

# Pastoral REFLECTIONS

October 24, 2021

"Is our focus in life to experience what God can do for us or what we can do for God? As you process this question, it is truly amazing that we think we need to get God to respond to us when at the same time we say that "He promises to never leave us nor forsake us" (Matthew 28:20). Christ even tells us, "do not worry about your life, as to what you will eat nor for your body, as to what you will put on" (Luke 12:22). Christ goes on to state, "...seek His kingdom and these things will be added to you. Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom" (Luke 12:31-32). So, there is no unwillingness from Christ to care for us (1 Peter 5:7-10). John 15:7 says, "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you." Christ is willing, capable, ready, and faithful to serve us every moment of the day. The question is are we willing to serve Him no matter the sacrifice?

Christ's desire is for us to serve His kingdom purposes as He does for us what He promises to do. "If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him" (John 12:26). This makes sense because in Revelation 4:11 John, it teaches us the same; "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created." This is again implied in Acts 17:28, "for in Him we live and move and exist...." Serving God faithfully is like buying a brand-new refrigerator (we are a brand-new creation – 2 Corinthians 5:17) and making a point to keep it plugged in to receive electricity (abide in me – John 15:1-11) so that it works and all those who live in the house find it useful for their everyday needs. The electricity is provided because a contract was established and sustained by regular payments. Christ bought us at a price with His life (1 Corinthians 6:20; 7:23) and He sits at the right hand of the Father supplying us, through the Holy Spirit with spiritual gifts empowered by Him to carry out His agenda (Ephesians 4:7). Again, all of this is provided so that "to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen" Experiencing God daily is not difficult because He is always ready to serve us. When we choose to abide in Him and serve Him the work of God in us becomes a living reality each day. This is what He promises us (John 12:23-26).



## UPCOMING Events



### MISSIONS MONTH

This month is Missions Month and we will highlight a LWFC Missions project that we support both here and abroad with our missions partners. Please view our featured videos, displays in the foyer, and our Missions page on the website at [www.lwfellowshipchurch.org/missions](http://www.lwfellowshipchurch.org/missions). We are always looking for volunteers so join the Missions Ministry! We Are Living Word and We are on a Mission!



### CENTER FOR CHRISTIAN LIVING

Starting this Tuesday, October 19th at 12 p.m. & 7 p.m. the Center for Christian Living will be starting its Bible Study Series, *The Helper: A Deeper Understanding of the Holy Spirit*. This Series will be available in-person, on Facebook and on YouTube and all breakout classes at 7 p.m. will be offered on Free Conference Call. Join us every Tuesday Oct. 19th through Nov. 16th for *The Helper*!



### HARVEST FEST

SUN. , OCT. 31ST 1:00—4:00 P.M.

Harvest Fest is almost Here! Fall Festival, Church Picnic and our Family Friends Fellowship will all be combined into one event on Oct. 31st after second service. Fun, Games, Bouncers, Low-Cost Food & a Costume Contest: Wear Your Favorite Bible Character for a Chance to Win 1st, 2nd or 3rd Prize! Kids Ministry is accepting donations of candy and you can pick up scriptures to put on your candy from Mrs. Sylvia Edwards! **Contact your Deacon or Ministry Leader for more information and to volunteer!**



### OCTOBER IS BREAST CANCER AWARENESS MONTH

We honor fighters, survivors and those who have lost their battle with breast cancer. We support and fight alongside those on the front lines to create awareness. View our video in the announcements and on our YouTube channel and learn more at [www.sistersnetworkinc.org](http://www.sistersnetworkinc.org)



### CHRISTMAS IN HAITI—TOY FUND—NOV. 7TH

Give to the Haiti Toy Fund so we can send toys to children in Haiti so they can have a bright and beautiful Christmas filled with joy. **Give by Nov. 7th on the Give Tab Choose Missions and Haiti Toy Fund.**



## ORDER OF WORSHIP

Announcements

Communion

Visitor's Welcome

Worship In Giving

Offering boxes are located at all perimeters under crosses

Special Music

*Trouble Follows*

Exodus 15:22-27; 16:1-4

Pierre Cannings

Assistant Pastor

Full sermon notes available online at [www.lwfellowshipchurch.org](http://www.lwfellowshipchurch.org)

Click on the "Resources" tab and click "Sermon Notes"

Call to Discipleship

Please remain seated at this time

Benediction



Children are now required to check-in upon arrival. Please report to the registration desk located in the children's wing.

