

Story of Korah

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[0 : 00] This message was recorded at Vision Baptist Church in Alfred, Georgia. It is our prayer that you will be blessed by the preaching of God's Word. Alright, we're headed to number 16, but we're going to take the scenic route there. If you'll go to Titus 1 and then Jude, there's only one chapter there.

And we will look backwards to the story of Korah before we finally get to it. So in the book of Numbers, there's two great lessons in the wilderness. We learn what man is and we learn what God is.

In every chapter, we see man doing what man does and we see God being who God is. And that was especially true in this chapter. Chapter 15 kind of went out of rhythm in the fact that it was God saying, Hey, I know that you really just messed up and I know that the older generation is not going to go into wilderness.

But let me give you a chapter that reminds you that you are going into the land and you are going to offer sacrifices of things that you don't even have right now. And I'm going to be faithful to you.

And that was kind of out of rhythm because you would have thought more about punishment. You would have thought more about recourse, but it shows us grace. But he reminds them of how serious sin is.

[1 : 05] But chapter 14 ended and Moses had to be so disappointed hearing what was going to happen. All that reluctance about leading the children of Israel that he does it. And he's taking them and they're complaining and he's always pleading before God.

And then he hears that. And then that's how we end number 14. And then to make matters worse, we get into this rebellion in chapter number 16 where the people just turn on him and how he would have to break his heart because they question his loyalty.

So in the story, it's so complex and it's wild. God opens up the earth. He eats the earth, eats a group of people. And we learn it. And it's an interesting story.

But I found it difficult to know exactly what we're supposed to learn from it. And so I got some help from some old-timey preachers named Titus and Jude. And they're going to help us look backwards on the Old Testament.

And when this story is spoken about in the New Testament, it tells us what it is that we're supposed to learn. And so let's look at that first. One, because I'm really bad at time and I don't want to forget this.

[2 : 07] And also Jesus may come back and I want to end in the New Testament, all right, if he does. So let's go to the New Testament and then work our way back to the Old Testament story, having that framework as we go through the story.

But we're in Titus chapter number 1, verses 6 through 9. And you ought to remember that, Eric, right? Because that was your last homework assignment, going to India as part of your finishing the training center.

But for one of my classes, you still have the responsibility of quoting Titus 1, 6 through 9. So if you'll make your way up here and you do not get to use my Bible. And you are going to quote for us Titus 1, 6 through 9.

Be gracious to him as he does so. And then hold your spot in the Bible because we're going to pick up where he leaves off. In English, that's all. Okay. Titus 1, 6 through 9. For if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly.

For a bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine. Not given to wine. Stop. Don't tell me. No striker. No striker.

[3 : 08] Not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Titus 1, 6 through 9. All right. Good job, Eric. And so it would make sense if a man is desiring the office someday, he'll pastor and he'll lead pastors, that he would know what the Bible says is his job description and qualification.

And so as we were going through the pastoral epistles, we learned that, the ladies and the men, ladies not being pastors, but needing to know what that is inside of the church. Did a great job, Eric. But I wanted him to read that tonight, not just to embarrass him.

That was a side benefit of it. But the purpose was in that word gainsaying. There's no gain in gainsaying. There's no benefit in us gainsaying. And that's the last thing that he said here in verse number 9.

It says, So in your church here, Titus, there's going to be people that are talkers.

[4 : 28] They are divisive people. They're Jewish people in his case, whose mouth must be stopped. And how is it going to be stopped? By the word of God. That's how he said, hold fast to the word, because you're going to meet some people, and their mouths need to be stopped, who subvert whole houses, meaning that they confuse entire families, the deacons, the elders, the little fields, the bushes, that these talkers are gainsayers, which are gainsayers are people that what?

They're people that disagree. They deny the truth that is there. And so whole houses are being subverted, teaching things which thou ought not for filthy lucre's sake.

And then it talks about even one of the prophets of the Grecians knew this about these people, filthy lucre's sake, for their greed that they do it. So one of the responsibilities of a person, a pastor in this story, Titus will tell here, is that they have to stop the gainsayers.

They have to stop the false teachers, not by force of violence, but by the word of God. So we have to hold fast to the word of God, so that when Eric goes in to see a church started at Grace Baptist Church at New Delhi, and a person comes in who says that they understand this Bible, and they understand truth, that they come from some crazy background, and if you ask any of our missionaries, if you ask Brother Jeff, they show up in the church, and they have to be able to take the word, and hold fast, and stop their mouth, and say, that is not what the word of God says.

You are not going to subvert houses, and that's gainsaying. And so you wonder, how are we going to get to number 16? And you'll see in the story. Now turn over with me to the book of Jude, if you will.

[6 : 05] Jude verse number 11. We have some examples of false teachers. We have some examples of gainsayers, people that deny the truth, which is the basic definition of a false teacher.

And we'll start in verse number 8. Likewise also these filthy dreamers defile the flesh, despise the minion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuked thee, but these speak evil of those things which thou know not, but what they know naturally as brute beasts, in those things that are corrupt themselves.

