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August 16, 2015

NUMBERS 16

Numbers Series

[PRAYER] Heavenly Father, when you say *trust in the Lord with all your heart*, I get that part. It's the next part that I have a hard time with – *and lean not on your own understanding*. I feel many times that my understanding is good, so I tend to lean on it. I need to know, Lord, when that's appropriate and when that's not appropriate. So I ask that you would give me wisdom, and my brothers and sisters here wisdom, to know how to respond to the various challenges that exist. *In all our ways acknowledge him and he will direct our paths*. Lord, I want you to direct my paths. I want to be led by you and I want to know your will. I pray for the young people that are here, some of them that are starting a new school term soon. I ask that you would be working in in their hearts and lives, and give them wisdom to know when to lean on their own understanding and how to trust in you with all their hearts. Lord, as we look at your word we ask that you would teach us now from it and give us some greater wisdom and understanding about life. Speak to each of us in our own hearts. For those who are here and not yet committed to you, we ask that you would do a special work through this story that we read in the Old Testament and speak to their hearts this morning. In Jesus' name, amen.

You can open your Bibles with me to this passage. This is the New Testament. We're going to be looking at Numbers 16 today, but before we do I want to look at this verse. This is a verse that mentions the story we're going to talk about in the Old Testament. So I want you to see how it's mentioned here.

In fact, the book of Jude is a very short book and it's a book that's basically saying watch out for false leaders, false teachers. False teachers are people who (and it says) – *these people slander whatever they do not understand*. So they don't like the teaching they're hearing from God's word, so they change it, they slander it, *and the very things they do understand by instinct—as irrational animals do—will destroy them*.

Woe to them! In other words, be careful of these people. And *woe to them* because of these three examples. *They have taken the way of Cain*. Do you remember Cain and Abel in the Old Testament? Cain went and he offered a sacrifice made out of vegetables because he basically said to himself, "I've got a better idea than God's plan and I'm a farmer anyway. It's not fair for me to have to go get a sheep. So I have a better idea." So Cain didn't trust in the Lord's words and His teachings, rather he went and had a better idea and tried to offer his sacrifice. That's *taken the way of Cain*.

They have rushed for profit into Balaam's error. We're going to learn about Balaam. That's a little less known story. It takes place in the book of Numbers. We're coming to that. *They have*

rushed for profit into Balaam's error. Balaam was a prophet who would hear the word of the Lord and pass it on. But there was an opportunity here to make some money. So he decided he would try to make some money off of God's word and got into trouble. That's the Balaam thing. So he didn't listen to God's word again, like Cain. Cain didn't pay attention to God's word. Balaam didn't pay attention to God's word.

Now we come to Korah. Now Korah is the guy we're going to talk about today and *Korah's rebellion* is described in Jude 1. It is important because God is saying this is a rebellion you need to listen to and watch out for so that you don't get in trouble. Because in this rebellion Korah had an idea. He didn't like what the leadership was doing and he wanted to make some changes in what was going on.

Kind of like me. I'm a leader. I like to make some changes. I feel like it could have been me, Korah's rebellion. So as I pondered that today (because I take initiative, I lead), I want to be careful of the dangers there. That's why this passage is so helpful.

Look with me at the story in Numbers 16 and we'll learn some more about it today so that you and I can prevent ourselves from getting into trouble when we want to lead, take initiative, be competitive or critical, those kinds of things. Okay?

Verse 1 of Numbers 16 introduces the characters in the story. *Korah son of Izhar, the son of Kohath* (that's going to be our key. That's how we're going to get to know who this guy is and a little bit of his history), *the son of Levi, and certain Reubenites—Dathan and Abiram, sons of Eliab, and On son of Peleth—became insolent.* Or some of your versions say *took*. They took initiative or they took people or they started forming a group to go and challenge. And the next phrase in verse 2 says – *and rose up against Moses.*

Let's look at those two characters in the story. First of all, we have Korah. Now Korah was a Kohathite. If you remember from our study in the book of Numbers, God is organizing in the book of Numbers the people. All of the tribes of Israel have jobs to do and they march in certain places and they camp in certain places.

But there are three groups under the Levite tribe. The Levites were responsible for the spiritual care of the community. They didn't go out and fight. They were responsible for the spiritual care of the community. And other than that, they had three different families – the Merarites, the Gershonites, and the Kohathites. Those three families had the responsibility when they moved in the wilderness to take the portable tent of a tabernacle and move with it. So they would take it. Some of them had the specific responsibilities of taking the poles. Others took all the big curtains. They had carts that they would carry them on.

