



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 22 Issue 434

May 26, 2012

[www.chapel-flock.com](http://www.chapel-flock.com)

## Worship Music

### Prayer

Lord, I thank You for placing me under people who helped me grow when I was a young Christian. Their influence was important in my spiritual development, so I thank You for them right now—for their patience, their love, their kindness, and their willingness to let me get close enough to really learn how to walk with You. Now it's time for me to do this for someone else, so please lead me to a young disciple whom I can begin to show how to walk in the power and authority of Your Word. In Jesus' name. Amen.

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[David Crowder](#)

[Only You-David Crowder](#)

[How He Loves-](#)  
[David Crowder](#)

[Never Let God-](#)  
[David Crowder](#)

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["Ambition or Content"](#)

Bob Coy

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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 THE LORD said to Moses, 2 Avenge the Israelites on the Midianites; afterward you shall be gathered to your [departed] people. 3 And Moses said to the people, Arm men from among you for the war, that they may go against Midian and execute the Lord's vengeance on Midian [for seducing Israel]. 4 From each of the tribes of Israel you shall send 1,000 to the war. 5 So there were provided out of the thousands of Israel 1,000 from each tribe, 12,000 armed for war. 6 And Moses sent them to the war, 1,000 from each tribe, together with Phinehas son of Eleazar, the priest, with the [sacred] vessels of the sanctuary and the trumpets to blow the alarm in his hand. 7 They fought with Midian, as the Lord commanded Moses, and slew every male, 8 Including the five kings of Midian: Evi, Rekem, Zur, Hur, and Reba; also Balaam son of Beor they slew with the sword. 9 And the Israelites took captive the women of Midian and their little ones, and all their cattle, their flocks, and their goods as booty. 10 They burned all the cities in which they dwelt, and all their encampments. 11 And they took all the spoil and all the prey, both of man and of beast. 12 Then they brought the captives, the prey, and the spoil to Moses and Eleazar the priest and to the congregation of the Israelites at the camp on the plains of Moab by Jordan at Jericho. 13 Moses and Eleazar the priest and all the princes or leaders of the congregation went to meet them outside the camp. 14 But Moses was angry with the officers of the army, the commanders of thousands and of hundreds, who served in the war. 15 And Moses said to them, Have you let all the women live? 16 Behold, these caused the Israelites by the counsel of Balaam to trespass and act treacherously against the Lord in the matter of Peor, and so a [smiting] plague came among the congregation of the Lord. 17 Now therefore, kill every male among the little ones, and kill every woman who is not a virgin. 18 But all the young girls who have not known man by lying with him keep alive for yourselves. 19 Encamp outside the camp seven days; whoever has killed any person and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. 20 You shall purify every garment, all that is made of skins, all work of goats' hair, and every article of wood. 21 And Eleazar the priest said to the men of war who had gone to battle, This is the statute of the law which the Lord has commanded Moses: 22 Only the gold, the silver, the bronze, the iron, the tin, and the lead, 23 Everything that can stand fire, you shall make go through fire, and it shall be clean. Nevertheless it shall also be purified with the water of impurity; and all that cannot stand fire [such as fabrics] you shall pass through water. 24 And you shall wash your clothes on the seventh day and you shall be clean; then you shall come into the camp. 25 And the Lord said to Moses, 26 Take the count of the prey that was taken, both of man and of beast, you and Eleazar the priest and the heads of the fathers' houses of the congregation. 27 Divide the booty into two [equal] parts between the warriors who went out to battle and all the congregation. 28 And levy a tribute to the Lord from the warriors who went to battle, one out of every 500 of the persons, the oxen, the donkeys, and the flocks. 29 Take [this tribute] from the warriors' half and give it to Eleazar the priest as an offering to the Lord. 30 And from the Israelites' half [of the booty] you shall take one out of every fifty of the persons, the oxen, the donkeys, the flocks, and of all livestock, and give them to the Levites who have charge of the tabernacle of the Lord. 31 And Moses and Eleazar the priest did as the Lord commanded Moses. 32 The prey, besides the booty which the men of war took, was 675,000 sheep, 33 And 72,000 cattle, 34 And 61,000 donkeys, 35 And 32,000 persons in all, of the women who were virgins. 36 And the half share, the portion of those who went to war, was: 337,500 sheep, 37 And the Lord's tribute of the sheep was 675; 38 The cattle were 36,000, of which the Lord's tribute was 72; 39 The donkeys were 30,500, of which the Lord's tribute was 61; 40 The persons were 16,000, of whom the Lord's tribute was 32 persons. 41 And Moses gave the tribute which was the Lord's offering to Eleazar the priest, as the Lord commanded Moses. 42 And the Israelites' half Moses separated from that of the warriors— 43 Now the congregation's half was 337,500 sheep, 44 And 36,000 cattle, 45 And 30,500 donkeys, 46 And 16,000 persons— 47 Even of the Israelites' half, Moses took one of every 50, both of persons and of beasts, and gave them to the Levites, who had charge of the tabernacle of the Lord, as the Lord commanded Moses. 48 And the officers who were over the thousands of the army, the commanders of thousands and hundreds, came to Moses. 49 They told [him], Your servants have counted the warriors under our command, and not one man of us is missing. 50 We have brought as the Lord's offering what each man obtained—articles of gold, armlets, bracelets, signet rings, earrings, neck ornaments—to make atonement for ourselves before the Lord. 51 Moses and Eleazar the priest took the gold from them, all the wrought articles. 52 And all the gold of the offering that they offered to the Lord from the commanders of thousands and of hundreds was 16,750 shekels. 53 For the men of war had taken booty, every man for himself. 54 And Moses and Eleazar the priest received the gold from the commanders of thousands and of hundreds and brought it into the Tent of Meeting as a memorial for the Israelites before the Lord.