Woe unto them, for they have gone in the way of Cain, and ran greedily after the heir of Balaam for reward, and perished in the gainsayings of Korah.

And that's where we find ourselves in number 16, is we're going to learn about these gainsaying people of Korah. And even though there's a few people through the rest of the Bible, it always goes back to Korah, who is that ringleader, and he is a false teacher.

Remember Cain appears in Genesis there, at the altar without a blood sacrifice. The way of Cain is a way of man-made religion, rejecting the revelation of God and the blood of our Savior.

[7 : 18] So there's those types of false teachers. Balaam is involved in leading others for sin, for personal gain. He said, curse Israel, I can't curse Israel, God won't let me. Then Balaam said, alright, you can't curse Israel.

But he said, you know what, let's work something out. I can't curse them, but I can tell you how to make the children of Israel stumble into sin. And so Balaam knew the truth, but deliberately led Israel into sin that he might make money.

So you've got false teachers denying the blood. You've got false teachers that are greedy for money. And then you have Korah here, and his followers rejected the divine authority given to Moses and tried to assume power for themselves.

False teachers promote themselves and override the authority of God's servants. They will be judged, as were Korah and his followers. And it all starts there in verse number 8 when it says, likewise also these filthy dreamers.

These filthy dreamers, what is their dream? They believe the lie of Genesis 3, 5, where they want to be their own God. They look for false doctrine that will inflate their ego.

[8 : 17] They look for false doctrine that will put them between you and God so that they could have this power. Peter wasn't happy with this group of people. He says in 2 Peter 2, 12, he says, But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that understand not, and shall utterly perish in their own corruption.

Now verse 22 says they're like dogs returning to their vomit. He says they're like a natural beast, which means they just have these animal instincts, that they're just these apostates. They just go back to what pleases themselves.

And when men rebel against God, they sink to the level of beast. So I want you to look for three things as we're going to read tonight. The rebellion itself in verses 1 through 19.

The judgment 20 through 35. And the atonement for the rebels 36 through 50. Let's start off here in verses 1 through 19. Now Korah the son of Lazar, the son of Kohath, the son of Levi, Dathodim, Barim, the sons of Iliab and Ahn, the son of Peloth, sons of Reuben, took men.

And they rose up before Moses with certain of the children of Israel, 250 princes of the assembly, famous in the congregation, and men of renown. And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them.

[9 : 38] Wherefore then lifted ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face. And he spake unto the Korah and unto all his company, saying, Even tomorrow the Lord shall show who are his and who is holy, and will cause him to come near unto him.

Even him who is chosen will he cause to come near unto him. This do they took censers, Korah, and all his people. He put fire therein, he put incense in them before the Lord tomorrow. And it shall be that the man whom the Lord doth choose, he shall be holy.

Yea, take too much upon you, ye sons of Levi. And Moses said in the Korah, Here I pray ye, ye sons of Levi, seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation, to minister unto them.

And he has brought thee near to him, and all thy brother and the sons of Levi with thee. And seek ye the priesthood also, for which cause both thou and thy company are gathered together against the Lord.

And what is therein that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab, which said, Who will not come up? It is a small thing that thou hast brought us up out of the land floweth with milk and honey to kill us in the wilderness, except thou make thyself altogether a prince over us.

[10 : 56] Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards. Wilt thou put out the eyes of these men? We will not come up. And Moses was very wroth, and said unto the Lord, Respect not their offerings.

I am not taking one eye from thee, neither have I hurt one of them. And Moses said unto the Korah, Be thou in all the company before the Lord, thou and they, and Aaron tomorrow. And take every man a censer, and put incense in them, and bring ye before the Lord, every man a censer.

Two hundred and fifty censers, thou also an Aaron, each one of you his censer. And they took every man a censer, and put fire on them, and laid incense thereon, and stood in the door of the tabernacle, the congregation with Moses and Aaron, and Korah gathered all the congregation against them, unto the door of the tabernacle of the congregation, and the glory of the Lord appeared unto all the congregation.

Heavenly Father, I pray that you will be with us right now. I pray that brothers and sisters will take a moment and make a decision to hold fast to the word of God, that this church will be prepared for those that are gainsayers, for those that would teach a false gospel.

Pray those that train here in our church, that will get sent out, will be such people of the book, and of such sound doctrine, that they would not allow these lies to come into the churches, that you allow them to lead.

[12 : 12] Also help us Lord, not just teenagers, but especially teenagers, and all of us come to an understanding of God appointed authority, and how rejecting it is rejecting your word.

And I pray that you will provide simplicity tonight. Lord, as we teach this, give us an understanding of your word. Remove me from the equation. In Jesus' name I pray. Amen. So we're looking at the rebellion itself, and the first thing that it said is that when they came to him, and there wasn't just a small group of people, this is 250 noble men that come before him.

Moses fell on his face. I've joked before, and if you know that God sends fire from heaven, you know whatever you did was a bad deal. Whenever Moses falls on his face, you ought to pay attention that what was said must have been pretty horrific.

