



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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www.chapel-flock.com

Worship Music

Prayer

Lord, I am asking You to help me be sensitive to the needs of other people. Help me to stop being so self-consumed with my own concerns that I am negligent in recognizing the needs of people around me who need help and prayer. Holy Spirit, help me see through the masks people tend to wear to cover up what is really happening in their lives. Give me the wisdom to know how to approach people who need strength and encouragement. In Jesus' name.Amen.

[Ain't Gonna Fight - Daniel Amos](#)

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[God Your So Good- Terry Clark](#)

[Seasons Change- Crystal Lewis](#)

Video's / New Information/ Prayer Requests

[“The Gospel Of Matthew”](#)

NIV

Krys Mach

Radio Stations

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Bible Study Sites

[Chuck Smith Through The Bible](#)

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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.....

chapel-flock@sbcglobal.net

1 AND THE Lord said to Moses, 2 Command the Israelites, saying, My offering, My food for My offerings made by fire, My sweet and soothing odor you shall be careful to offer to Me at its proper time. 3 And you shall say to the people, This is the offering made by fire which you shall offer to the Lord: two male lambs a year old without spot or blemish, two day by day, for a continual burnt offering. 4 One lamb you shall offer in the morning and the other in the evening, 5 Also a tenth of an ephah of flour for a cereal offering, mixed with a fourth of a hin of beaten oil. 6 It is a continual burnt offering which was ordained in Mount Sinai for a sweet and soothing odor, an offering made by fire to the Lord. 7 Its drink offering shall be a fourth of a hin for each lamb; in the Holy Place you shall pour out a fermented drink offering to the Lord. 8 And the other lamb you shall offer in the evening; like the cereal offering of the morning and like its drink offering, you shall offer it, an offering made by fire, a sweet and soothing odor to the Lord. 9 And on the Sabbath day two male lambs a year old without spot or blemish, and two-tenths of an ephah of flour for a cereal offering, mixed with oil, and its drink offering. 10 This is the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering. 11 And at the beginning of your months you shall offer a burnt offering to the Lord: two young bulls, one ram, seven male lambs a year old without spot or blemish; 12 And three-tenths of an ephah of fine flour for a cereal offering, mixed with oil, for each bull; and two-tenths of an ephah of fine flour for a cereal offering, mixed with oil, for the one ram. 13 And a tenth part of fine flour mixed with oil as a cereal offering, for each lamb, for a burnt offering of a sweet and pleasant fragrance, an offering made by fire to the Lord. 14 And their drink offerings shall be half a hin of wine for a bull, and a third of a hin for a ram, and a fourth of a hin for a lamb. This is the burnt offering of each month throughout the months of the year. 15 And one male goat for a sin offering to the Lord—it shall be offered in addition to the continual burnt offering and its drink offering. 16 On the fourteenth day of the first month is the Lord's Passover. 17 On the fifteenth day of this month is a feast; for seven days shall unleavened bread be eaten. 18 On the first day there shall be a holy [summoned] assembly; you shall do no servile work that day. 19 But you shall offer an offering made by fire, a burnt offering to the Lord: two young bulls, one ram, and seven male lambs a year old; they shall be without blemish to the best of your knowledge. 20 And their cereal offering shall be of fine flour mixed with oil; three-tenths of an ephah shall you offer for a bull, and two-tenths for a ram; 21 A tenth shall you offer for each of the seven male lambs, 22 Also one male goat for a sin offering to make atonement for you. 23 You shall offer these in addition to the burnt offering of the morning, which is for a continual burnt offering. 24 In this way you shall offer daily for seven days the food of an offering made by fire, a sweet and soothing odor to the Lord; it shall be offered in addition to the continual burnt offering and its drink offering. 25 And on the seventh day you shall have a holy [summoned] assembly; you shall do no work befitting a slave or a servant. 26 Also in the day of the first fruits, when you offer a cereal offering of new grain to the Lord at your Feast of Weeks, you shall have a holy [summoned] assembly; you shall do no servile work. 27 But you shall offer the burnt offering for a sweet, pleasing, and soothing fragrance to the Lord: two young bulls, one ram, seven male lambs a year old, 28 And their cereal offering of fine flour mixed with oil, three-tenths of an ephah for each bull, two-tenths for one ram, 29 A tenth for each of the seven male lambs, 30 And one male goat to make atonement for you. 31 You shall offer them in addition to the continual burnt offering and its cereal offering and their drink offerings. See that they are without blemish.