#### 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 31:

Then as we get into Numbers chapter thirty-one, the Lord orders the destruction of the Midianites. Avenge the children of Israel of the Midianites: afterward thou shalt be gathered to your people (Num 31:2) So this was to be sort of the final act of Moses. They are just about ready to enter into the land that God has promised and God orders the avenging against the Midianites, who actually created a problem with the children of Israel that we were studying last week. Balak the king, sending the girls into the camp, causing the children of Israel to commit fornication and idolatry. And so now God is taking out judgement against the Midianites for those actions. And so Moses ordered a thousand men from each of the tribes to arm themselves for battle. And so there were a thousand from each of the tribes, twelve thousand men armed for war that came to Moses. And they were ordered to go in against the cities of the Midianites. Now Eleazar was the high priest. His son Phinehas went with the armies to fight against the Midianites and the Lord delivered the Midianites into the hands of these twelve thousand men. And they warred against the Midianites, as the Lord commanded Moses; and they killed all of the males. (Num 31:7)

And this also included this prophet Balaam. Now you remember in the first prophecy that Balaam had uttered over the children of Israel. He said, "Let me die the death of the righteous and let my last days be as his" (Num 23:10). That request wasn't granted. He did not die the death of the righteous. Balaam was guilty of greed. He allowed that greed to master him, and allowing the greed to master his life, he removed himself from the place of God's blessing. And rather than dying the death of the righteous, he was slain when the children of Israel conquered over the Midianites; Balaam also was slain. So they took the women of Midian as their captives, and the little ones, and they took the spoil of all of their cattle, their flocks and their goods. They burnt the cities where they were living and all of the beautiful castles with fire. And they took all the spoil and all the prey, both of the men and beasts. And they brought the captives, and the spoil. Now Moses was angry with the officers of the army, and the captains over the thousands, and the captains over the hundreds, which have come from the battle. And Moses said unto them, Have you saved all of the woman alive? Behold, these caused the children of Israel, [and here we have it] through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, which and there was the plague among the congregation of the LORD. Therefore kill all of the male babies, and all of the women who are not virgins (Num 31:9-12, 14-18). You can save the little girls and the virgins alive but the rest of them are to be slain because these are the women that were used in this subterfuge to bring a curse upon the children of Israel.

