

How To Get Out Of Your Comfort Zone

Comfort Zone - a place or situation where one feels safe or at ease and without stress.

In interviews with people who were at the end of their life, they often cite regrets about what they always wanted to do, but didn't.

This is an even worse regret for Christians who were afraid to act in ministry.

In the Bible, God always used people who were willing to get out of their comfort zones.

Why, because it is only outside of our comfort zones do we completely put our trust in the Lord.

What Does The Bible Say?

10 As Pharaoh approached, the people of Israel looked up and panicked when they saw the Egyptians overtaking them.

(Exodus 14:10 NLT)

Whenever we take our eyes off of the Lord, we become more anxious.

They cried out to the Lord, 11 and they said to Moses, “Why did you bring us out here to die in the wilderness? Weren’t there enough graves for us in Egypt? What have you done to us? Why did you make us leave Egypt? 12 Didn’t we tell you this would happen while we were still in Egypt? (Exodus 14:11-12a NLT)

Fear lead us to find fault and falsely condemn, it blinds us to a healthy perspective. In the midst of fear we forget all that God has done.

When faced with a problem, most people amplify the problem, making it much bigger than it is by anticipating the worst that could come from it. Fear then leads to depression.

We said, ‘Leave us alone! Let us be slaves to the Egyptians. It’s better to be a slave in Egypt than a corpse in the wilderness!’ ”
(Exodus 14:12b NLT)

Is your comfort zone really a bad place, but fear keeps you from moving away from it.

How Can You Obey?

Stepping out of your comfort zone allows you to rely on God and see Him work.

13 But Moses told the people, “Don’t be afraid. (Exodus 14:13 NLT)

Don’t fear.

Just stand still and watch the Lord rescue you today. The Egyptians you see today will never be seen again. 14 The Lord

himself will fight for you. Just stay calm.” (Exodus 14:13–14 NLT)

Stand still and firm.

15 Then the Lord said to Moses, “Why are you crying out to me? Tell the people to get moving! (Exodus 14:15 NLT)

Go forward.

How do you get out of your comfort zone?

Don’t be afraid.

Stand still and firm.

Then move forward.

Don’t be afraid; stand still; and go forward!

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Notes:

Today's Insights to The Biblical World comes from Heiser, M. S. (2018). *Brief Insights On Mastering The Bible: 80 Expert Insights On The Bible, Explained In A Single Minute* (p. 37). Grand Rapids, MI: Zondervan.

Explore:

God's power (vv. 13–31). Moses was a man of faith who knew that Pharaoh's army was no threat to Jehovah. He gave several commands to the people, and the first was, "Fear not" (v. 13). Sometimes fear energizes us and we quickly try to avoid danger,

but sometimes fear paralyzes us and we don't know what to do. Israel was tempted to flee, so Moses gave his second command: "Stand still, and see the salvation of the Lord" (v. 13). By faith the Jews had marched out of Egypt, and now by faith they would stand still and watch God destroy the Egyptian charioteers.

Moses not only told them to stand still, but also to "be still" (v. 14). How easy it would have been to weep, complain, and keep criticizing Moses, but none of those things would have helped them out of their predicament. Unbelief complains, but faith obeys and brings glory to the Lord. "Be still, and know that I am God" (Ps. 46:10). What is there to complain about when we have the wonderful promise, "The Lord shall fight for you"? (Ex. 14:14) Later in their journey, the Lord would help Joshua and the Jewish army fight their battles (17:8); but this time, God would defeat the Egyptians without Israel's assistance.

The next order came from God to Moses, “Go forward!” (14:15) The fact that Israel was facing the sea was no problem to God, and He told Moses exactly what to do. When Moses lifted up his rod, the waters would part, and Israel would be able to walk across on dry land and escape the Egyptian army. At Moses’ signal, the waters would then flow back, drown the Egyptian soldiers, and prevent Israel from returning to Egypt. In the years that followed, each time the Jews expressed a desire to return to Egypt, they should have remembered that God closed the waters and locked the door.

Why did God perform this series of miracles for the Jewish people? They certainly didn’t deserve it as they stood there cringing in fear and complaining that God didn’t seem to know what He was doing. To begin with, He was keeping His promise that He would deliver Israel and take them as His people (3:7–8). In years to come, pious Jews would measure everything by the demonstration of God’s great power at the Exodus. But God

had another purpose in mind: revealing once more His power and glory in the defeat of the Egyptian army. “And the Egyptians shall know that I am the Lord” (14:18).