**Ages 2—6th grade**



Trouble Follows

Exodus 15:22-27;16:1-4

I. From One Place vs. 15:22-27

- A. Wilderness
  - i. Wilderness- Land that is basically wild, nonarable, and sparsely inhabited or unfit for permanent settlement. It may be desert, mountains, forest, or marsh. In the Near East the wilderness is characteristically dry, desolate, and mostly rock and sand. It is rough, uneven, and interlaced with dry watercourses. The wilderness is not completely barren but provides seasonal pasture for flocks, depending on the former and latter rains.
  - ii. Three Days
    - 1. No Water
    - 2. The process that he puts into place gives some further insight into why he has brought his people this way—not only to avoid the Via Maris or Way of Horus. He has a positive purpose; he would test his people and strengthen their commitment and trust in him. They will learn his ways and his laws and his character in the wilderness, away from the strong influences of the cultural centers of the day.
    - 3. From a human point of view, it is entirely understandable that the Israelites would have begun to worry about water by the third day without finding any. They and their animals probably had consumed nearly all the water they had carried with them in skins, and it is not inconceivable that as they approached Marah in expectation of being able to drink all they wanted, many of them drank their last water and/or gave it to the animals.
    - 4. After the first great victory came the first big test. The Israelites did not pass it easily. When circumstances seemed threatening, they quickly forgot the significance of the deliverances they had recently experienced (ten plagues and the drowning of the Egyptians at the sea) and complained. God used the occasion of their complaining to test them and teach them about trusting him enough to obey him and thus enjoy his benefits.
  - iii. Marah- The usual interpretation is that the water was brackish, i.e., salty source of water, but the water undrinkable
    - 1. Accordingly, finding foul water at Marah was not merely a disappointment but a cause of panic. “Bitter” water (mārāh means “bitter” in Hb.) is often clear so that it looks potable but in fact contains large percentages of dissolved mineral salts that render it undrinkable.
    - 2. Water is of course a matter of life and death, nowhere more so than in the dehydrating heat of the desert. The anxiety of the people would of course have been mounting by the hour, and the false relief brought by arrival at a place where there was water unfit to drink would have sharpened that anxiety dramatically
- B. Grumbled 1 Corinthians 10:10
  - i. Grumble- to waver to the point rebuke, murmur against; has the character of open and plaintive rebellion against a person
    - 1. With the intention of undermining this person. It belongs to the genre and situation of pre-judicial dispute, which nevertheless presses toward an official, judicial clarification. Although the etymology of the term is unclear, its meaning is certain: “to rebel against someone.” The customary translation “to murmur” seems too weak.
    - 2. The rebellion is grounded in a total misinterpretation of liberation as ruin and aims at its reversal.
    - 3. Murmuring theme” in the wilderness (16:2, 7–9, 12; 17:3; Num 14:2, 27, 29; 16:41; 17:5, 10; cf. Deut 1:27; Josh 9:18; Psa 106:25). The theme, however, began even earlier in Egypt, by the Israelites’ own admission (Exod 14:12), and continued at the edge of the wilderness in Egypt (14:2). Of course, this “murmuring” occurs after the deliverance of the Israelites at the Reed Sea and their subsequent trust in Yahweh and his servant Moses.
    - 4. Their sin manifested itself rather in their attitude, which is suggested in the statement at the beginning. However, is that the people were following the pillar of cloud and therefore knew perfectly well that it was Yahweh who had led them to this location. But since Moses was the Lord’s spokesman, they expected the answer to their complaint to come from him. The people did not have what they had expected and failed to trust God to provide it.
- C. Moses Cried Out
  - i. Moses – Cried
    - 1. Cried - to shout (for help, for deliverance): —a cry intended to be heard
  - ii. The Lord Showed Him a Tree
    - 1. Water’s became sweet
      - a. It was a supernatural, not a natural event; a miracle, not a Prescientific application of a natural remedy Rather, Moses’ faith in being willing to do what God commanded him, without understanding why or how it would work, is what is implicitly commended here.
- D. Tested
  - i. Statutes - rule regulation, is a prescribed, required, preset obligation or due
  - ii. Regulations – establish justice, divinely guided judgment or case-decision that gave direction to life in covenant with Yahweh

