



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

### Prayer

Lord, I want to get Your Word so deep into my heart that it becomes MY word! I want to see things the way You see them, hear things the way You hear them, and feel things the way You feel them. I want to get so aligned with You that our hearts beat in syncopation together. I thank You that once Your Word gets that deeply rooted in my heart, my spoken words will release rivers of power and authority against the works of the devil that he has designed for my destruction. I thank You that just as Your words created the universe, your words of faith create a change in my heart. Thank You for convicting me when necessary and changing me into exactly what You want me to be, in Jesus' name. Amen.

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[One Man-Crystal Lewis](#)

[I Still Believe-](#)  
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Charles Spurgeon

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A.W. Tozer

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

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1 NOW KORAH son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram sons of Eliab, and On son of Peleth, sons of Reuben, took men, 2 And they rose up before Moses, with certain of the Israelites, 250 princes or leaders of the congregation called to the assembly, men well known and of distinction. 3 And they gathered together against Moses and Aaron, and said to them, [Enough of you!] You take too much upon yourselves, seeing that all the congregation is holy, every one of them, and the Lord is among them. Why then do you lift yourselves up above the assembly of the Lord? 4 And when Moses heard it, he fell upon his face. 5 And he said to Korah and all his company, In the morning the Lord will show who are His and who is holy, and will cause him to come near to Him; him whom He has chosen will He cause to come near to Him. 6 Do this: Take censers, Korah and all your company, 7 And put fire in them and put incense upon them before the Lord tomorrow; and the man whom the Lord chooses shall be holy. You take too much upon yourselves, you sons of Levi. 8 And Moses said to Korah, Hear, I pray you, you sons of Levi: 9 Does it seem but a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord and to stand before the congregation to minister to them, 10 And that He has brought you near to Him, and all your brethren the sons of Levi with you? Would you seek the priesthood also? 11 Therefore you and all your company are gathered together against the Lord. And Aaron, what is he that you murmur against him? 12 And Moses sent to call Dathan and Abiram, the sons of Eliab, and they said, We will not come up. 13 Is it a small thing that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness, but you must also make yourself a prince over us? 14 Moreover, you have not brought us into a land that flows with milk and honey or given us an inheritance of fields and vineyards. Will you bore out the eyes of these men? We will not come up! 15 And Moses was very angry and said to the Lord, Do not respect their offering! I have not taken one donkey from them, nor have I hurt one of them. 16 And Moses said to Korah, You and all your company be before the Lord tomorrow, you and they and Aaron. 17 And let every man take his censer and put incense upon it and bring before the Lord every man his censer, 250 censers; you also and Aaron, each his censer. 18 So they took every man his censer, and they put fire in them and laid incense upon it, and they stood at the entrance of the Tent of Meeting with Moses and Aaron. 19 Then Korah assembled all the congregation against Moses and Aaron before the entrance of the Tent of Meeting, and the glory of the Lord appeared to all the congregation. 20 And the Lord said to Moses and Aaron, 21 Separate yourselves from among this congregation, that I may consume them in a moment. 22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin and will You be angry with all the congregation? 23 And the Lord said to Moses, 24 Say to the congregation, Get away from around the tents of Korah, Dathan, and Abiram. 25 Then Moses rose up and went to Dathan and Abiram, and the elders of Israel followed him. 26 And he said to the congregation, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins. 27 So they got away from around the tents of Korah, Dathan, and Abiram. And Dathan and Abiram came out and stood in the door of their tents with their wives, and their sons, and their little ones. 28 And Moses said, By this you shall know that the Lord has sent me to do all these works, for I do not act of my own accord: 29 If these men die the common death of all men or if [only] what happens to everyone happens to them, then the Lord has not sent me. 30 But if the Lord causes a new thing [to happen], and the earth opens its mouth and swallows them up, with all that belongs to them, and they go down alive into Sheol (the place of the dead), then you shall understand that these men have provoked (spurned, despised) the Lord! 31 As soon as he stopped speaking, the ground under the offenders split apart 32 And the earth opened its mouth and swallowed them and their households and [Korah and] all [his] men and all their possessions. 33 They and all that belonged to them went down alive into Sheol (the place of the dead); and the earth closed upon them, and they perished from among the assembly. 34 And all Israel who were round about them fled at their cry, for they said, Lest the earth swallow us up also. 35 And fire came forth from the Lord and devoured the 250 men who offered the incense. 36 And the Lord said to Moses, 37 Speak to Eleazar son of Aaron, the priest, that he take up the censers out of the burning and scatter the fire at a distance. For the censers are hallowed— 38 The censers of these men who have sinned against themselves and at the cost of their own lives. Let the censers be made into hammered plates for a covering of the altar [of burnt offering], for they were used in offering before the Lord and therefore they are sacred. They shall be a sign [of warning] to the Israelites. 39 Eleazar the priest took the bronze censers with which the Levites who were burned had offered incense, and they were hammered into broad sheets for a covering of the [brazen] altar [of burnt offering], 40 To be a memorial [a warning forever] to the Israelites, so that no outsider, that is, no one not of the descendants of Aaron, should come near to offer incense before the Lord, lest he become as Korah and as his company, as the Lord said to Eleazar through Moses. 41 But on the morrow all the congregation of the Israelites murmured against Moses and Aaron, saying, You have killed the people of the Lord. 42 When the congregation was gathered against Moses and Aaron, they looked at the Tent of Meeting, and behold, the cloud covered it and they saw the Lord's glory. 43 And Moses and Aaron came to the front of the Tent of Meeting. 44 And the Lord said to Moses, 45 Get away from among this congregation, that I may consume them in a moment. And Moses and Aaron fell on their faces. 46 And Moses said to Aaron, Take a censer and put fire in it from off the altar and lay incense on it, and carry it quickly to the congregation and make atonement for them. For there is wrath gone out from the Lord; the plague has begun! 47 So Aaron took the burning censer as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people; and he put on the incense and made atonement for the people. 48 And he stood between the dead and the living, and the plague was stayed. 49 Now those who died in the plague were 14,700, besides those who died in the matter of Korah. 50 And Aaron returned to Moses to the door of the Tent of Meeting, since the plague was stayed.