Numbers 27–36. Various Regulations and Events:

For the feasts and offerings (Numbers 28–29) For the settling of 2½ tribes east of the Jordan (Numbers 32) and directions for the division of the land (Numbers 34), see on Joshua 13–22 . For the Levitical cities (Numbers 35), see on Joshua 21 .

The Miracles of Moses

While miracles are a conspicuous feature of the Bible, they are not abundant in all parts of the Bible. Miracles (not including prophecies and their fulfillment), are particularly noticeable in four periods, centuries apart:

- The period of the Exodus and the conquest of Canaan (Moses and Joshua)
- The period of struggle against idolatry (Elijah and Elisha)
- The period of the Babylonian captivity (Daniel)
- The period of Jesus and the Apostles

Aside from Jesus, it has never been given to any man to be the mediator of so many stupendous manifestations of divine power: the 10 plagues on Egypt, the crossing of the Red Sea, the water that was made sweet at Marah, the provision of quail in the Desert of Zin and at Taberah, the manna that was supplied daily for 40 years, the Ten Commandments written on a stone with God's finger, God's talking face-to-face with Moses so that Moses' face shone, to name but a few.

Moses could not have delivered Israel out of Egypt and sustained them in the wilderness for 40 years without the direct miraculous help of God. But this high privilege, as in the case of the apostle Paul, was accompanied by almost unbelievable suffering.

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 173-174)

Chapter 28

The twenty-eighth chapter God sort of reiterates some of the commandments concerning the sacrifices. Every day they were to offer—every day of the year they were to offer two lambs as a sacrifice to the Lord, one lamb in the morning, one lamb in the evening; one during the morning oblations or prayers, another during the evening oblations or prayers. And so twice a day at least, there were these two lambs that were offered and the smoke would go up with the prayers of the people as a sweet smelling incense before the Lord. And they would offer daily in the morning and evening a lamb. That was just a daily—and every day of the year this would occur. However, on the first day of the month, then they were to offer more animals on the first day of every month. They were to offer two bullocks, one ram, and seven lambs of the first year without spot. And then they were—and the Passover time to offer the animals, the goats and all, in the Passover time. And then also for the first fruits or Pentecost he gives them the orders of the animals that were to be offered during that period.

So chapter twenty-eight deals with the sacrifices, the types of animals, the type of drink offerings and meal offerings that were to be offered to God daily and then annually on special occasions. And so, just sort of the repetition of some of the earlier commands that we had in Leviticus. Just sort of reinforcing that which he commanded earlier. So next week we'll finish the book of Numbers as we get into chapter twenty-nine and we'll begin there and finish the book of Numbers next week.

Shall we stand. "God is so good. God is so good. God is so good, He's so good to me. Jesus is real. Jesus is real. Jesus is real, He's so real to me. He saved my saved soul. He saved my soul. He saved my soul, and He made me whole. I praise his name. I praise his name. I praise His name, He's so good to me."

I realize that some of you may have come to church tonight in order that you might get saved and that's a good idea. And so you can go back to the prayer room at this time and some of the pastors will go back there and meet with you and pray with you and lead you into a real relationship with Jesus Christ. If you came tonight in order that you might get saved, don't get disappointed and don't go home without being saved. So just go on back to the prayer room at this time as soon as we're dismissed and the pastors will meet with you there.

May God bless you and just give you a beautiful week. May you experience really, the living presence of the living God within your life. Not needing any relics, but just be conscience of the nearness of God and of God's great love wherein He loves you. He loves you so much that he doesn't see anything wrong with you. Isn't that neat? Man, that's more than my wife loves me and she loves me an awful, awful lot. Oh, so glorious to be walking with the Lord and serving Him. May God just fill your life with joy, praises and thanksgiving all week long.

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

BY GRACE THROUGH FAITH

"By grace are ye saved, through faith" (Ephesians 2:8).

