situations.

It’s been said of him that he was really a writer who read his stuff. And that’s a very accurate statement! May you be richly blessed as you “hear” as you read.

dtm DISCIPLESHIP TAPE MINISTRIES, INC.

10602 Mossbank, San Antonio, TX 78230
210-226-0000 or 1-800-375-7778
www.dtm.org • dtm@dtm.org • © Russell Kelfer