



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, what I have read today is very hard for me personally. I know some people who need to grow up and start taking on more of the responsibilities of life. I must admit that I've gone to their rescue too many times and that I've probably enabled them to continue their wrong behavior and inappropriate lifestyle. Saying no is so hard for me to do, but I am asking You to help me stop empowering them to keep living irresponsibly as they have been doing. Holy Spirit, please give me Your mind and Your power, and help me to do what is right on this issue. Lead me and guide me each person I come into contact with, and let Your message, Word come from my mouth. In Jesus' name. Amen.

[Draw Me Close To You-Katinas](#)

[Eagle's Wings-Katinas](#)

[I Believe-Katinas](#)

[How He Loves-Katinas](#)

[Amazing Loves-Katinas](#)

[One More Time-Katinas](#)

Video's / New Information/ Prayer Requests

"Rebirth Of A Eagle"

Isaiah 40: 31

But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

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](#)

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 ON THE first day of the seventh month [on New Year's Day of the civil year], you shall have a holy [summoned] assembly; you shall do no servile work. It is a day of blowing of trumpets for you [everyone blowing who wishes, proclaiming that the glad New Year has come and that the great Day of Atonement and the Feast of Tabernacles are now approaching]. **2** And you shall offer a burnt offering for a sweet and pleasing odor to the Lord: one young bull, one ram, and seven male lambs a year old without blemish. **3** Their cereal offering shall be of fine flour mixed with oil, three-tenths of an ephah for a bull, two-tenths for a ram, **4** And one-tenth of an ephah for each of the seven lambs, **5** And one male goat for a sin offering to make atonement for you. **6** These are in addition to the burnt offering of the new moon and its cereal offering, and the daily burnt offering and its cereal offering, and their drink offerings, according to the ordinance for them, for a pleasant and soothing fragrance, an offering made by fire to the Lord. **7** And you shall have on the tenth day of this seventh month a holy [summoned] assembly; [it is the great Day of Atonement, a day of humiliation] and you shall humble and abase yourselves; you shall not do any work in it. **8** But you shall offer a burnt offering to the Lord for a sweet and soothing fragrance: one young bull, one ram, and seven male lambs a year old. See that they are without blemish. **9** And their cereal offering shall be of fine flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the one ram, **10** A tenth for each of the seven male lambs, **11** One male goat for a sin offering, in addition to the sin offering of atonement, and the continual burnt offering and its cereal offering, and their drink offerings. **12** And on the fifteenth day of the seventh month you shall have a holy [summoned] assembly; you shall do no servile work, and you shall keep a feast to the Lord for seven days. **13** And you shall offer a burnt offering, an offering made by fire, of a sweet and pleasing fragrance to the Lord: thirteen young bulls, two rams, and fourteen male lambs a year old; they shall be without blemish. **14** And their cereal offering shall be of fine flour mixed with oil, three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams, **15** And a tenth part for each of the fourteen male lambs, **16** Also one male goat for a sin offering, in addition to the continual burnt offering, its cereal offering, and its drink offering. **17** And on the second day you shall offer twelve young bulls, two rams, fourteen male lambs a year old without spot or blemish, **18** With their cereal offering and the drink offerings for the bulls, the rams, and the lambs, by number according to the ordinance, **19** Also one male goat for a sin offering, besides the continual burnt offering, its cereal offering, and their drink offerings. **20** And on the third day eleven bulls, two rams, fourteen male lambs a year old without blemish, **21** With their cereal offering and drink offerings for the bulls, the rams, and the lambs, by number according to the ordinance, **22** And one male goat for a sin offering, besides the continual burnt offering, its cereal offering, and its drink offerings. **23** On the fourth day ten bulls, two rams, and fourteen male lambs a year old without blemish, **24** Their cereal offering and their drink offerings for the bulls, the rams, and the lambs shall be by number according to the ordinance, **25** And one male goat for a sin offering, besides the continual burnt offering, its cereal offering, and its drink offerings. **26** And on the fifth day nine bulls, two rams, and fourteen male lambs a year old without spot or blemish, **27** And their cereal offering and drink offerings for the bulls, the rams, and the lambs, by number according to the ordinance, **28** And one goat for a sin offering, besides the continual burnt offering, and its cereal offering, and its drink offerings. **29** And on the sixth day eight bulls, two rams, and fourteen male lambs a year old without blemish, **30** And their cereal offering and their drink offerings for the bulls, the rams, and the lambs, by number according to the ordinance, **31** And one goat for a sin offering, besides the continual burnt offering, its cereal offering, and its drink offerings. **32** And on the seventh day seven bulls, two rams, and fourteen male lambs a year old without blemish, **33** And their cereal and drink offerings for the bulls, the rams, and the lambs, by number according to the ordinance. **34** And one male goat for a sin offering, besides the continual burnt offering, and its cereal offering, and its drink offerings. **35** On the eighth day you shall have a solemn assembly; you shall do no servile work. **36** You shall offer a burnt offering, an offering made by fire, of a sweet and pleasing fragrance to the Lord: one bull, one ram, seven male lambs a year old without blemish, **37** Their cereal offering and drink offerings for the bull, the ram, and the lambs shall be by number according to the ordinance, **38** And one male goat for a sin offering, besides the continual burnt offering, and its cereal offering, and its drink offerings. **39** These you shall offer to the Lord at your appointed feasts, besides the offerings you have vowed and your freewill offerings, for your burnt offerings, cereal offerings, drink offerings, and peace offerings. **40** And Moses told the Israelites all that the Lord commanded him.

