



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 thank You for placing Your wonderful, powerful, protective peace in my life. I am grateful that You have positioned it to stand at the entrance of my heart and mind and that it dominates my mind and controls my life. Because what is inside me is what rules me, I choose to let this peace rise up and conquer me. With this peace standing at the gate of my heart and mind, I know it will disable the devil's ability to attack my emotions and will not permit his lies and accusations to slip into my mind! Thank You for loving me enough to put this powerful peace in my life. I pray this in Jesus' name, Amen

Sparkling Gems from the Greek.

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[Nails In Your Hands-](#)
[Mercy Me](#)

[Follow You-Leeland](#)

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“ No Excuse”

David Bowden

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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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Numbers 19:1-22 (AMP)

1 AND THE Lord said to Moses and Aaron,

2 This is the ritual of the law which the Lord has commanded: Tell the Israelites to bring you a red heifer without spot, in which is no blemish, upon which a yoke has never come.

3 And you shall give her to Eleazar the priest, and he shall bring her outside the camp, and she shall be slaughtered before him.

4 Eleazar the priest shall take some of her blood with his finger and sprinkle it toward the front of the Tent of Meeting seven times.

5 The heifer shall be burned in his sight, her skin, flesh, blood, and dung.

6 And the priest shall take cedar wood, and hyssop, and scarlet [stuff] and cast them into the midst of the burning heifer.

7 Then the priest shall wash his clothes and bathe his body in water; afterward he shall come into the camp, but he shall be unclean until evening.

8 He who burns the heifer shall wash his clothes and bathe his body in water, and shall be unclean until evening.

9 And a man who is clean shall collect the ashes of the heifer and put them outside the camp in a clean place, and they shall be kept for the congregation of the Israelites for the water for impurity; it is a sin offering.

10 And he who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. This shall be to the Israelites and to the stranger who sojourns among them a perpetual statute.

11 He who touches the dead body of any person shall be unclean for seven days.

12 He shall purify himself with the water for impurity [made with the ashes of the burned heifer] on the third day, and on the seventh day he shall be clean. But if he does not purify himself the third day, then the seventh day he shall not be clean.

13 Whoever touches the corpse of any who has died and does not purify himself defiles the tabernacle of the Lord, and that person shall be cut off from Israel. Because the water for impurity was not sprinkled upon him, he shall be unclean; his uncleanness is still upon him.

14 This is the law when a man dies in a tent: all who come into the tent and all who are in the tent shall be unclean for seven days.

15 And every open vessel, which has no covering fastened upon it, is unclean.

16 And whoever in the open field touches one who is slain with a sword, or a dead body, or a bone of a dead man, or a grave, shall be unclean for seven days.

17 And for the unclean, they shall take of the ashes of the burning of the sin offering, and the running water shall be put with it in a vessel.

18 And a clean person shall take hyssop and dip it in the water and sprinkle it upon the tent, and upon all the vessels, and upon the persons who were there, and upon him who touched the bone, or the slain, or the naturally dead, or the grave.

19 And the clean person shall sprinkle [the water for purification] upon the unclean person on the third day and on the seventh day, and on the seventh day the unclean man shall purify himself, and wash his clothes and bathe himself in water, and shall be clean at evening.

20 But the man who is unclean and does not purify himself, that person shall be cut off from among the congregation, because he has defiled the sanctuary of the Lord. The water for purification has not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute to them. He who sprinkles the water for impurity [upon another] shall wash his clothes, and he who touches the water for impurity shall be unclean until evening.

22 And whatever the unclean person touches shall be unclean, and anyone who touches it shall be unclean until evening.

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 19

And then in chapter nineteen this ordinance of the red heifer. Where they were to

bring in a red heifer without spot, wherein there is no blemish, upon which there have never been placed a yoke: And they were to give it to Eleazar the priest, who is the son of Aaron, and he may bring her forth without the camp and slay her: And take the blood with his finger, and spread the blood directly before the tabernacle of the congregation seven times: And then to burn the heifer completely. And they are to take the cedar wood, the hyssop, and the scarlet, and cast it into the midst of the burning of the heifer. The priest was to wash his clothes, and then he was to bathe and come back into the camp. And the one that burned the heifer was also to wash their clothes and would be unclean until evening (Num 19:2-8).