The Kohathites (and those are the people that Korah is a part of) had the privilege of dealing with all of the furniture. They would take the laver, which was the place where the priest would wash their hands or wash the sacrifice. They would put it on a cart (because they couldn't carry any of these things except on – not a cart – like a tray with poles), and so it was held very carefully as they went through. The ark of the covenant they would carry. The altar, they would carry. All the meat forks, the Bible says, the candelabra, the table of showbread. All of the furniture was placed

on these tray-like things and they held them with poles and they would carry them to the next place.

Those were the Kohathites. Very special privilege that they had as Levites, and then they had a family of the Kohathites who carried these special things. But they were not priests. Priests had the opportunity to offer incense before the Lord and bring sacrifices before the Lord. Not the Kohathites. The priests were able to do that. That's going to be the dialogue here.

The other character in our story is Moses in verse 2. Moses is a man who was called by God, a reluctant leader (to a certain extent). He really didn't want this job, but God called him specifically for it.

Those are the two guys in this story. We see that Korah, with all of these other people following him, *rose up against Moses*. So they are coming to criticize him. They are not happy with his leadership and they want to make some changes.

Verse 2: *With them were 250 Israelite men, well-known community leaders who had been appointed members of the council.* So here's a guy, Korah, who must have been a charismatic guy. He sees some things that he doesn't like in Moses, particularly that Moses won't allow the Kohathites and others, these people from the tribe of Reuben, these are warriors that want to offer sacrifices, but that was only given to a certain group of people. Korah is not happy with that, so he wants to make some changes here. What is he going to do?

Let's go on and read verse 3. *They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy, every one of them, and the Lord is with them. Why then do you set yourselves above the Lord's assembly?" "Why do you keep telling us what to do? We don't want you bossing us around and limiting what we can do."* And so they stand up against Moses.

I think we live in a culture that encourages rebellion and resistance. And so I spent some time pondering this whole idea this week in my own mind. Because here's the challenge: sometimes authority is wrong and we need to stand up to it. Sometimes we need to say, "No, I'm not going to participate in that. I'm not going to do that", and sometimes we try to change authority. And so we even sometimes say to people "question authority."

It's important for us to realize that human leadership can be wrong, but we also must recognize the importance of submitting to it. How do we know when to take a stand and when not to?

Let's make this really practical. Let's say you're a young person in a home. Parents, as the authority, are saying you cannot do this particular activity, and you don't like that. Do you rebel against that or do you submit? If the parents are wrong, how do you handle when they're wrong? What do you do? If you're in a workplace and the people you are working with are telling you to do something that is wrong, when do you take a stand?

That's the question that I think is behind the scenes here. Now Korah believes that what Moses is doing isn't good, so he wants to change it.

How do you know when something is good and when something isn't good? There are some people who accept everything and they just blindly follow an authority. That would not be wise. There are other people who are so quick to rebel against authority that if they don't like what's going on, they let everybody know and they start creating a problem. There's got to be a way to manage this.

In order to understand the background of what I think is going on in Korah's life and what sometimes I feel in my own heart as to when I take a stand and when I don't, we go to two passages in the New Testament. I just want you to see these ideas that God has placed in His word in the New Testament.

In Romans 13:1-2 it talks about the power and the responsibility of authority in our lives. That God has placed those authority in our lives and we need to value them, not just as someone who is above us, but that God placed in that place. This verse tells me that I need to be very careful about challenging leadership.

Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.

And so you might say, "Well that's written during a time when everything was going well." No. The government during that time under Nero's rule, under Roman rule, they were killing Christians. There was persecution of Christians. This was written during Paul's life. He wrote these words when things were not going well in the governing authorities. The principle here is that authority is important and we need to be careful about it.

But here's another verse where Peter and John are called in before the governing authorities. The governing authorities call them in again and commanded them not to speak or teach at all in the name of Jesus. Now what would they do in this situation? *Peter and John replied, "Which is right in God's eyes: to listen to you, or to him? You be the judges! As for us, we cannot help speaking about what we have seen and heard."* So in that case, these two guys, Peter and John, decided that they would not submit to authority.