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)

Let's turn in our Bible to Numbers chapter twenty-nine.

Beginning in chapter twenty-eight, Moses gave to them the various sacrifices that were to be offered every day, and then the sacrifices that were to be offered on the Sabbath day, the extra sacrifices on the Sabbath day. And then the extra sacrifices even more that were on the first day of every month. And then the sacrifices that should be offered during the feast of the Passover and then during the feast of Pentecost. Now, as we get into chapter twenty-nine, he deals with the sacrifices that are to be offered in the seventh month of the year.

Now, you're well aware by now that the number seven is a very significant number, as far as the Bible goes; and thus, the seventh month was a special month. It is the month of October approximately on our calendar, where our calendar differs some from the Jewish calendar, which they of course have a spiritual calendar more or less, and a secular calendar. And their spiritual calendar begins in the month of April, so that makes October their seventh month. And it was to begin the first day of that month with the blowing of trumpets and with extra sacrifices beyond the daily sacrifices.

Those extra sacrifices are given for us at the beginning of chapter twenty-nine. And then he goes on to the sacrifices that would take place on the tenth day of the seventh month which was the Day of Atonement, Yom Kippur, and the special sacrifices on that day. It is interesting to note that on Yom Kippur the high priest would do all of the sacrificing himself.

Now during the rest of the time the other priests were usually offering the sacrifices, but on Yom Kippur it was the high priest that would offer all of the sacrifices. So he was a very busy man on this particular day because there are some thirty-four animals that had to be butchered and sacrificed on Yom Kippur. And this he had to do by himself, there was to be no helpers for him on Yom Kippur, the Day of Atonement, which was to speak of the work of Jesus Christ in making atonement for us that he had to do it alone. There was really none to help him. It was something that was necessary for he do alone for us.

Then on the seventh month they had a special feast, the Feast of Succoth or Booths or also called the Feast of Tabernacles as they remembered their wilderness experience and living in tents. And this Feast of Tabernacles went for eight days. And on each of the days of the feast over—well, one day there was only twenty-five animals offered, another one twenty-eight, but most of the time over thirty animals were offered on these days, the eight days of the Feast of the Tabernacles. And so these are all given each day how many of what kind of animals were to be offered through chapter twenty-nine. It has very little to do with us except that it makes us appreciate the fact that Jesus Christ was offered for our sacrifice once and for all.