Numbers 15–19. Various Laws; Korah : Korah, jealous of Moses, sought to usurp his leadership. Moses went straight to God, and God settled the matter in no time. The earth opened, and the rebels went down.

#### Moses' Troubles

Moses surely had a lot of troubles. No sooner was he out of Egypt than trouble began. The Amalekites attacked immediately, and a year later, at Kadesh, the Edomites, Moabites, Ammonites, Amorites, and Midianites all joined hands to block Israel's path to Canaan. And his own people, who had been delivered out of Egypt and sustained by marvelous miracles, grumbled and grumbled, and complained and complained, and rebelled and rebelled. They began complaining while still in Egypt. Then at the Red Sea. Then at Marah. Then in the Desert of Zin (kjv, Wilderness of Sin). Then again at Rephidim, at Taberah, at Hazeroth, and at Meribah. Now, at Kadesh, in sight of the Promised Land, they flatly refused to go farther, which must have almost broken Moses' heart. Besides all this, Moses had no end of trouble with his own trusted leaders. Aaron made the golden calf at Sinai. Miriam and Aaron tried to usurp his authority (chap. 12). Ten of the 12 spies led the people in their refusal to enter Canaan. The people were ready to stone Moses (14: 10; Exodus 17: 4). And, last of all, Moses was not permitted to enter the Promised Land himself—the lifetime dream of his heart. Except for the miraculous grace of God, we do not see how he could have borne up under it all. But when, on the banks of the Jordan River, God took him to see the "land that I promised on oath to Abraham, Isaac and Jacob" (32: 11), Moses understood. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 169)

#### Chapter 16

Now we get to chapter sixteen and this guy Korah, who is brought into mention in the book of Jude, has gotten the conspiracy together. He is of the tribe of Levi and he said, "Hey Moses, you take too much upon yourself. You've got the whole thing tied up with your family. You've appointed your brother as the high priest. Look, we're Levites and we have just as much right to offer the sacrifices to the Lord as does Aaron and we want to have a part in the service to God, more than just carrying this tent around." So Moses said, "All right. You get your little band together, two hundred and fifty guys, and you get your incense burners and you bring them with fire in them tomorrow and incense and we'll see what the Lord will do."

Well, Korah stirred up the Israelites. He gathered a big crowd around and the people were all, you know, "incensed". Yeah, Moses taking too much upon himself, whole family deal. He's just, you know, putting his family in there and all. And they were really gathered against Moses and Aaron again. And Korah the Levite was the leader of this insurrection and rebellion. And there were a couple of other fellows that Moses commanded to come and they said, "We're not gonna do it. We don't have to obey you." Dathan and Abiram.

We'll not come up (Num 16:11):

Is it a small thing that you brought us out of Egypt and you haven't brought us up into the land? We're not in the land; this is a wilderness place? You didn't keep your word. You think we're gonna listen to you now? We don't have to come up. And so there was a real mutiny, rebellion in the camp. Korah and Abiram and all, and so Moses gathered the congregation of Israel together and he said, "Okay, you guys. You don't want to come out you just stand there in your tents with your families and kids. And all of you that want to go along with this you just stand over there. If this thing be of the Lord, then let the Lord do a new thing. Rather than you guys going on and dying natural deaths, let the Lord open up the earth and swallow you alive right down into the pit." And no sooner had Moses said it then the earth opened up and Korah and the whole rebellious troop went right down into the pit. The earth closed up again and a great fear came upon Israel.

