



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

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Worship Music

Open Skies-
David Crowder

You Alone-
David Crowder

Rescue Is Coming-
David Crowder

Come Awake -
David Crowder

Heaven Came Down-
David Crowder

Prayer

Lord, I thank You for destroying the veil that separated me from Your Presence. By taking away the veil, You made it possible for me to come boldly before Your throne of grace to obtain mercy and receive help in my time of need. Because of what You did for me, today I am coming boldly to tell You what I need in my life. I present my case to You, and I thank You in advance for helping me just as You promised in Your Word. Thank You for filling me with God's will for me each day and plans. Thank You for supplying my needs and knowing my heart's desires. Thank You for having a plan even for me, for all have sinned and fallen short of the glory of God, just thank You, in Jesus' name. Amen.

Video's / New Information

"The Spiritual Man" Watchman Nee

"Grace" Bob Coy

"Father's Love Letter"

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

Radio Stations

KWVE ...Calvary Chapel

KLOV

Bible Study Sites

Chuck Smith
Through The Bible

Bob Coy/Teachings

Mike MacIntosh

Jon Courson

Biblos.com

Billy Graham

Charles Stanley

David Wilkerson

Greg Laurie

Virtue for Women-
Cathe Laurie

Numbers 9:1-23 (AMP)

1 THE LORD said to Moses in the Wilderness of Sinai in the first month of the second year after they had come out of the land of Egypt,

2 Let the Israelites keep the Passover at its appointed time.

3 On the fourteenth day of this month in the evening, you shall keep it at its appointed time; according to all its statutes and ordinances you shall keep it.

4 So Moses told the Israelites they should keep the Passover.

5 And they kept the Passover on the fourteenth day of the first month in the evening in the Wilderness of Sinai; according to all that the Lord commanded Moses, so the Israelites did.

6 And there were certain men who were defiled by touching the dead body of a man, so they could not keep the Passover on that day; and they came before Moses and Aaron on that day.

7 Those men said to [Moses], We are defiled by touching the dead body. Why are we prevented from offering the Lord's offering at its appointed time among the Israelites?

8 And Moses said to them, Stand still, and I will hear what the Lord will command concerning you.

9 And the Lord said to Moses,

10 Say to the Israelites, If any man of you or of your posterity shall be unclean by reason of touching a dead body or is far off on a journey, still he shall keep the Passover to the Lord.

11 On the fourteenth day of the second month in the evening they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it until the morning nor break any bone of it; according to all the statutes for the Passover they shall keep it.

13 But the man who is clean and is not on a journey, yet does not keep the Passover, that person shall be cut off from among his people because he did not bring the Lord's offering at its appointed time; that man shall bear [the penalty of] his sin.

14 And if a stranger sojourns among you and will keep the Passover to the Lord, according to [its] statutes and its ordinances, so shall he do; you shall have one statute both for the temporary resident and for him who was born in the land.

15 And on the day that the tabernacle was erected, the cloud [of God's presence] covered the tabernacle, that is, the Tent of the Testimony; and at evening it was over the tabernacle, having the appearance of [a pillar of] fire until the morning.

16 So it was constantly; the cloud covered it by day, and the appearance of fire by night.

17 Whenever the cloud was taken up from over the Tent, after that the Israelites journeyed; and in the place where the cloud rested, there the Israelites encamped.

18 At the Lord's command the Israelites journeyed, and at [His] command they encamped. As long as the cloud rested upon the tabernacle they remained encamped.

19 Even when the cloud tarried upon the tabernacle many days, the Israelites kept the Lord's charge and did not set out.

20 And sometimes the cloud was only a few days upon the tabernacle, but according to the command of the Lord they remained encamped, and at His command they journeyed.

21 And sometimes the cloud remained [over the tabernacle] from evening only until morning, but when the cloud was taken up, they journeyed; whether it was taken up by day or by night, they journeyed.

22 Whether it was two days or a month or a longer time that the cloud tarried upon the tabernacle, dwelling on it, the Israelites remained encamped; but when it was taken up, they journeyed.

23 At the command of the Lord they remained encamped, and at [His] command they journeyed; they kept the charge of the Lord, at the command of the Lord through Moses.

Chapter 9

In chapter nine, the Lord, in the second year after they were come out of the land of Egypt, there were certain men who came to Moses and they said, "When you kept the Passover we were unclean". That is they had touched a dead body or something, and thus, on the fourteenth day they weren't able to observe the Passover and so they came to Moses with this problem. That day we were ceremonially unclean, we couldn't participate; what shall we do? So Moses said, "Well, let's wait and inquire of the Lord". So Moses went in before the Lord and said, "Lord, what shall we do about these fellas?" and the Lord said that if they were ceremonially unclean and could not observe the Passover in the fourteenth day of the first month, or if they were out of the country, then they could observe it in the fourteenth day of the second month. But if you were not ceremonially unclean or you weren't away, then there was no excuse for not observing it the fourteenth day of the first month. And if you failed to observe it then you were to be cut off from the camp of Israel.