There are interesting parallels to be made with a high priest going in with a sacrifice of the animal for the atonement for the people to be contrasted. Of course, he had to first of all make a sacrifice for his own sins before he could make the sacrifice for the sins of the nation. And the contrast is with Jesus Christ, our Great High Priest, who made one sacrifice once and for all. It was necessary that the high priest go in every year, but Jesus having once offered Himself, has sat down forever at the right hand of the Father waiting until the promise be fulfilled that His enemies be made His footstool, waiting until all things are brought into subjection unto Him. And so the once and for all sacrifice of Jesus Christ compared with the yearly annual sacrifices for sin, the atonement that was made for the nation. And there are tremendous contrasts to be made, which are made for us in the book of Hebrews. And so having now gone through the book of Leviticus and Numbers again, it would be very helpful for you to go through the book of Hebrews. And you'll understand it much more clearly now that you've had this background in Leviticus and Numbers with all of these offerings and sacrifices and all that were made, and you realize what Christ has done for us more completely.

So in verse thirty-nine, These things ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and your meal offerings, and for your drink offerings, and for your peace offerings. (Num 29:39) So these other offerings, the burnt offerings, peace offerings were all individual kind of offerings; these were all above these that have been commanded here in chapter twenty-nine. (Through The Bible C-2000 Series; Chuck Smith; 1979-1986; Commentaries)

FAITH, WHAT IS IT?

WHAT IS THIS FAITH concerning which it is said, "By grace are ye saved, through faith?" There are many descriptions of faith; but almost all the definitions I have met with have made me understand it less than I did before I saw them. The Negro said, when he read the chapter, that he would confound it; and it is very likely that he did so, though he meant to expound it. We may explain faith till nobody understands it. I hope I shall not be guilty of that fault. Faith is the simplest of all things, and perhaps because of its simplicity it is the more difficult to explain. What is faith? It is made up of three things--knowledge, belief, and trust. Knowledge comes first. "How shall they believe in him of whom they have not heard?" I want to be informed of a fact before I can possibly believe it. "Faith cometh by hearing"; we must first hear, in order that we may know what is to be believed. "They that know thy name shall put their trust in thee." A measure of knowledge is essential to faith; hence the importance of getting knowledge. "Incline your ear, and come unto me; hear, and your soul shall live." Such was the word of the ancient prophet, and it is the word of the gospel still. Search the Scriptures and learn what the Holy Spirit teacheth concerning Christ and His salvation. Seek to know God: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." May the Holy Spirit give you the spirit of knowledge, and of the fear of the Lord! Know the gospel: know what the good news is, how it talks of free forgiveness, and of change of heart, of adoption into the family of God, and of countless other blessings. Know especially Christ Jesus the Son of God, the Saviour of men, united to us by His human nature, and yet one with God; and thus able to act as Mediator between God and man, able to lay His hand upon both, and to be the connecting link between the sinner and the Judge of all the earth. Endeavour to know more and more of Christ Jesus. Endeavour especially to know the doctrine of the sacrifice of Christ; for the point upon which saving faith mainly fixes itself is this--"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Know that Jesus