Both principles are out there. The wisdom is to know which one we're going to take into our lives at any given time. I want to suggest that Korah's mistake was he didn't look at the word of God. If he had paid attention to the word of God, he would not be in this position. I need to be careful to be sensitive to God's word. In this particular case, in this story, the challenge is that the leadership is telling him to do something against God's word. And they said, "We know what God wants us to do. We are not going to do that."

Notice in the passage he says a couple things that are true. He says the whole *community is holy* (this is verse 3), *every one of them*. And that's true. He also says *the Lord is with them*. And that is true. But his conclusion then is that you should allow the priesthood to go to everyone, and that's where he gets into error. That's where the problem comes.

He comes with this group of people to try to challenge Moses. You're going to find here that 250 plus are going to die, 14,700 from the community are going to die in this whole rebellion. It's a very significant rebellion that we can learn from as Jude tells us.

Let's read on in the story and see what happens. Verse 4: *When Moses heard this, he fell facedown.* He doesn't even talk about it. There's no dialogue here. He realizes we're in trouble. This is a problem. Why? Because Moses knows that God has established who can offer sacrifices and who can't. Moses knows who the person is, what their qualifications are. That they're not just Levites, these are priests out of Aaron's line. They're the only ones who can offer incense to the Lord. So he knows something bad is about to happen. So he falls facedown.

Then he said to Korah and all his followers: "In the morning the Lord will show who belongs to him and who is holy, and he will have that person come near him. The man he chooses he will cause to come near him."

I really like what Moses did as he fell facedown on the ground. We use those words 'fall on your face' in a number of ways. One of the ways we use it is when somebody is humble because they really messed up and they fell on their face. That's one of the ways we use it. I think we would not fall on our face that way as often if we would fall on our face this way more often – if we would come before the Lord and pray and say, "God, help. What do I do here? How do I handle this particular situation?"

Verse 6. Let's go on. Moses is continuing to speak to Korah. He says, *"You, Korah, and all your followers are to do this: Take censers (like little lanterns) and tomorrow put burning coals and incense in them before the Lord. The man the Lord chooses will be the one who is holy. You Levites have gone too far!"*

Verse 8: *Moses also said to Korah, "Now listen, you Levites! Isn't it enough for you that the God of Israel has separated you from the rest of the Israelite community and brought you near himself to do the work at the Lord's tabernacle and to stand before the community and minister to them?"* You've been given a special privilege. You're not content with the privilege you've been given? You want to ask for more? You want to demand more? That's what he's saying.

"He has brought you and all your fellow Levites near himself, but now you are trying to get the priesthood too. It is against the Lord that you and all your followers have banded together. Who is Aaron that you should grumble against him?"

Interesting. The challenge here is not a challenge of Aaron; this is a challenge of God Himself. I would suggest that sometimes when people are making a challenge to authority, they're challenging God himself. That people today in our world, they don't like the message, they don't like to hear what God says in His word, so they decide they're going to do something different or they're going to make up laws that say something different. But God has written in His word specific guidelines and instructions for us. Those become very important as we're trying to understand how to live and that becomes our authority.

Our authority is not the laws that are made in the community. Our authority is not the popular opinion, as we see in this passage. Our authority for right and wrong is understanding who God is and what He wants for us. And we find that out through His word. So it's not Aaron you're fighting, it's God you're fighting.

I find it interesting that Moses here is defending his brother because we just realized in a couple of chapters before that, Aaron had actually done something similar with Moses. He and Miriam had come before Moses and challenged his leadership. And now Moses is defending him.

Verse 12. Let's go on. *Then Moses summoned Dathan and Abiram* (these are two of the offenders), *the sons of Eliab. But they said, "We will not come!* (It reminds me a couple kids in a house. "We won't come!") *Isn't it enough that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness? And now you also want to lord it over us!* ("You're not the boss of me," is kind of what they're saying.) *Moreover, you haven't brought us into a land flowing with milk and honey or given us an inheritance of fields and vineyards. Do you want to treat these men like slaves? No, we will not come!"*

They're rebelling. This big rebellion is taking place. Korah's influencing other leaders; the leaders are influencing the people.

Verse 15: *Then Moses became very angry and said to the Lord, "Do not accept their offering. I have not taken so much as a donkey from them, nor have I wronged any of them."*

Moses said to Korah, "You and all your followers are to appear before the Lord tomorrow—you and they and Aaron. Each man is to take his censer and put incense in it—250 censers in all—and present it before the Lord. You and Aaron are to present your censers also."