As was Eliezer who had burned it. But a man who was ceremonially clean was to gather the ashes together. And they were to somehow make, sprinkle these with water and make a water for anointing some a symbol of cleansing. And the things were to be purified by this water of this red heifer that was sacrificed. Now there are those who see in this red heifer analogies to the sacrifice of Jesus Christ and the washing that we have through His Word and through the Spirit.

(Through The Bible C-2000 Series; Chuck Smith; 1979-1986; Commentaries)

PEOPLE ALL AROUND US REMEMBER NOAH because he built a mammoth boat on a dry hillside—and they are still laughing at him. The Bible remembers Noah for his faith in God—and commends him for doing exactly what God told him to do. If there were comics in Noah's day, they surely worked over the old man—building his big boat so far from water. While they were getting their laughs, they refused to believe that God had said to Noah: "I am going to put an end to all people, for the earth is filled with violence because of them" (Gen 6:13). They refused to believe that God is sovereign. The weight of the Bible is on the side of Noah's faith. "Noah," the Scriptures declare, "did everything just as God commanded him" (Gen 6:22). The New Testament measurement of Noah's faith is brief, but stirring and memorable: By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith. (Heb 11:7) Noah was not a popular figure in his day. But he was God's man in history's worst crisis, and he was faithful in the prophetic ministry God gave him. Now, when we discuss Noah and the Flood, we must discuss sin and judgment and alarm—and none of these are topics likely to make any twentieth-century person popular. But nevertheless we will find out where the Bible takes us as we review the faith and obedience of Noah.

Unlocking the lesson of Noah: There are some teachers in our churches who are strong on what they call "Bible analysis." They are always searching for the "key" to the book or the "key verse" of the chapter, or perhaps even the "key word" in a Bible verse. Although it is helpful in Bible study to discern the variety in the sections and segments that compose the Scriptures, a "key" is something else. Personally, I do not think our Bible was formulated in that way. If you need to find a key and do not find it, the message remains locked in. That is not the way the Bible speaks to us and guides us. It is often remarked that the Bible is really a love letter to us from God. Suppose a sailor is stationed somewhere in the western Pacific. He writes a tender, loving letter to his wife, at home with the children half a world away. When it arrives in the mail box, the sailor's wife quickly opens the envelope. What is that wife's first thought as she begins to read? Is it, "I wonder if I am going to be able to find the key to the message in this letter"? Oh, no! That is not her thought at all. She reads with joy and blessing and satisfaction. She senses the love that authored the letter. She does not need a college degree to understand and absorb the message of every paragraph. In considering Noah's faith, we do not have to search very far for understanding. The Bible gives us a straightforward message concerning Noah. It is simply this: "Demonstrate your faith in God in your everyday life!" It is evident that God did not say to Noah: "I am depending on you to hold the proper orthodox doctrines. Everything will be just fine if you stand up for the right doctrines!" No, that is not what God demanded of Noah. Yet we have many religiously inclined people in our day who hold to an illusion that the learning of doctrine is enough. They actually think that somehow they are better for having learned the doctrines of religion. What actually did God ask Noah to do? Just this: to believe, to trust, to obey—to carry out His word. In essence, God said to Noah, "I want to demonstrate to the whole world that your faith is genuine and that I am a rewarder of those who believe Me and trust Me!"