In other words, it was a requirement for every adult male to observe the Passover on the fourteenth day of the first month, unless there be the extraneous causes which would then give you the privilege or permission to observe it the fourteenth day of the second month. But by all means you were to observe it every year. And so God gave the special orders concerning those men.

Now beginning with verse fifteen we read how the camp moved along.

And on the day that the tabernacle was raised up the cloud covered the tabernacle, namely, the tent of the testimony: and at evening there was upon the tabernacle the appearance of fire, until the morning. And so it was always: the cloud covered it by day, and there was the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud rested, there the children of Israel pitched their tents. At the commandment of the LORD the children of Israel, at the commandment of the LORD they pitched: as long as the cloud rested on the tabernacle they rested in their tent. If the cloud stayed there for a long time on the tabernacle for many days, the children of Israel just kept the charge of the LORD, and they did not journey. And so it was, when the cloud was there for a few days the tabernacle; according to the commandment of the LORD they stayed in their tents, according to the commandment of the LORD they journeyed (Num 9:15-20).

In other words, God was in direct control when they moved, when they stayed. They were obedient unto the Lord. God was in charge of their movements completely.

Whether it was two days, [verse twenty-two] or a month, or a year, that the cloud tarried on the tabernacle, remaining there on, on the children of Israel they stayed in their tents, and they journeyed not: but when it was taken up, they journeyed. And at the commandment of the LORD they rested, at the commandment of the LORD they journeyed: they kept the charge of the LORD (Num 9:22-23), (Through The Bible; C-2000 Series; 1979-1986; Chuck Smith; Bible Commentaries)

Traveling on Land and Sea; CHARACTER AND CONDITIONS OF ORIENTAL TRAVELING; THE EXPENSE, DISCOMFORT, AND DANGER OF TRAVEL. In the Orient, where modern Western customs have not displaced old-time methods, to travel is a great expense, it means much discomfort, and it involves great danger. Therefore it is done only when absolutely necessary. When a traveler sets out on his journey he must "pay all debts, provide for dependents, give parting gifts, return all articles under trust, take money and good temper for the journey, then bid farewell to all, and be merciful to the animal he rides upon.¹ The traveling of the Apostle Paul emphasized the hardships of journeying in the East. "In journeyings often, in perils of waters, in perils of robbers, . . . in perils in the wilderness, . . . in weariness and painfulness, . . . in hunger and thirst, . . . in cold and nakedness" (2Co 11:26-27). Wherever it is possible to do so men travel in large groups so that they can help each other in case they meet with robbers or wild animals along the way. A guide or someone who knows the way, and especially one who is acquainted with the locations of wells or springs of water or other watering places, is invaluable to the travelers. Sometimes they depend upon a spring of water and then discover upon arrival that it has dried up. Isaiah spoke of "a spring of water, whose waters fail not" (Isa 58:11).² The Psalmist (Psa 107:4-7) told of a caravan of travelers that lost their way in the desert, running out of food and water. After prayer, the Lord guided them to "a city of habitation." Methods of travel. Traveling is sometimes done on foot, but more often on the backs of horses, mules, or donkeys, and when traveling in the desert, camels are mostly used. In order to avoid the intense heat, and to escape detection by robber tribes, traveling is often done by night. The guide will get his direction from the stars. Summer is the usual time for traveling in order to avoid the many inconveniences connected with the winter months.³ Food taken by travelers. Travelers going a distance will carry food with them, which will include bread, parched grain, dried olives, dried figs, and dates. Most travelers in the East now, as in the days of Jesus, will not go any distance from home without taking barley bread or meal or parched grain sufficient to last for one or two days. When Jesus performed the miracle of feeding the four thousand, he said, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way" (Mat 15:32). According to custom, the multitude would have a day or two's supply of food with them when they flocked to hear Jesus. But on the third day, seven loaves and a few small fish was all that was left.⁴ How distances are often measured in the Orient. In traveling in Bible lands, it is often customary to measure distances in units of time rather than in terms of space. One village is said to be three hours distant from another village, because it takes that long to travel from one to the other. In Old Testament days distance in traveling was similarly noted. It was "three days' journey," "seven days' journey," etc. (Gen 30:36; 31:23). In New Testament times, "a day's journey" is mentioned, and also "a sabbath day's journey" (Luk 2:44; Act 1:12). Among the Jews a day's journey was twenty to thirty miles, but when there was a large company it would be only ten miles! A sabbath day's journey would be a little less than two miles.⁵