Now at this point it should be noted that there are many people who have difficulty with the Old Testament, and especially in the areas where we are going to be entering into next, as we get into Joshua and Judges, into the Kings and all. People have difficulty with the orders for extermination of the people. How is it that God would order that they totally wipe out a nation, the children and all, the women and the children in many cases? In some cases, even the animals, everything was to be obliterated. How is it that God would order such an extermination? When they came into the land they weren't to make a league or a covenant, a treaty with any of the peoples within the land. They were to utterly destroy them or drive them out. Why would God command such a thing? In order to understand these commands, it would of course be necessary to understand a little bit about the culture of these people and especially their religious practices. In all of the history of the world there were probably—these people were probably living on the lowest kind of moral levels that man ever lived, every kind of sin you could possibly imagine was practiced by these people. Marriage vows were nothing. They lived as animals and even to the point of bestiality as a common practice. Their manner of living was so polluted and so corrupted that it was impossible that they could survive. They believed in human sacrifice and offered their children as sacrifices unto their gods. The things that were done by these people are so polluted, so vile, that it would be impossible to tell you in a mixed company the practices that were common among the people called the Canaanites, those that inhabited the land that God ordered exterminated. God ordered their extermination lest their pollution would also pollute His children. God is bringing them into a land using them, first of all, as a tool of judgment against these people because of the horrible, abominable practices they all were deserving to die. You say, "Well, what about the little children, the babies, the infants?" Without their parents and all to raise them, they would have had a horrible, miserable life if they were allowed to continue to live. It was in mercy that the children were taken. But God ordered their extermination, lest they would become a polluting influence to His people and His own people would be dragged down into the same moral pits that these people were living in. God used the children of Israel as His instruments of judgement to destroy an exceedingly vile group of people. Now, God brought the flood to destroy people who had lived in such a horrible way, and all were destroyed by the flood, with the exception of Noah and his immediate family. God used the flood as an instrument of judgement. Now God is using the nation Israel, as His instrument of judgment against these people whose practices had sunk so low that it was necessary that God's judgment fall upon them. That is why God ordered their extermination. It was His judgement against their horrible sin that they were committing, and to destroy them lest they be a polluting influence upon His people. It was to protect His own children from the mad dog culture of the Canaanites. So, Moses was angry because they kept the women alive and he ordered them to kill all of the little baby boys and just save alive those women who were virgins and the little girls and they were to become slaves to the Israelites. Now Moses said, "Take the spoil that they have gotten in the battle and divide it in two. And a half of the spoil is to go to all of Israel and a half of the spoil will go to the twelve thousand men who went to battle". Now of the twelve thousand men who went to battle, the half of the spoil that they received, one in five hundred was to go Eleazar the high priest. Which meant that Eleazar became overnight a very wealthy man because there was about three hundred and thirty-seven thousand five hundred sheep alone for the half of the amount for their six hundred and seventy-five thousand total sheep that they took. So the half of those that went to the twelve thousand that went to battle, one of five hundred of those three hundred and thirty-seven thousand five hundred went to Eleazar. So suddenly he had just an awful lot of sheep. And then of course it gives the number of cattle and the number of donkeys that they had taken. There were seventy-two thousand beasts and sixty-one thousand donkeys and thirty-two thousand persons in all that were young women who were virgins. So, these were divided as the spoil to the children of Israel. Now, from the half that went to all of Israel, one in five was to go to the rest of the Levites. So that was their portion, a twentieth of that which was taken in the battle. And so they divided up the spoils of war. Now, when the fellas came back from war they numbered off and they found out there wasn't one man missing. They'd destroyed all of these Midianite cities, had taken all of these captives, had killed all of

these men without a single casualty. Impossible in the natural but we're not dealing with natural things. We're dealing with God's hand and God's intervention. And thus, grateful for the fact that there wasn't a single casualty among them, that all twelve thousand returned from the battle. The captains brought unto the Lord an offering of the portion of the gold and the silver and the brass, the precious metals that they had taken. They brought a portion to the Lord, to offer to the Lord in thanksgiving for his preservation of their troops in the battle. That's in the latter portion of chapter thirty-one. So Moses, [verse fifty-one] and Eleazar the priest took the gold, and all of the jewels. The offering that they offered to the LORD, from the captains over the thousands and hundreds, and there was sixteen thousand seven hundred and fifty shekels. (Num 31:51-52) (Through The Bible C-2000 Series; Chuck Smith; 1979-1986; commentaries)