- iii. Tested
    - 1. Tested- Often God tests people in order to determine their intentions. Such testing by God, however, was not without intent. It was to refine the character of man that he might walk more closely in God’s ways
    - 2. Earnest Heed
    - 3. Voice of the Lord Your God
      - a. This first ordinance foreshadows what is to come at Sinai, where his voice and word will become dominant. It is echoed in Deut 32:46–47. The principle is clarified; Yahweh instructs his people to “obey his voice, do the right thing, from his perspective, listen intently to his commandments (מִצְוָה)and keep his ordinances”—thus they will show faith in his goodness toward them. His words of instruction from the beginning benefit and guide his people to health and safety.
    - 4. Do what is right in His sight
    - 5. Give ear to His commandments
      - a. Called for was loyalty and obedience: loyalty in the sense of a willingness to pay close attention to what God’s will was and to want above all else to please him by doing what he thinks is right
      - b. obedience by not failing to “pay attention to all his commands and keep all his decrees”
    - 6. Keep statutes - guard, keep, observe,” even “follow
      - a. They are to take his requirement and his guidance seriously, pay close and committed attention to his voice, adopt his standard as the measure of what is right, obey his commands and meet his requirements.
  - iv. I will
    - 1. No diseases
    - 2. I am your healer
- II. To The Next vs. 16:1-4
- A. Wilderness
    - i. Time - Moses by this notation brings the reader to the awareness that exactly one month had passed since the exodus began. Moses’ calendrical record keeping here is parallel to that already seen in 12:51.
    - ii. Israel has settled into a routine. The newness of freedom has worn off, and the hardship of wilderness life has set in, and so the people complain against their leaders.
  - B. Grumbled
    - i. Whole Congregation- national, legal and cultic communities
      - 1. Assembly of people, particularly for religious purposes. The Bible describes Israel as the congregation of the Lord because it was a covenant nation. The whole nation was considered to be the people of God.
      - 2. Again grumbling took place, and Moses noted that “the whole community” took part, suggesting that the problem of not enough food to eat had been building steadily rather than having come about suddenly and that everyone was affected to some degree, perhaps most of them seriously
      - 3. Against Moses and Aaron - In Num 11, no direct address is made, though Moses of course must hear the complaint. In each instance, however, the complaint functions ultimately as a complaint against Yahweh and a wish that the exodus from Egypt had never been made, even to the extent that it might have been prevented by an early death in Egypt).
    - ii. Would rather have died
      - 1. Past - Egypt- This was the first time the Israelites made the “if only we had died in Egypt argument,” but it would not be the last (see Num 11:4, 18; 14:2; cf. 20:3; Josh 7:7). Their reference to dying “by the Lord’s hand” recalls the plagues and the destruction of the Egyptians at the sea—they had been spared from all of those dangers but were now rhetorically arguing that perhaps they would have been better off eliminated by a plague or by drowning.
      - 2. False - We had food
        - a. They claimed that they had in Egypt “all the food” they wanted, which probably was an exaggeration, but not necessarily baseless. Nothing in the prior account of the Israelite suffering under Egyptian oppression suggested a lack of food. The “pots of meat” they sat around had been real, if not always a daily experience, since the Israelites, as small and large cattle farmers originally and right up through the time of the exodus, were routinely in a position to have meat to eat—perhaps considerably more than the average Egyptian
  - C. I will
    - i. Rain bread
    - ii. Gather a Day’s Portion
  - D. Tested
    - i. Walk- behave

PRAYER REQUEST

**Grieving:** Alonzo Mims & family, Linda Rainey's family, Reese Times & family, and Nedra Chew & family

**Health and Healing:** Lurlean Lane, Florence Wiggins, Retha Amos, Octavia Scott, Margaret Baptiste, Cici Sharpe, Eunice Johnson, Jeffrey McQueen, Brittany Bullock, Barbara Gordon, Ella James, Pat Crawford, Lisa Roberts, Birdie Williams, Jon Heard, Eric White, Lakessia Davis, and Rutha Patrick.

TROUBLE  
FOLLOWS



EXODUS 15:22-27; 16:1-4