I THINK IT WELL to turn a little to one side that I may ask my reader to observe adoringly the fountain-head of our salvation, which is the grace of God. "By grace are ye saved." Because God is gracious, therefore sinful men are forgiven, converted, purified, and saved. It is not because of anything in them, or that ever can be in them, that they are saved; but because of the boundless love, goodness, pity, compassion, mercy, and grace of God. Tarry a moment, then, at the well-head. Behold the pure river of water of life, as it proceeds out of the throne of God and of the Lamb!

What an abyss is the grace of God! Who can measure its breadth? Who can fathom its depth? Like all the rest of the divine attributes, it is infinite. God is full of love, for "God is love." God is full of goodness; the very name "God" is short for "good." Unbounded goodness and love enter into the very essence of the Godhead. It is because "his mercy endureth for ever" that men are not destroyed; because "his compassions fail not" that sinners are brought to Him and forgiven.

Remember this; or you may fall into error by fixing your minds so much upon the faith which is the channel of salvation as to forget the grace which is the fountain and source even of faith itself. Faith is the work of God's grace in us. No man can say that Jesus is the Christ but by the Holy Ghost. "No man cometh unto me," saith Jesus, "except the Father which hath sent me draw him." So that faith, which is coming to Christ, is the result of divine drawing. Grace is the first and last moving cause of salvation; and faith, essential as it is, is only an important part of the machinery which grace employs. We are saved "through faith," but salvation is "by grace." Sound forth those words as with the archangel's trumpet: "By grace are ye saved." What glad tidings for the undeserving!

Faith occupies the position of a channel or conduit pipe. Grace is the fountain and the stream; faith is the aqueduct along which the flood of mercy flows down to refresh the thirsty sons of men. It is a great pity when the aqueduct is broken. It is a sad sight to see around Rome the many noble aqueducts which no longer convey water into the city, because the arches are broken and the marvelous structures are in ruins. The aqueduct must be kept entire to convey the current; and, even so, faith must be true and sound, leading right up to God and coming right down to ourselves, that it may become a serviceable channel of mercy to our souls.

Still, I again remind you that faith is only the channel or aqueduct, and not the fountainhead, and we must not look so much to it as to exalt it above the divine source of all blessing which lies in the grace of God. Never make a Christ out of your faith, nor think of as if it were the independent source of your salvation. Our life is found in "looking unto Jesus," not in looking to our own faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies. Grace is the powerful engine, and faith is the chain by which the carriage of the soul is attached to the great motive power. The righteousness of faith is not the moral excellence of faith, but the righteousness of Jesus Christ which faith grasps and appropriates. The peace within the soul is not derived from the contemplation of our own faith; but it comes to us from Him who is our peace, the hem of whose garment faith touches, and virtue comes out of Him into the soul. See then, dear friend, that the weakness of your faith will not destroy you. A trembling hand may receive a golden gift. The Lord's salvation can come to us though we have only faith as a grain of mustard seed. The power lies in the grace of God, and not in our faith. Great messages can be sent along slender wires, and the peace-giving witness of the Holy Spirit can reach the heart by means of a thread-like faith which seems almost unable to sustain its own weight. Think more of Him to whom you look than of the look itself. You must look away even from your own looking, and see nothing but Jesus, and the grace of God revealed in Him. Charles Spurgeon: "All Of Grace"

Psalm 23:1-6 (AMP)

1 THE LORD is my Shepherd [to feed, guide, and shield me], I shall not lack,

2 He makes me lie down in [fresh, tender] green pastures; He leads me beside the still and restful waters.

3 He refreshes and restores my life (my self); He leads me in the paths of righteousness [uprightness and right standing with Him—not for my earning it, but] for His name's sake.

4 Yes, though I walk through the [deep, sunless] valley of the shadow of death, I will fear or dread no evil, for You are with me; Your rod [to protect] and Your staff [to guide], they comfort me.

5 You prepare a table before me in the presence of my enemies. You anoint my head with oil; my [brimming] cup runs over.

6 Surely or only goodness, mercy, and unfailing love shall follow me all the days of my life, and through the length of my days the house of the Lord [and His presence] shall be my dwelling place.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 258-259)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)