Doctrine must be en fleshed: I have been impressed by a statement on Christian doctrine made by Martin Lloyd-Jones, the English preacher and writer, in a published article. The gist of his message was this: It is perilously close to being sinful for any person to learn doctrine for doctrine's sake. I agree with his conclusion that doctrine is always best when it is incarnated—when it is seen fleshed out in the lives of godly men and women. Doctrine merely stated has no arms or legs, no tongue and no teeth. Standing alone, it has no purpose, no intentions, and it certainly carries no moral imperative. Our God Himself appeared at His very best in the Incarnation, when He came into our world and lived in our flesh. What He had been trying to say to mortal man about Himself, He was now able to demonstrate in the person and life of Jesus, the Son of Man. How can we best explain faith? Read the Bible account of Abraham—you will see faith in his life. How can we best explain courage? Read about Elijah and his challenge to the 400 prophets of Baal—you will find courage incarnated in a man. How can we best explain faithfulness? Turn to the life of Moses. Forgiveness? Turn to Joseph. Now, what do we see in the life of Noah? Noah demonstrates many aspects of faith, but the particular emphasis is this: Faith pays heed to the warnings that come from God. In the kind of world in which we live, men and women can easily come to the conclusion that so many alarms are false alarms that there is really no need to be concerned. But when God sounds a loud and commanding alarm, we should listen and exercise concern. When God said to Noah, "I will destroy man, whom I have created, from the face of the earth," Noah believed God and acted in the light of the serious nature of that alarm. When God warns a nation or a city, a church or a person, it is a grievous sin to ignore such warning. In conservative Christianity, we believe that the Christian message does indeed contain an element of alarm. Not all Christians believe this. Some have been taught that the Christian gospel is "good news" exclusively. The only way some people try to explain the full meaning of the Christian gospel is to quote one verse: "Believe in the Lord Jesus, and you will be saved" (Act 16:31). That is it! That is all there is to it, they say.

The positive suggests the negative: But I want to mention something here about the use of language. It is impossible to make certain definite statements without bringing to mind that which is exactly the opposite. If I should say, for example, "I was introduced to one of the largest men I have ever met," I am making a comparison in my mind. I try to describe the man as large, and I cannot do that without having also a small man in my mind. If a small man did not exist, I could not be describing the other man as large. So when the Scriptures admonish us to believe in the Lord Jesus Christ to be saved, there comes to our minds the fact of mankind's lost condition. Why should I have to believe in Christ to be saved? Because I am lost. Because I am a sinner. Because I have believed the devil and all of his works unto near damnation! I am alienated from God. Even in Joh 3:16, the most beautiful and rose-colored verse of all, there is an element of alarm sounding continually for the lost: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Salvation is there, yes! But the word perish is plainly there, too. And the alarming lost condition of the human race is there. This is the basic reality of our faith—the reality of believing and trusting. The Christian gospel always has been and must continue to be a gospel of alarm. The Christian gospel cannot always be a gospel of honey and sweetness! It follows that there is a kind of faith that responds, that believes in the soundness of a warning that comes from God. The gospel message is a gospel of hope and good news to those who respond and believe. But the gospel message is starkly plain to those who do not believe. "Whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (Joh 3:18). Noah accepted the reality of God's warning of judgment to come. He demonstrated his faith by acknowledging that God's way is best and the best of all courses of action. But why did Noah "fear"? Now, some voice a negative reaction to the expression in Hebrews that declares Noah was moved by a "holy fear" to do all God had commanded. The English language does not always give us a proper perspective of the word fear. If we are familiar with the Bible and the many godly men and women who have trusted the Lord, we know that holy fear is a kind of faith closely associated with high moral wisdom. It can only be the part of wisdom for a human being to fear irrecoverable spiritual loss. It is a wise kind of fear that is willing to consider the meaning of permanent and eternal separation from God, the source of all good. Noah demonstrated a high quality of human wisdom as well as spiritual concern when he was moved to trust God and His word. Noah did not argue about his rights. He did not argue about God's assessment of man's nature and man's violence. He did not argue about God's course of action. Noah's high regard for God's person was intermingled with his own reverent faith and holy fear. His knowledge of God was firsthand and personal. God had revealed Himself, and Noah said, "I will trust, I will follow, I will believe!" Because Noah's fear was a holy fear, he was moved to prepare for the acts of God that were to follow. Noah's fear moved him. It is that simple and that significant. Nothing but the will of God was of any consequence to him. I must note here a modern method of dealing with human fear, human guilt, human sin. Psychology is somewhere at the center of it. I speak of the expansion in our day of the old Greek idea that realistic drama could be utilized as a moral catharsis. The Greek authors said they wrote all of the harshness and terror, anguish and sorrow into their famed plays so those in the audience could experience the complete sweep of human emotions. Men and women were supposed to be able to live through it all by watching the portrayal by someone else. I have never believed that the Greeks succeeded in bringing their idea to any desired moral fruition. In our day, however, the concept is still advocated. It is being carried out to a ridiculous extreme. Many persons who make up our television and theater audiences, who may have never shed a real tear for any real person, will actually weep over the emotional trials and tribulations of the TV and movie actors. A moral catharsis, the Greeks said. Get yourself so identified with some imaginary character that you can live out all of your emotions. Then you will experience a kind of purification. You will experience nothing of the kind! What will happen is that you will become an artificial zombie! You will get so wrapped up in your feelings for what is unreal and artificial that you will never have right feelings of concern for what is real and true. Noah faced reality. That may sound like it is far and remote from Noah's faith, but there is a connection. Noah was moved—but he was on no emotional binge. He was not moved by depraved, guilty human fear. He was moved by the personal knowledge of a revelation from a holy and sovereign God. When something unusual happens to us, we exclaim, "That is unreal!" Noah had word from the Lord. He said: "This is real! I know this is real! It is the better part of wisdom for me to do just what God has commanded!" Many people around us are moved by their emotions, but they are not moved enough to do anything that matters. They are not happy until they have had "a good cry." I have met some of them. They can cry at the drop of a handkerchief. Then, just as suddenly, the tears are gone, and they look pleased, saying they feel "so much better."