And all of Israel that were round about them fled at the cry of them: Lest the earth would swallow them up also. And fire came up from the LORD, and consumed these two hundred and fifty guys with their incense burners (Num 16:34-35).

These guys that were wanting to offer incense and all, the fire of the LORD wiped them all out. So Moses said, "All right, now take these little incense burners that were made of brass and flatten them out into plates and use these brass plates to cover the altar as a constant reminder that no one intrudes into the office of the priesthood except he be anointed and called of God." And so those brass plates over the altar were a continual reminder to the people that God had anointed and appointed the family of Aaron to the priesthood and no man takes that office unto himself or presumptuously. That is to just keep men from rising up and saying, "Well man, I'm priest over you. Now I'm the spiritual one and the holy one and I have an inside track with God". Now in the New Testament there was to be no priesthood at all. That whole system was abolished by Jesus Christ who has become our great High Priest and has entered into heaven for us and has opened the door for all of us to have free access unto God through Him. And in the church of Ephesus, the Lord commended them in that they hated the deeds of the Nicolaitans, which was the establishing of the priesthood laity in which the Lord said, "I hate" to the church of Pergamos rebuked them because that which was rejected by the church of Ephesus was accepted by the church of Pergamos. Thou hast there the deeds of the Nicolaitans and the Lord again declared his hatred of it. Why? Because Jesus died to make free access for every one of you to come into heaven and each of you are equally close to God. God's ear is open to your prayer and to your cry just as readily as He is to my prayer or my cry. I am no closer to God than you. I am no more spiritual than you. I have no more access to God than you. I have no privileges that you do not have. We are all one together in Jesus Christ; equally privileged, equally blessed and equal opportunities for each of us to come before God at any time. And that's a glorious thing to me that God has broken down any kind of barriers that would hold men back and away from God. And I feel that it is dangerous in the church to set up a spiritual hierarchy, whether we call it priesthood or shepherding or anything else. Where I say to the person, "Now look, I'll go to God for you and I'll tell you what God wants you to do with your life. Now don't you trust in yourself, you trust in me and I'll get God's word and God's direction for you. So if you wanna, you know, buy a new car you come to me first and I'll tell you whether or not you should and all".

Hey I feel like Moses, Lord I didn't conceive all these people, I can't handle all that kind. I wouldn't want to carry that kind of a load. I don't want to shepherd or lord over you. I'm your servant. I'm here as God's ambassador to declare God's love and God's truth and God's Word to you. I'm here to serve you not to lord over you, not to tell you or not to try to direct your life but to tell you, "hey, you seek the Lord. You seek guidance from him." Cause I might tell you something that's absolutely wrong and then you come back and say, "You told me to do that and, man, look what happened". I've counseled too many people who've come back and said, "Man, you told me this and ooh boy. I really messed up, you know. It's just rotten, you know." That's why I don't like to counsel anymore. Man, I don't like that kind of responsibility. You seek the Lord and you let God guide you.

And so they made these plates and they were a memorial that no stranger which is not of the seed of Aaron should come near to offer incense before the LORD that they be not like Korah, and his company: [verse forty] And on the next day all the congregation of the children of Israel murmured against Moses and Aaron, and said, You have killed the people of God (Num 16:39-41).

Oh at this point I would have said, "Forget it!" Now they come to Moses said, "You've killed the people of the Lord" because the earth had opened up and swallowed these guys and the fire came out and consumed them. Now they're trying to blame Moses. Oh, oh, oh, oh, I couldn't take it. And so, boy the anger of God was really kindled against the people at this point. Moses and Aaron went in before the Lord and Moses said to Aaron, "Hey, get the incense and go out because the plague has already started. The people are beginning to drop like flies and you stand between the living and the dead and make intercession." So Moses grabbed the incense and he went out and he stood between the living and the dead to stop the plague of God that was wiping out these people for their murmuring.

There's a beautiful picture of intercession; standing between the living and the dead. And we as Christians often do this, our intercession for those that are lost. (Through The Bible C-2000 Series; Chuck Smith; 1979-1986; Commentaries)

### CHAPTER III

#### REASON AND REVELATION.

HAVING considered the proofs of the existence of God, we should discuss the ways in which he has made himself known, before we study his nature, and attributes, and relations to us. These constitute the sources of our knowledge of Theology, which are two, Reason and Revelation. Reason is that power in man, which enables him to have mental perceptions, to exercise thought, and reflection, to know facts, to inquire into their mutual relations, and to deduce, logically, the conclusions which may be drawn from them. Reason may be used either with reference to the natural or supernatural means of knowledge conferred by God. When we refer to reason as a source of knowledge distinct from revelation, we mean the information attained, by the use of this faculty, in connection only with the natural, as distinguished from the supernatural. By revelation, we mean the knowledge which God conveys by direct supernatural instruction, pre-eminently that given in the book known as the Bible. Reason involves all the cognitive powers of man, which are the faculties through which the mind attains knowledge. These faculties are not separate, and independent, but are merely the instruments of the mind. The mind is not itself an original source of knowledge, like the Scriptures, but is merely an instrument by which the man attains knowledge through the exercise of its appropriate faculties. There are no such things as innate ideas. These arrive only through the exercise of proper thought and reflection, in connection with some perceived facts.