**WHY IS FAITH SELECTED** as the channel of salvation? No doubt this inquiry is often made. "By grace are ye saved through faith," is assuredly the doctrine of Holy Scripture, and the ordinance of God; but why is it so? Why is faith selected rather than hope, or love, or patience? It becomes us to be modest in answering such a question, for God's ways are not always to be understood; nor are we allowed presumptuously to question them. Humbly we would reply that, as far as we can tell, faith has been selected as the channel of grace, because there is a natural adaptation in faith to be used as the receiver. Suppose that I am about to give a poor man an alms: I put it into his hand--why? Well, it would hardly be fitting to put it into his ear, or to lay it upon his foot; the hand seems made on purpose to receive. So, in our mental frame, faith is created on purpose to be a receiver: it is the hand of the man, and there is a fitness in receiving grace by its means. Do let me put this very plainly. Faith which receives Christ is as simple an act as when your child receives an apple from you, because you hold it out and promise to give him the apple if he comes for it. The belief and the receiving relate only to an apple; but they make up precisely the same act as the faith which deals with eternal salvation. What the child's hand is to the apple, that your faith is to the perfect salvation of Christ. The child's hand does not make the apple, nor improve the apple, nor deserve the apple; it only takes it; and faith is chosen by God to be the receiver of salvation, because it does not pretend to create salvation, nor to help in it, but it is content humbly to receive it. "Faith is the tongue that begs pardon, the hand which receives it, and the eye which sees it; but it is not the price which buys it." Faith never makes herself her own plea, she rests all her argument upon the blood of Christ. She becomes a good servant to bring the riches of the Lord Jesus to the soul, because she acknowledges whence she drew them, and owns that grace alone entrusted her with them. Faith, again, is doubtless selected because it gives all the glory to God. It is of faith that it might be by grace, and it is of grace that there might be no boasting; for God cannot endure pride. "The proud he knoweth afar off," and He has no wish to come nearer to them. He will not give salvation in a way which will suggest or foster pride. Paul saith, "Not of works, lest any man should boast." Now, faith excludes all boasting. The hand which receives charity does not say, "I am to be thanked for accepting the gift"; that would be absurd. When the hand conveys bread to the mouth it does not say to the body, "Thank me; for I feed you." It is a very simple thing that the hand does though a very necessary thing; and it never arrogates glory to itself for what it does. So God has selected faith to receive the unspeakable gift of His grace, because it cannot take to itself any credit, but must adore the gracious God who is the giver of all good. Faith sets the crown upon the right head, and therefore the Lord Jesus was wont to put the crown upon the head of faith, saying, "Thy faith hath saved thee; go in peace." Next, God selects faith as the channel of salvation because it is a sure method, linking man with God. When man confides in God, there is a point of union between them, and that union guarantees blessing. Faith saves us because it makes us cling to God, and so brings us into connection with Him. I have often used the following illustration, but I must repeat it, because I cannot think of a better. I am told that years ago a boat was upset above the falls of Niagara, and two men were being carried down the current, when persons on the shore managed to float a rope out to them, which rope was seized by them both. One of them held fast to it and was safely drawn to the bank; but the other, seeing a great log come floating by, unwisely let go the rope and clung to the log, for it was the bigger thing of the two, and apparently better to cling to. Alas! the log with the man on it went right over the vast abyss, because there was no union between the log and the shore. The size of the log was no benefit to him who grasped it; it needed a connection with the shore to produce safety. So when a man trusts to his works, or to sacraments, or to anything of that sort, he will not be saved, because there is no junction between him and Christ; but faith, though it may seem to be like a slender cord, is in the hands of the great God on the shore side; infinite power pulls in the connecting line, and thus draws the man from destruction. Oh the blessedness of faith, because it unites us to God! Faith is chosen again, because it touches the springs of action. Even in common things faith of a certain sort lies at the root of all. I wonder whether I shall be wrong if I say that we never do anything except through faith of some sort. If I walk across my study it is because I believe my legs will carry me. A man eats because he believes in the necessity of food; he goes to business because he believes in the value of money; he accepts a check because he believes that the bank will honor it. Columbus discovered America because he believed that there was another continent beyond the ocean; and the Pilgrim Fathers colonized it because they believed that God would be with them on those rocky shores. Most grand deeds have been born of faith; for good or for evil, faith works wonders by the man in whom it dwells. Faith in its natural form is an all-prevailing force, which enters into all manner of human actions. Possibly he who derides faith in God is the man who in an evil form has the most of faith; indeed, he usually falls into a credulity which would be ridiculous, if it were not disgraceful. God gives salvation to faith, because by creating faith in us He thus touches the real mainspring of our emotions and actions. He has, so to speak, taken possession of the battery and now He can send the sacred current to every part of our nature. When we believe in Christ, and the heart has come into the possession of God, then we are saved from sin, and are moved toward repentance, holiness, zeal, prayer, consecration, and every other gracious thing. "What oil is to the wheels, what weights are to a clock, what wings are to a bird, what sails are to a ship, that faith is to all holy duties and services." Have faith, and all other graces will follow and continue to hold their course. Charles Spurgeon.....

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 262-263)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)

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