I cannot keep up with that kind of temperament or personality. I must confess it nearly kills me to cry in public. I am not one of the weepy kind. My tears are very far down in the well. If anything is powerful enough to get them to the surface, I am undergoing some deep and demanding experience within my being. But we should be moved and we should be stirred about eternal realities. Noah was moved—and he moved on to do that which was right and important. I once heard a very fine speaker, an effective preacher, describe what he had found in the emotional responses of an audience. He said he had told the story of a faithful old sheep dog. In the midst of a great storm, the herder knew that eleven young lambs were missing. Once, twice, three times he sent Old Shep, the dog, out for the missing lambs. And again and again, until the weary but faithful dog had returned with ten of the lambs. Once again the master took Old Shep to the door. "One more, Shep, one more," he said. "Bring him in!" The dog, utterly exhausted, went out into the storm again. Much later he returned, bearing the missing lamb. The old dog slowly placed the weak, wet lamb on the floor, then slumped to the floor himself. As the shepherd finished caring for the stray lamb, he turned to Old Shep to express his gratitude. But it was too late. Shep was dead. The faithful dog had given his all to rescue the lambs. But reality failed to stir them. The preacher who was describing his telling of the story said his audience was in tears as he finished. To that audience, then, he made the gospel application, deliberately and intentionally. He told of the faithfulness of the Son of Man as He was led to Calvary. He described the kind of love that motivated Jesus to die on Calvary's cross. "I painted the picture of Jesus as vividly as I could," said the preacher in recounting the experience. "I let the Savior hang there for men and women to see." And what was the result? "An obvious look of stony indifference came over those people," the preacher concluded. "They had been moved by the story of the faithful dog. They had been moved to tears. But the Savior's dying on the cross? They had heard that before—and they were no longer stirred by it." Yes, Noah had feelings. Noah was stirred. But he did not standstill, wondering and debating. He was moved to face the consequences in the glare of an unbelieving and godless generation. Noah went out to the hillside and began the long, weary task of building the ark. He constructed it exactly to the pattern God had given him. He condemned the world in its unbelief. He became heir to the righteousness that is by faith. What would Noah say to you if he could come and counsel you today concerning your faith? I know what he would say—and I think you know, too. "When you hear the truth," Noah would say, "whenever you hear God's truth, God's Word, you will go either in the direction you are moved, or you will just wait. If you wait, you will find that the next time you hear the truth, it will not move you quite as much. The next time, it will move you less, and the time will come when that truth will not move you at all!" Then Noah would probably finish his counsel, saying, "If I had refused the very first time to go out and build the ark, God might have spoken again. But each time it would have been a little easier to say, 'No, Lord, I don't think I am going to do it.' Soon I would be able to disregard completely the alarm that God was sounding!" Do not disregard the warning! We have to confess that there is a distressing kind of brazen unbelief all around us. Because they are completely without fear of God, men and women in our generation are paying little heed to any of God's warning signals. As a youngster I was a farm boy, and I came to recognize that birds and animals had their own methods of communication particularly when danger or harm were near. There were always some hungry crows flying around, and they communicated in their own ways. But only one of their sharp cries was the cry of alarm, the urgent warning of danger. Some of the crows were brave enough to land in the field and pick away at the corn. But they had an advance and a rear guard—wily old crows perched on the stubby branch of a nearby tree, or on a post. Their instincts warned them of the farmers with their rifles who never gave up in their contest with the greedy crows. One man on the edge of the field brought that warning cry from the crow in the tree—and all of the crows took off as one, escaping to their places of safety. Here is my point. It would have been a very foolish crow that would have belittled the alarm, that would have lingered for one more kernel of corn. He might have rejected his bird instinct and declared, "I am staying! I am not going to be stampeded." But you know what would happen. The farmer with the rifle would blow out his poor little bird brain and that would be the end of him. He had heard the warning—it was up to him to heed it. I also learned the lesson of the little chicks—an easy prey for the hawks overhead. Sometimes before we could even see the hawk we could hear its high-pitched cry—a piercing whistle-like sound. Mother hen also heard it, and she would use her own special cluck-cluck of warning. Her chicks would scamper to her side and soon she had them all tucked away safely under her feathers. Those chicks did not lose any time debating the value of an alarm. They responded quickly and were safe from the danger overhead. There is such a thing as faith that believes in the soundness of a warning. There is a faith that is not ashamed to move in the direction of the ark of safety. Noah is an everlasting example. May God give us ears to hear and hearts to obey!