So each of them took his censer, put burning coals... So what they do is they take the hot coals, put them in the lantern-type thing, then they would then put incense on it, and it would be this aroma pleasing to the Lord as a way of sacrificing to God, something God had ordained for the priest to do. So now Moses is saying, "Okay. Go ahead. Take this before the Lord and see what He's going to do with it."

So each of them took his censer, put burning coals and incense in it, and stood with Moses and Aaron at the entrance to the tent of meeting. When Korah had gathered all his followers in opposition to them at the entrance to the tent of meeting, the glory of the Lord appeared to the entire assembly. The Lord said to Moses and Aaron, "Separate yourselves from this assembly so I can put an end to them at once."

I think that's good advice, by the way. If you're at school and there are some people who are starting to become complainers or whiners or creating problems or they're doing something that's wrong, you don't want to be near them. Because when the judgment comes, they get caught, they get hurt or whatever happens, you, because you're hanging around them, may also get hurt. So God is saying separate yourself from those guys.

It just reminds me that when someone's doing the wrong thing and they experience the consequences of their sin, I want to be far away from that. Because even good people who are close to those bad people (if we can say it that way) are going to get some of the peripheral damage. So we want to be careful of that. "*Separate yourselves from this assembly so I can put an end to them at once.*" See, God had a plan.

The fire needed to come out of the altar and then incense would be placed on it and it would be offered as an offering to God as part of the spiritual sacrifice. Now these people are going to get coals from wherever. They're putting their own incense, they're bringing strange fire before the Lord.

I was trying to figure out his week if this is where the idea of getting fired came from. It's not. That's an English term, and this happens in Hebrew, so it doesn't have anything to do with it. But I thought this was kind of interesting. These guys are going to get fired; they're not going to have their job anymore. *Separate yourself from them.*

Sometimes when people think about God and they hear His word, they're not happy with the message, so they try to change it, thinking that they can change it in a way that makes it satisfactory for them and that they're somehow pleasing God.

I was working with a woman this last year. She came to me and she asked me to perform the wedding for her and her husband or fiancé. They both have kids and they're living together. So I said, "Yes. I'll marry you. Come and meet with me. I like to counsel with people, get to know them a little bit."

So they came to me in that first meeting and they said, "Will you marry us?" I said, "Yes, I'll marry you. But let me ask you a question. I want to understand what you say to yourself and what you'll say to your kids as they get older about living together before you're married. Since God gives clear instructions in His word about (and I read the verse out of Hebrews 13:4 which says honor marriage) – *Keep the marriage bed pure.*" The idea there is you're not having sex before marriage.

She says, "Oh. Let me explain to you." She's a committed Christian, committed to the Lord. So is he. They're both committed Christians. She says this. "We both had bad experiences in our past and we wanted to get together and do kind of a test run to make sure it was all going to work out."

I said, "Well let me read that verse again to you. How do you deal with that?" She said, "Look it's not a problem. See, I didn't want to live with him until we were first committed to each other. I knew we were going to be committed to each other then I knew we could live together." I said, "That's not what the verse says. It sounds like what you're saying is if you're committed to someone then you can go ahead and have a sexual relationship with them and that's okay."

Well she goes on and on about this.

I said, “What are you going to say to your daughter when she’s fifteen years old and she says, ‘I’m committed to this guy, so we’re going to do a test run.’ What are you going to say in that situation?”

She says, “Well what am I supposed to do? I don’t want to get married till the fall.”

I said, “I’ll tell you what you do. Get married this week. I’ll marry you this week and then have a celebration in the fall if you want. If you’re going to continue to live together, that’s what you need to do is get married, and then tell your kids why you’re getting married. ‘We’re getting married now because we want to honor God in our relationship.’”

That was the last time I saw them in a counseling situation. I ended up not marrying them.

But the illustration was so stark for me. That sometimes people come with their strange fire that they get from somewhere and they say, “Well, yeah, I know what that’s what the Bible says, but that doesn’t really apply to me somehow.”

That’s what’s happening here. The problem with Korah – and this is where I came in my only personal life this week that makes me different from Korah – is he didn’t know God’s word. In order to prevent me from following along in that rebellion like Korah is, I want to know God’s word because that’s where I’m going to find safety and that’s where I’m going to find the answers I need.

Let’s go on. We’ve got to keep going through this story. Very interesting story and fascinating ending.

