

...and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembly together...but encouraging one another.
Heb 10:24-25

Share the teaching
Guard the sharing

Male Call

June 25, 2010—The Jesus Way—Moses

6:00 – 6:05	Coffee & Donuts—Opening Prayer
6:05 – 7:00	<p>“I am the way, and the truth, and the life; no one comes to the Father but through Me.” —Jesus (John 14:6)</p> <ol style="list-style-type: none">1) Ways of Jesus<ol style="list-style-type: none">a) Abraham—A faith lifeb) Jacob—A man who wrestled with Godc) Joseph—From slave to rulerd) Moses—God’s friend, a man with a purpose2) He Wrote the Book<p>More words in our Holy Scriptures are ascribed to Moses than to any other single speaker or writer. The words of Moses, written in the first five books of the Bible, are the foundational words of revelation of God to us. In the Hebrew tradition, both the ancient and modern, everything following the Books of Moses is either commentary or elaboration on Moses.¹</p>3) Moses in the Wilderness<ol style="list-style-type: none">a) Recall:<ol style="list-style-type: none">i) Abram (Abraham): Genesis 12:5—sent by Godii) Jacob: Genesis 28:5—running from Esauiii) Joseph: Genesis 37:28—sold by his brothersiv) What did these three learn in the wilderness?<p>Moses runs into the wilderness. Like Jacob before him, he is an exile. Like Joseph, Moses also gives up everything: his favored position in the palace, his friends and protectors, his guarantee of a future privileged position in society. We have no details of what Moses experienced inwardly, but we can image that he felt the same kind of desolation, loneliness, and anxiety that had swept over Jacob and Joseph.²</p>4) Moses Emerges from the Wilderness<ol style="list-style-type: none">a) Exodus 2:16-17<ol style="list-style-type: none">i) Moses defends the daughters of Reuel (Jethro)ii) Given his defense of the Hebrew slaves and this incident, what does that tell us about the character of Moses, about his deep passion?iii) Moses marries and lives comfortably in suburbia

¹ *The Jesus Way*. 59.

² *Ibid*. 89.

...the wilderness experience is soon left far behind, and so are memories of Egypt and the suffering of his people. Moses settles down to a pleasant experience, surrounded by his new-found and loving family. He begins to act like many a man who has acted before and after him. If he lived today, we would no doubt find him in suburbia, going to the office during the week, mowing the lawn on Saturdays, and taking the family on outings in the family camper on Sundays. He has found the “good life”...

This is all very nice, but if something had not happened he would not have become the Moses whom we remember today. Most of us try to live life on exactly the level on which Moses is living. We want the good life and our comforts, and people around who love us, but when we get what we want, the danger is that all growth will stop. Maybe this is when God needs...to stir things up.³

5) God’s Preparation of Moses⁴

a) Recall Moses’ resume:

- i) Raised in Pharaoh’s home
- ii) Graduated *summa cum laude* (highest honor) from Egypt U (okay, I made up this part)
- iii) Project manager for major construction efforts (if you believe the movie *The Ten Commandments*)
- iv) Escaped felon
- v) Married with kids
- vi) Shepherd for father-in-law in the family business

b) Moses now living the “good life” as described above

Moses had a most unusual post-graduate course. God took him out of the activity and noise of Egypt and placed him in the silence of the open spaces. He kept the flock of Jethro, his father-in-law. Tending the sheep, he learned the lessons of meditation and observation that he could have only learned in silence.

Probably more than anything else, Moses learned to know himself. That knowledge was part of God’s preparation of the man for his future tasks. We, today, know everything but ourselves. We never really know ourselves because we cannot get quiet enough.⁵

c) Who else was given time?

i) Galatians 1:17-18

If this is correct [that Paul tells us this out of the tradition of Elijah], Saul certainly did not go to Arabia in order to evangelize. He might have been doing what a puzzled zealous prophet might be expected to do: going back to the source to resign his commission. Alternatively, and perhaps preferably, he might be conceived of as doing what a puzzled, newly commissioned prophet might do,

³ *Ibid.* 92.

⁴ *Men Who Met God.* Chapter 7.

⁵ *Ibid.* 70.

⁶ Wright, N.T. “Paul, Arabia, and Galatians 1:17.” http://www.ntwrightpage.com/Wright_Paul_Arabia_Elijah.pdf.

⁷ *The Man who Wrestled With God.* 96-98.

⁸ *Ibid.* 98.