was "made a curse for us, as it is written, Cursed is every one that hangeth on a tree." Drink deep of the doctrine of the substitutionary work of Christ; for therein lies the sweetest possible comfort to the guilty sons of men, since the Lord "made him to be sin for us, that we might be made the righteousness of God in him." Faith begins with knowledge. The mind goes on to believe that these things are true. The soul believes that God is, and that He hears the cries of sincere hearts; that the gospel is from God; that justification by faith is the grand truth which God hath revealed in these last days by His Spirit more clearly than before. Then the heart believes that Jesus is verily and in truth our God and Saviour, the Redeemer of men, the Prophet, Priest, and King of His people. All this is accepted as sure truth, not to be called in question. I pray that you may at once come to this. Get firmly to believe that "the blood of Jesus Christ, God's dear Son, cleanseth us from all sin"; that His sacrifice is complete and fully accepted of God on man's behalf, so that he that believeth on Jesus is not condemned. Believe these truths as you believe any other statements; for the difference between common faith and saving faith lies mainly in the subjects upon which it is exercised. Believe the witness of God just as you believe the testimony of your own father or friend. "If we receive the witness of men, the witness of God is greater." So far you have made an advance toward faith; only one more ingredient is needed to complete it, which is trust. Commit yourself to the merciful God; rest your hope on the gracious gospel; trust your soul on the dying and living Saviour; wash away your sins in the atoning blood; accept His perfect righteousness, and all is well. Trust is the lifeblood of faith; there is no saving faith without it. The Puritans were accustomed to explain faith by the word "recumbency." It meant leaning upon a thing. Lean with all your weight upon Christ. It would be a better illustration still if I said, fall at full length, and lie on the Rock of Ages. Cast yourself upon Jesus; rest in Him; commit yourself to Him. That done, you have exercised saving faith. Faith is not a blind thing; for faith begins with knowledge. It is not a speculative thing; for faith believes facts of which it is sure. It is not an unpractical, dreamy thing; for faith trusts, and stakes its destiny upon the truth of revelation. That is one way of describing what faith is. Let me try again. Faith is believing that Christ is what He is said to be, and that He will do what He has promised to do, and then to expect this of Him. The Scriptures speak of Jesus Christ as being God, God is human flesh; as being perfect in His character; as being made of a sin-offering on our behalf; as bearing our sins in His own body on the tree. The Scripture speaks of Him as having finished transgression, made an end of sin, and brought in everlasting righteousness. The sacred records further tell us that He "rose again from the dead," that He "ever liveth to make intercession for us," that He has gone up into the glory, and has taken possession of Heaven on the behalf of His people, and that He will shortly come again "to judge the world in righteousness, and his people with equity." We are most firmly to believe that it is even so; for this is the testimony of God the Father when He said, "This is my beloved Son; hear ye him." This also is testified by God the Holy Spirit; for the Spirit has borne witness to Christ, both in the inspired Word and by divers miracles, and by His working in the hearts of men. We are to believe this testimony to be true. Faith also believes that Christ will do what He has promised; that since He has promised to cast out none that come to Him, it is certain that He will not cast us out if we come to Him. Faith believes that since Jesus said, "The water that I shall give him shall be in him a well of water springing up into everlasting life, it must be true; and if we get this living Water from Christ it will abide in us, and will well up within us in streams of holy life. Whatever Christ has promised to do He will do, and we must believe this, so as to look for pardon, justification, preservation, and eternal glory from His hands, according as He has promised them to believers in Him. Then comes the next necessary step. Jesus is what He is said to be, Jesus will do what He says He will do; therefore we must each one trust Him, saying, "He will be to me what He says He is, and He will do to me what He has promised to do; I leave myself in the hands of Him who is appointed to save, that He may save me. I rest upon His promise that He will do even as He has said." This is a saving faith, and he that hath it hath everlasting life. Whatever his dangers and difficulties, whatever his darkness and depression, whatever his infirmities and sins, he that believeth thus on Christ Jesus is not condemned, and shall never come into condemnation. May that explanation be of some service! I trust it may be used by the Spirit of God to direct my reader into immediate peace. "Be not afraid; only believe." Trust, and be at rest. My fear is lest the reader should rest content with understanding what is to be done, and yet never do it. Better the poorest real faith actually at work, than the best ideal of it left in the region of speculation. The great matter is to believe on the Lord Jesus at once. Never mind distinctions and definitions. A hungry man eats though he does not understand the composition of his food, the anatomy of his mouth, or the process of digestion: he lives because he eats. Another far more clever person understands thoroughly the science of nutrition; but if he does not eat he will die, with all his knowledge. There are, no doubt, many at this hour in Hell who understood the doctrine of faith, but did not believe. On the other hand, not one who has trusted in the Lord Jesus has ever been cast out, though he may never have been able intelligently to define his faith. Oh dear reader, receive the Lord Jesus into your soul, and you shall live forever! "He that believeth in Him hath everlasting life."

Charles Spurgeon: "All Of Grace"

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 259-261)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)