Wiersbe, W. W. (1998). *Be delivered* (pp. 67–69). Colorado Springs, CO: Chariot Victor Pub.

Explore:

The Lord will fight for you reflects the ancient Israelite concept of “holy war,” in which Yahweh is the divine warrior who defeats Israel’s enemies with supernatural power. (See 15:3.) njb says it well: “Yahweh will do the fighting for you.”

And you have only to be still is ambiguous. The verb may be understood either as being silent or as doing nothing. 14:14 tev chooses the former, “and all you have to do is keep still,” but 14:14 cev chooses the latter, “and you won’t have to do a thing.” (The problem is discussed in verse 15.) neb has “so hold your

peace,” but reb has changed it to “so say no more.” In keeping with the holy war concept, however, it is better to follow the idea of the people doing nothing and simply letting Yahweh do the fighting for them.

Alternative translation models for this verse are:

- Yahweh will fight your enemies for you. So all you have to do is keep quiet.
- Yahweh will fight your enemies for you. So you will not have to do anything.

Osborn, N. D., & Hatton, H. A. (1999). A handbook on Exodus (pp. 338–339). New York: United Bible Societies.

Explore:

The parting of the Red (Reed) Sea (14:15–22)

God communicated His intentions to Moses (vv. 15–18), the angel of God protected the Israelites (vv. 19–20), and they crossed on dry land (vv. 21–22).

14:15–18. God told Moses He would miraculously deliver the people through the sea. Moses only needed to raise his staff ... over the sea and the water would divide and the floor of the sea would be dry ground. Pharaoh's charioteers would foolishly pursue the Israelites into the sea. There, as with the V 1, p 132 plagues, God would demonstrate His power and glory in the destruction of the Egyptian military. The Egyptians, God said, will know that I am the Lord.

14:19–22. Then the angel of God, perhaps a theophany (cf. comments on Gen. 16:9) or an angelic messenger, moved from the front of the Israelites to the rear to protect them from the charging Egyptians. The angel shifted from guide to guardian! All through that night the pillar of cloud, which also had moved

to the rear to be between the two camps, brought such darkness that military advance was impossible for the Egyptians. That night God was performing another miracle: splitting the sea (cf. Ps. 74:13) by a strong east wind and drying the sea floor (cf. Pss. 66:6; 106:9). The sea was deep enough (cf. Ex. 15:5) that later it drowned the Egyptians (14:28). While the wind kept the sea floor dry and the sea split, the Israelites walked through the sea (cf. v. 16; Ps. 78:13). The passageway may have been wide in order to allow about 2 million people and their flocks and herds to walk through. This was a miraculous wind!

God's deliverance of Israel from Egypt pictures His mercy in delivering all His people from bondage. In a mighty display of His power He freed Israel.

Hannah, J. D. (1985). Exodus. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of*

the Scriptures (Vol. 1, pp. 131–132). Wheaton, IL: Victor Books.

Explore:

12:1–2. The start of this practical section is indicated by Paul’s exhortation I urge (the first word of v. 1 in the Gr. text).

Therefore also shows a transition (cf. “therefore” in 3:20; 5:1; 8:1). The basis of Paul’s exhortation is God’s mercy (oiktirmōn, rendered “compassion” in 2 Cor. 1:3; Phil. 2:1; Col. 3:12, and “mercy” in Heb. 10:28). God’s compassion has been described in detail in the first 11 chapters of Romans. The content of Paul’s urging is to offer your bodies (cf. Rom. 6:13) as living sacrifices. A Christian’s body is the temple of the Holy Spirit (1 Cor. 6:19–20). In the KJV “offer” is translated “present” (Rom. 12:1) and “yield” (6:13, 16, 19). The word “bodies,” mindful of the Old

Testament sacrifices, represents the totality of one's life and activities, of which his body is the vehicle of expression. In contrast with Old Testament sacrifices this is a "living" sacrifice. Such an offering is holy (set apart) and pleasing (cf. "pleasing" in 12:2) to God. Furthermore, it is spiritual (logikēn; cf. 1 Peter 2:2) worship (latreian). Latreian refers to any ministry performed for God, such as that of the priests and the Levites. Christians are believer-priests, identified with the great High Priest, the Lord Jesus Christ (cf. Heb. 7:23–28; 1 Peter 2:5, 9; Rev. 1:6). A believer's offering of his total life as a sacrifice to God is therefore sacred service. In the light of Paul's closely reasoned and finely argued exposition of the mercies of God (Rom. 1–11), such an offering is obviously a desirable response for believers.