⁹ *The Dark Night of the Soul.* 72.

complaining (like Moses, Jeremiah, and others) that he is not able to undertake the work he has been assigned.⁶

ii) Acts 9:30

(1) Some believe Paul in Tarsus for 10 years before Barnabas went looking for him (Acts 11:25)

6) God Begins the Hard Work in Moses—at 80 years old

a) Scripture records this as the first direct action by God for 400 years

i) Similar to the “silence” of the intertestamental period

ii) Genesis 50:26 to Exodus 2:24

(1) Genesis 15:13

(2) Exodus 12:40

(3) Galatians 3:17

iii) Rumors of God persisted—Exodus 1:15-21

b) The burning bush—Exodus 3:1-10

i) Moses was curious—3:3

ii) God calls upon him to be the deliverer of Israel—3:10

c) Moses’ objections:

i) I’m a nobody—3:11

ii) I don’t know your name—3:13

iii) What if they don’t believe me or listen to me?—4:1

iv) I’m not an eloquent man—4:10

7) Why Moses?

a) Passion for his people

i) Killed an Egyptian—Exodus 2:12

b) Compassion for the underdog (social justice)—2:12, 17

c) Perhaps why else?

8) Moses-God’s Friend (Exodus 33:11)

a) God’s wrath—4:13, 14

i) Moses’ hesitant response

(1) Only after God’s anger “burned against him”

(2) Why would he hide the real reason from his father-in-law?—4:18

b) And again, God’s wrath—4:24

i) Moses had failed to circumcise his son

c) What do we make of this?

It is interesting to note that, as the story progresses, we find that Moses makes his own speeches and does not need Aaron to do the talking for him. Once he has accepted his inner calling, his speech problem vanishes...

There is a dark side to this matter of spiritual growth, for it will not be denied. If we insist on turning it aside, once we have been called upon to make this inner journey, it may turn negative and destructive. The same process that can lead to wholeness and consciousness can also poison us and destroy us if we try to avoid it. Many people find themselves in Moses’ predicament: only when they are forced into their journey, out of fear of the consequences if they do not go, do they begin their process of...development.

	<p>The hero is one who brings about freedom. To work toward wholeness is to live as a free person....But it can be frightening to live as a free person. There is always a part of us that prefers to live the life of a slave to the life of freedom...If we are free we must act in a mature way, accepting responsibility for our happiness or unhappiness, success or failure...It often seems easier to remain a slave. Then we can complain about our condition, blame our failures and unhappiness on others, and avoid the burdensome responsibility of freedom.</p> <p>This is the way the people of Israel felt...Those people had a slave mentality...To be sure, they did not return to Egypt because God and Moses would not let them, but they remained slaves in their minds nonetheless. They finally perished in the desert...⁷</p> <p>9) Now How Shall We Live?</p> <p>We find this same flight from freedom in many areas of life today. In the care of souls, for instance, it is not unusual for a person to reach a point where new and free life may become possible, only to have that person suddenly abandon the whole process, as though the resulting freedom would be too much to bear. The same thing often occurs in marriages, in which one or both partners live in a box. Many marriages are characterized by torturous roles the man or woman is compelled to play in order to maintain a stultifying relationship. It is possible to break out of such fixed roles and stereotypes, but some people prefer to slip back into the old structure rather than to face freedom; it is less frightening than facing the mature way.</p> <p>Moses became a free man. The whole range of his personality was being expressed in his life...But his freedom was not to be confused with license. Moses was free as long as he served God.⁸</p> <p>If we are honest, I think we have to admit that we will likely try to sabotage any movement toward true freedom. If we really knew what we were called to relinquish on this journey, our defenses would never allow us to take the first step. Sometimes the only way we can enter the deeper dimensions of the journey is by being unable to see to see where we are going.⁹</p> <p>a) Our journey</p> <ul style="list-style-type: none"> i) Sons of Satan, slaves to sin, enemies of God—John 8:34, 43-44; Romans 5:10; James 4:4 ii) Slaves, servants (bondservants) of God—Romans 6:22 iii) Friends with God—John 15:15 iv) Beloved of God—Song of Solomon 7:10-12; Galatians 2:20; John 17:3, 21-24; Revelation 19:7; 21:2, 9; 22:17
7:00	Closing Prayer
7:00 – ??	If you would like prayer, please come up front and one or more of us will remain to pray with you.

Further reading:

- *The Bible*
- Au, Walkie and Noreen Cannon Au. (2006). *The Discerning Heart: Exploring the Christian Path*. Paulist Press.
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- Foster, Richard J. (1998). *Streams of Living Waters: Celebrating the Great Traditions of Christian Faith*. HarperSanFrancisco.
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- Haase, Albert. (2008). *Coming Home to Your True Self: Leaving the Emptiness of False Attractions*. IVP Books.
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- Nouwen, Henri. (1981). *The Way of the Heart: Connecting with God Through Prayer, Wisdom, and Silence*. Ballantine Books.
- Ortberg, John. (2010). *The Me I Want To Be*. Zondervan.
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- Yancey, Phillip. (2002). *Reaching for the Invisible God*. Zondervan.