Verse 22: *But Moses and Aaron fell facedown (these are the old guys with the bent noses it looks like) and cried out, “O God, the God who gives breath to all living things, will you be angry with the entire assembly when only one man sins?”*

I really like that. He says, “O God, the God who gives breath to all living things.” I like to tell people God created you. He gave you your breath. That’s why you better look at the instruction manual that He’s provided so you know how to be successful in life. God designed that for you. He’s the one who gave you breath.

Verse 23: *Then the Lord said to Moses, “Say to the assembly, ‘Move away from the tents of Korah, Dathan and Abiram.’”* Always good advice. Separate yourself from the bad guys, the whiners and complainers. Watch out. Something bad will happen.

Verse 25: *Moses got up and went to Dathan and Abiram, and the elders of Israel followed him. He warned the assembly, “Move back from the tents of these wicked men! Do not touch anything belonging to them, or you will be swept away because of all their sins.” So they moved away from the tents of Korah, Dathan and Abiram. Dathan and Abiram had come out and were standing with their wives, children and little ones at the entrances to their tents.*

Then Moses said, “This is how you will know that the Lord has sent me to do all these things and that it was not my idea.”

I like saying that to people. “This isn’t my idea! You don’t have to believe what the church believes. What you want to do is believe what God believes. You want to believe what the Bible says. It’s not my idea. I’m just sharing with you what the Bible says. Can I tell you what the Bible says? Because that’s more important than what the pastor says down the street.”

So he says, “*This was not my idea: If these men die a natural death and suffer the fate of all mankind, then the Lord has not sent me. So if we’re all sitting around here and die of old age, then you know that I’m not with God. But if the Lord brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the realm of the dead, then you will know that these men have treated the Lord with contempt.*”

I would be feeling very uncomfortable about this moment. “Let’s try this,” Moses said. “If a big hole opens up and you guys all fall into it, we’ll know God is in charge.”

Verse 31: *As soon as he finished saying all this, the ground under them split apart and the earth opened its mouth and swallowed them and their households, and all those associated with Korah, together with their possessions. They went down alive into the realm of the dead, with everything they owned; the earth closed over them, and they perished and were gone from the community. At their cries, all the Israelites around them fled, shouting, “The earth is going to swallow us too!”*

I’m telling you. Get out of the way. I can imagine those 250 guys who were all holding the little lanterns around were starting to feel really uncomfortable about this moment.

Verse 35: *And fire came out from the Lord and consumed the 250 men who were offering the incense.* So they didn’t get swallowed. What happened was fire came down and just burned them up. They’re all charred we’re going to see in a moment.

Verse 36: *The Lord said to Moses, “Tell Eleazar son of Aaron, the priest, to remove the censers from the charred remains and scatter the coals some distance away, for the censers are holy—the censers of the men who sinned at the cost of their lives. Hammer the censers into sheets to overlay the altar, for they were presented before the Lord and have become holy. Let them be a sign to the Israelites.”*

So Eleazar the priest collected the bronze censers brought by those who had been burned to death, and he had them hammered out to overlay the altar, as the Lord directed him through Moses. This was to remind the Israelites that no one except a descendant of Aaron should come to burn incense before the Lord, or he would become like Korah and his followers.

God had given instructions. Follow God’s instructions. God’s given instructions about all kinds of things in His word. Follow God’s instructions.

Verse 41: *The next day the whole Israelite community grumbled against Moses and Aaron. “You have killed the Lord’s people,” they said.* Now the story gets around. Now the story is getting all over the place. This must be a tremendous headache for Moses. The word is coming back

because now they're mad at Moses. "Moses, you've killed all those people." Moses is saying, "It wasn't my idea." Just the word gets around. "This is what happened! And that's what happened!" and pretty soon now the word that's out there is Moses killed these guys. That's not what happened.

But when the assembly gathered in opposition to Moses and Aaron and turned toward the tent of meeting, suddenly the cloud covered it and the glory of the Lord appeared. Then Moses and Aaron went to the front of the tent of meeting, and the Lord said to Moses, "Get away from this assembly so I can put an end to them at once." And they fell facedown again.

Then Moses said to Aaron (they're desperate now and I really like this picture that happens here), "Take your censer and put incense in it, along with burning coals from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from the Lord; the plague has started."