Paul then stated general implications of a believer's offering his life to God as a sacrifice. Such an offering represents a complete change in lifestyle, involving both a negative and a positive

aspect. First, Paul commanded, Do not conform (lit., “Do not be conformed”); this Gr. word occurs elsewhere in the NT only in 1 Peter 1:14) any longer to the pattern of this world (aiōni, “Age”). Living according to the lifestyle of “the present evil Age” (Gal. 1:4; cf. Eph. 1:21) must now be put aside. Then Paul commanded, But be transformed (pres. passive imper., “keep on being transformed”) by the renewing of your mind. The Greek verb translated “transformed” (metamorphousthe) is seen in the English word “metamorphosis,” a total change from inside out (cf. 2 Cor. 3:18). The key to this change is the “mind” (noos), the control center of one’s attitudes, thoughts, feelings, and actions (cf. Eph. 4:22–23). As one’s mind keeps on being made new by the spiritual input of God’s Word, prayer, and Christian fellowship, his lifestyle keeps on being transformed.

Paul added, Then you will be able to test and approve (dokimazein, “prove by testing” [1 Peter 1:7, “proved genuine”], i.e., ascertain) what God’s will is—His good, pleasing (cf. Rom.

12:1), and perfect will. These three qualities are not attributes of God's will as the NIV and some other translations imply. Rather, Paul said that God's will itself is what is good, well-pleasing (to Him), and perfect. "Good," for example, is not an adjective V 2, p 488 (God's "good" will) but a noun (God's will is what is good—good, i.e., for each believer).

As a Christian is transformed in his mind and is made more like Christ, he comes to approve and desire God's will, not his own will for his life. Then he discovers that God's will is what is good for him, and that it pleases God, and is complete in every way. It is all he needs. But only by being renewed spiritually can a believer ascertain, do, and enjoy the will of God.

Witmer, J. A. (1985). Romans. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 487–488). Wheaton, IL: Victor Books.

Explore:

The Re(e)d Sea?

Before explaining how the Israelites crossed the sea, we need to ask where? Traditionally, both Jews and Christians have maintained that the Israelites crossed an arm of the Red Sea—the large body of water that separates Africa from the Middle East.

Recently, however, this identification has been challenged. The Bible calls the sea yam suph. The Hebrew word suph, which means “reeds,” sometimes is used to refer to papyrus (e.g., Exod. 2:3). This fact was recognized by Luther and Calvin, as well as by many of the ancient Jewish commentators. Thus yam suph would seem to mean something like “the Sea of Reeds” or “the Papyrus Sea.” The problem is that papyrus does not grow in the deep waters of the Red Sea; it only grows in the marshlands of northern Egypt. Thus many scholars have concluded that “Red

Sea” is a mistranslation (first introduced by the Greek Septuagint in the third century b.c.) and that the Israelites actually crossed Lake Menzaleh, Lake Timsah, the Bitter Lakes, or some other large body of water in the eastern delta.

There are several problems with this view. One is that there are other places in the Bible where *yam suph* clearly does refer to the Red Sea. This would explain why the Septuagint and some modern versions translate the phrase as “Red Sea.” Bernard Batto has argued that *yam suph* does not mean “sea of reeds” at all, but “sea of the end.” Thus it naturally refers to the Red Sea, which forms the southern border at the end of Egypt. The traditional view is that on their way to Sinai and the south, the Israelites crossed the Gulf of Suez, the northwest arm of the Red Sea.

There is still another possibility, however, that perhaps best accounts for all the evidence. Recently James Hoffmeier has

shown that in former days, when its water level was higher, the Red Sea used to extend farther north. Indeed, there seem to have been times when the Gulf of Suez was connected to the Bitter Lakes in the north. If this is true, that would explain why the Bible identifies yam suph with the Red Sea. At the time of Moses, the Red Sea was the “Reed Sea” because there were in it places where papyrus grew. Perhaps, then, the Israelites crossed the Red Sea after all, only farther north than people used to think.

Ryken, P. G., & Hughes, R. K. (2005). Exodus: saved for God’s glory (pp. 391–392). Wheaton, IL: Crossway Books.

Question 1 of 5

How would you summarize the Bible to someone who has never read it?

Question 2 of 5

In what places do you see Christ in the Old Testament?

Question 3 of 5

Are you a risk taker or someone who plays it safe?

Question 4 of 5

Why would the Israelites want to go back to slavery? (Exodus 14:12)

Question 5 of 5

What is an area that you feel the Lord is leading you but you are hesitant to take the plunge?