A.W. Tozer: Jesus, Author of Our Faith: AND OTHER ESSAYS ON FAITH; COMPILED AND EDITED BY GERALD B. SMITH; Aiden Wilson Tozer (April 21, 1897 - May 12, 1963) was an American Protestant pastor, preacher, author, magazine editor, Bible conference speaker, and spiritual mentor. For his work, he received two honorary doctorates. Among the more than forty books that he authored, at least two are regarded as Christian classics: *The Pursuit of God* and *The Knowledge of the Holy*. His books impress on the reader the possibility and necessity for a deeper relationship with God. Living a simple and non-materialistic lifestyle, he and his wife, Ada Cecelia Pfautz, never owned a car, preferring bus and train travel. Even after becoming a well-known Christian author, Tozer signed away much of his royalties to those who were in need. Prayer was of vital personal importance for Tozer. "His preaching as well as his writings were but extensions of his prayer life", comments his biographer, James L. Snyder in the book, *In Pursuit of God: The Life of A.W. Tozer*. "He had the ability to make his listeners face themselves in the light of what God was saying to them", writes Snyder. Tozer himself produced the works: *Let My People Go*; *Man: the Dwelling Place of God*; *Paths to Power*; *The Divine Conquest*; *The Knowledge of the Holy*, (1961) New York: Harper & Row, ISBN 0-06-068412-7; *The Pursuit of God*, (1957) Camp Hill, PA: Christian Publications, ISBN 0-87509-522-4 *The Root of the Righteous*. There are also many compilations of sermons and other writings which were edited and published by Christian Publications, Inc., after Tozer's death. Although the books were published posthumously, authorship is attributed to A. W. Tozer. Wikipedia

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 243-244)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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