NATURE OF EASTERN INNS; Old Testament Inns. The inns of Old Testament days were merely stopping places for travelers overnight. The word refers only to a resting-place for the night, and a tent or perhaps a cave would most likely serve the purpose.⁶ New Testament Inns. The inns of New Testament times were not like Western hotels. It was because hospitality was considered to be a religious duty that therefore the modern type of hotel was unknown in olden days, and also does not exist today in many sections

of Bible lands. If parties of travelers are not too many in number, they will be entertained at a Bedouin tent encampment, or in a village guest room. When Mary and Joseph came to Bethlehem, Luke says: "There was no room for them in the inn" (Luk 2:7). Some Bible scholars have thought that this inn was actually a guestchamber, because the same word is used for such a place on another occasion (Mar 14:14; Luk 22:11). But surely, with so many out-of-town visitors in the village, the guest room would long ago have been utilized. This inn was most probably a place where travelers might camp overnight, and so would have to provide their own food, cooking utensils, and other provisions. There might or might not have been an innkeeper. But there was simply no space left for Mary and Joseph at this inn. (See also "Bethlehem house and manger," Chapter Two). Sometimes the inn had an innkeeper. Luke tells us how the Good Samaritan brought the poor man he was helping "to an inn, and took care of him." In this case a "host" or "innkeeper" is mentioned (Luk 10:34,35). It would be the duty of this man to supply a few of the necessary provisions for the travelers who spent the night there. The Oriental "caravansary" or "khan," is probably the equivalent of at least some of the "inns" of New Testament times. The "caravansary" is a large building and is usually located in a city, although sometimes it serves as a shelter in the desert. The courtyard of these buildings serves as a place to unmount and unload the animals, and the ground floor becomes a place for the beasts to be cared for, while the travelers themselves are put upstairs. The "khan" is a smaller building which serves the same purpose, but is located in a village. Most of these are but one-story buildings, where travelers sleep close to their animals. Many of these Eastern "inns" are without any furniture, innkeeper, or food for either man or animal. The traveler under these conditions is provided shelter only, and he himself must provide everything else. When the inn does have an "innkeeper," he will sell to the travelers coffee or other provisions, and furnish fire and the means by which they may cook their own meals. He may also provide food for the animals. Where the inn is located at a strategic center, such as where caravan routes intersect each other, it may become a public gathering-place on account of bazaars and markets being held there. Animals are sometimes killed and the meat sold at these places, and often travelers can purchase many other things at the inn.⁷

ORIENTAL SALUTATIONS AMONG TRAVELERS: When travelers in the Orient meet each other on the way, they love to engage in salutations that to the Westerner seem complicated, tedious, and time-consuming. Wordy questions will be asked each other seeking such information as this: From where have you come? Where are you going? What is your name? How many children have you? How many men belong to your clan? What enemies does your clan have? etc., etc. While such salutations are entered into, business and everything else can wait. For this reason, when Jesus sent the seventy disciples on a healing and preaching mission, he said to them: "Salute no man by the way" (Luk 10:4). To engage in such extensive salutations as were customary would have interfered with the urgent business of the Lord.⁸

TRAVELING BY SEA IN ANCIENT TIMES: The attitude of the ancients toward the sea. Ancient people had a great fear of the ocean and truly there was a reason for this dread, since the mariners had no chart of the seas or compass to guide them. Travel by ship was usually inconvenient, and windstorms often necessitated great delay in arrival at the desired port. Ordinarily the Mediterranean Sea was closed to sea travel during the winter months.⁹ The ship in which Paul was to sail for Rome got into difficulties because those in charge risked getting the ship to another harbor before winter set in. "And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter" (Act 27:12). The Psalmist has given us a graphic description of a storm at sea and God's deliverance from it (Psa 107:25-30). The Apostle John's inspired description of Heaven was originally given to men who greatly feared the grave dangers and horrors of sea-experiences, and to them he wrote concerning the new earth: "And there was no more sea" (Rev 21:1). Travel by sea in early days was undertaken only when absolutely necessary. Ship routes. It is important to remember that in Bible times, vessels that traveled in the Mediterranean Sea kept as close as possible to land. Thus the trade routes were along the coast or from one headland to another one.¹⁰ When the Apostle Paul was returning from one of his missionary journeys, he traveled by ship from Ephesus to Caesarea. His ship would keep near the coast going from city to city, and Paul sometimes stopped off and visited friends (Act 21:1-8). In those days the small size of the ships often made it necessary for passengers to go ashore for the night, and finding a place there to sleep, join the ship the next day.¹¹ Shipping nations. Egyptian ships early plied the Mediterranean Sea, and light-weight "vessels of bulrushes [papyrus]" (Isa 18:1, 2), were piloted by both Egyptians and Ethiopians on the Nile River. The Phoenicians were the most famous sea-merchants and travelers of ancient times. The ship in which Jonah took his voyage was no doubt navigated by these seamen (Jonah 1). The Islands of Crete and Cyprus became famous shipping centers, and the Philistines of old had their ships upon the waters of the Mediterranean. In New Testament times it was the Greeks and Romans who were especially noted for their shipping activities.¹² But what about the Hebrews? Were they seamen? The patriarch Jacob made this prediction concerning the tribe of Zebulun: "He shall be for an haven of ships" (Gen 49:13). But the Palestine seacoast was not occupied at all times by the Hebrew people. Other nations became navigators, and for the most part the Jews probably contented themselves with occasionally hiring out to these foreign sea captains as sailors.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 223-224)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)