So Aaron did as Moses said, and ran into the midst of the assembly. Here's this 100-year-old guy running into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. He stood between the living and the dead, and the plague stopped. But 14,700 people died from the plague, in addition to those who had died because of Korah. Then Aaron returned to Moses at the entrance to the tent of meeting, for the plague had stopped.

The wrath of God. Okay look. That might make you feel very uncomfortable because we usually like to talk about the passion of God and the love of God, which are so important and valuable. That God cares for us like He cares for the flowers of the field and the birds of the air. But you have to understand the wrath of God.

The wrath of God is not impulsive like our anger. If you had a dad or mom who got angry, they probably got angry impulsively. They just couldn't handle it anymore, so they get upset. That's not what happens with God. Whenever you have sin, you have this wrath of God that accompanies that because God can't stand sin. So any sin incites the wrath of God. You need to know that. I would suggest you need to be afraid of the wrath of God. It is a scary thing, as we see in this story that the wrath of God is coming on in such dramatic ways.

But I want you to see something that Christ did. This is why it's so important. If you've not accepted Jesus Christ today as your Lord and Savior, you want to look at this verse. The wrath of God involves hell. Okay? It involves all this punishment for sin. But this verse helps us understand the importance of getting saved, of asking Jesus Christ to come into your heart. God demonstrates His own love for us in this. *While we were yet sinners, Christ died for us. Since we have now been justified by his blood (the death of Christ on the cross), how much more shall we be saved from God's wrath through him!*

God's wrath is an important thing to understand. Don't take it lightly. That's why the sacrifice of Jesus Christ is so strategic for our ongoing lives. We need Him. We need what He has done for us.

Wow. As I look at that and I ponder this story about Korah this week, I'm going, "That is an amazing story." As I was looking for other times the word *Korah* is used in the Bible, I came to Jude and I go, "Whoa! There it is. It's being talked about in Jude." I also came to this passage. This is like the surprise ending to the whole story that I was so pleased to find. In Numbers 26 we're recounting this story and it says – *The earth opened its mouth and swallowed them along with Korah* (this is ten chapters later from where we are now), *whose followers died when the fire devoured the 250 men. And they served as a warning sign. The line of Korah, however, did not die out.*

That means there were some in the line of Korah who said, "No. This isn't right. I'm not going to be a part of this, and they stepped away and separated themselves. So when Korah went down into the pit, they didn't go down into the pit. They were separated. It's a story of God's redemption.

And here's where it's even more fun. There are some of the psalms in the book of Psalms that are written by the sons of Korah. This is a story of redemption. How God saved these people, these sons who determined to follow the Lord, and they wrote some beautiful psalms. Now if you realize that Korah's job and his whole family's job was to be servants within the tabernacle and carry all the furniture, these words from the sons, knowing that their dad died, are so valuable in Psalm 84:10-12.

Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked. For the Lord God is a sun and shield; the Lord bestows favor and honor; no good thing does he withhold from those whose walk is blameless. Lord Almighty, blessed is the one who trusts in you.

That's me. I want to be that person. That's the application for me. I'm not going to be like Korah falling into the pit because I am seeking to follow the Lord and I want to know His word. I want to know what God says.

I'd encourage you; get to know God's word. Read it regularly because it will protect you from danger. It will help you to see where God wants you to be and where He wants you to go.

If you're a competitive person (like I am), be careful. I think God can use jealousy in the right kind of way. If you have a problem with anger, make sure you use it in the right kind of way because all of those things can guide us into a place where we can get into some significant problems in our lives and bad things can happen.

I'm grateful for this story. I learned a lot from it as a reminder and as a gratefulness about God's wrath that I have Jesus Christ that protects me from that. So grateful that I don't have to be worried about God's wrath because Jesus Christ died on the cross so that I can know God as Father.

I just pray that it would be us, the next generation who would come in and we would be able to take on the promises. That this generation that we have would be the ones who seek God's face in some powerful ways. I'm grateful to be serving the Lord with you here because I know that's

the same commitment that many of you have here. So thank you for partnering with me in our work that we do to honor the Lord.

Let's stand together and worship Him.

[PRAYER] Heavenly Father, we come before you now and we thank you for your great sacrifice of Jesus Christ that protects us from the wrath of God. Lord, we don't want to see that wrath, and so we're so honored that you would make a way for us to experience your blessing and your peace and the job that you want for our lives. Teach us how to embrace that. Thank you that Jesus is the only way. So Lord, now as we worship you we continue to lift our hearts up to you. In Jesus' name, amen.