The means by which the mind attains knowledge in the exercise of its faculties, are five.

1. Consciousness, by which we learn our own existence, and the fact that we think, and are personal beings, possessing personal identity during the term of our natural life.
2. Observation, and experience of the world about us, through the senses.
3. Through intuitive conceptions, by which, upon the suggestion through some external object, of some principle, we find ourselves at once convinced of its correctness.
4. The dispositions, instincts and tendencies of our natures.
5. The course of events in nature, as tending to good or evil, to what is desirable or disastrous.

It is manifest that the knowledge obtained from these various sources must be abundant to teach man the simple facts upon which rests his duty to God; namely, that there is a God to whom he owes existence, and consequent reverence, service and love, and whose greatness and goodness enforce this obligation; also to show him that that duty has not been discharged, and that he has not the disposition to discharge it; and consequently to render him uneasy in his relations to God, and anxious to appease him, and secure some assurance of his pardon and approval. It has also been thought by many, that through reason alone man attains the conviction of immortality and of a future state of rewards and punishments. However abundant may be the information thus conveyed to man, it is nevertheless clear that his knowledge in these directions must still remain very imperfect.

This must have been true of man even in a state of innocence. His finite nature and the finite conditions which surrounded him must still have left him ignorant upon many desirable matters. It is natural, therefore, to believe that, in that condition, he received direct communications from God, which are properly esteemed revelations. But this imperfection must have been greatly increased by an subsequent, fall from innocence. By this the Perceptions of right and wrong would be dimmed, the power of conscience to enforce the right would be impaired, the desire to do the right would be diminished, prejudices against the right would be created, an affection for God would be greatly decreased, if not entirely obliterated.

Upon these grounds we may infer the necessity of some further source of knowledge of God, and of his will with respect to man.

We may also argue a priori as to the nature of this revelation.

1. It must come from God, the source of all our other knowledge. No other could give it, and it is fit that no other should do so.
2. It must be suited to our present condition, confirming the truth already known, and teaching what is practically useful to man as sinner before God.
3. It must be secured from all possibility of error, so that its teachings may be relied on with equal, if not greater, confidence than those of reason.
4. It must come with authority, claiming and proving its claim to be the word of God, who has the right to command, and to punish those who disobey his commands; with authority also, that man may with confidence believe and trust the promises and hopes pardon and peace it may hold out.
- 5 That it will be accompanied by difficulties and mysteries what may be expected, since these are found frequently attending the knowledge derived from reason.

The gift of such a revelation must of course depend absolutely upon the will of God. It is not for man to say, before it is given, whether it certainly will, or will not, be bestowed.

That it is not improbable may be inferred from the fact that God has already made himself known to us in various ways in ourselves and in nature. If we need further revelation we may hope for it.

The only reason to the contrary is that we have sinned against God, and he may have chosen to abandon us to our fate. But this is not so truly understood until revelation has confirmed our conviction of our sinful estate. On the other hand, the favors which God still bestows, and the means of continued knowledge of him which he affords, indicate that he has not yet consigned us to our deserved fate, and that he may have purposes of mercy towards us.

That which renders it highly probable is the expectation seen in man, in the conceptions he has formed of God, as one to be propitiated by sacrifices and approached with prayer.

If the expectations thus formed are to be verified, the important question arises, in what way can God make known to us the new truth he wills to teach.

They manifestly speak unadvisedly who assert that this can in nowise be done.

If he should so choose, he could impress it on each one in like manner as we attain intuitive conceptions. He might reveal it to individuals in dreams and visions, so as to make each one feel and know that the vision is from God. Those through whom he has revealed himself have in some such way attained absolute conviction that God has spoken to and through them, and with God there is neither impossibility nor difficulty in producing like certainty in the mind of each individual of the race.

But as God usually acts through means, so he has revealed himself to a few, and through them to mankind in general.

The only question then is, how can he give evidence to the race at large that the men he has inspired are indeed his messengers?

This also might be done in various ways, but he has chosen to do it by attesting their mission by miracles wrought through them.

As to the measure of authority to be ascribed to these miracles, men differ in opinion.

**Boyce Systematic**

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 238-240)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)