And he just falls down there. He falls on his face. He knew that it wasn't personal. He was just caught in the crossfire. He just tried to disappear. We just fall on our face, which is to say, this is between you and God.

I'm going to lay flat here. You're going to have to stand before God. He did not go face to face with them. He laid down in a defenseless position, and he fell there upon his face.

[13 : 21] And so what exactly is the sin here? I wanted to start with the New Testament because we're told that they're gainsayers. If you read the first 19 verses, you might not notice what they did being such a big deal.

They said, and it seemed very innocent to them, it says, Moses and Aaron have taken too much upon them. This seemed innocent, and it seemed well-intentioned. The real agenda is told in verse number 10 where it said that they wanted the priesthood.

So they come before them, and they say, you've taken too much. You've taken too much authority. Aren't we all God's children? Aren't we all the priests here? Shouldn't we all get to do what you do? You've taken too much authority.

And it says that they set up a rival company within Israel. They set up a people inside of a people, and they begin to change the facts. Did you catch it in verse number 13?

It says, we left the land flowing with milk and honey. And so they begin to make some lies in their story here. They start to say some things that aren't true, but they also say some things that are true, and they try to ease into this thing.

[14 : 23] But first of all, you need to know that this was an attack upon doctrine. And what is the doctrine here? Here's the half-truth. God has a plan for all of our lives. This is true. They had left the land of milk and honey.

That's false. Moses and Aaron were self-appointed, and that's not true either. That is not true. We find in the Bible that God sent Moses and Aaron at their appointment.

They thought there could be more mediators. They said, why does Aaron get the only one to be the mediator here? Why does he get to be this role in the priestly job?

Why can't we have this? This has its application in the New Testament truth that there is one mediator between God and men, and the one mediator is the Lord Jesus Christ. 2 Timothy 2.5, for there is one God and one mediator between God and men, and that is man, Christ, Jesus.

This is not a person speaking to a pastor. This is a person wanting to replace himself as the mediator, and God says, I have appointed one mediator, and there can't be multiple ones.

[15 : 25] And they're rejecting that position, was rejecting the word of God. Now, Aaron was a man, and he was appointed by God. Read Exodus chapter 28 and 29, and you will see that it was God that said, oh, Aaron is the one who is supposed to be this high priest here.

He is the one that's supposed to go there and make these sacrifices. It may sound right at first, but if you filter it through doctrinal truth, it's not. You know, that sounds good. You know, why does Aaron only want to get to do this job?

Because God said so. Because to reject that position was to reject God's word. And so we have to filter it. Students, Luke will be going off to college soon.

Santiago, you're starting in January. And different ones of you are already in here. Titus already in school. You're going to go and you're going to have at times 250 professors that are noble men, and what they're going to say sounds to be like good truth, but what's the big deal?

That there's more than one way to heaven. And when we hear that, we should duck, and we should pray for them, and we shouldn't be bullied and say, we don't care if it sounds old-fashioned. We don't care that you don't like the truth.

[16 : 32] We don't care that it's out of style to say that there's only one mediator between God and man. It's true, because God said it's true. And to reject it is rebellion on the highest level, and we can't be around that, and we have to move.

And I know my co-worker is Robert, and I ask that you pray for him, and we have Kelly who keeps everybody in line, and so I don't know what you live with. I don't know what it's like to be where you're at.

I know that you don't work in cubicles, because I asked you that one time, and none of you said you worked in cubicles, but I don't know what it's like to be around people who say there's many ways to heaven, and you have to be the person to say, it's just not true.

I mean, I know why you want it to be true, but it's just not true. But you have to, because it is most serious of all doctrines, is that there's only one way to heaven. There's nothing anymore, I won't say most serious, but there's nothing any more serious than that.

So you have that on the college front, you have that in your life, and then we had a great teachers-workers meeting, we had some stats there, and we realized that most of the people out here don't believe that, and when we get to know them, we find that out.

[17 : 33] Then we have historical evidence that there's a tendency within even the Roman church to exalt the Virgin Mary so that she has become a co-redemptorist and much Catholic teaching and sharing the right of access to God with the Lord Jesus Christ.

I only learned Spanish on a Sandy Pearson level, and so I didn't learn a lot of Spanish there, but when I was in Peru, we would go to the, we would have groups come in, and those that have been there, and our teenagers will probably get to see it when we go this summer, but they had Mary on a picture on a cross with Jesus, and they said she was the co-redeemer, and no, Mary, she was honored of the Lord, but she is not a redeemer.

She cannot be the mediator. There is only one mediator between God and man, and that's Jesus, and when other people want to say there's another one, fall on your face and pray to God and say this is not true.

I will preach the gospel to you, but other than that, I have to separate because you have put yourself in a dangerous position, and then even in recent books that are written, things like the book, The Shack, you would read about it, and you would find a confusing understanding of who is the redeemer and the story there, and it's our Jesus.

There's so many books that can be mentioned, and it comes subtly into our minds, and we can't, there's no other person that belongs in that category of redeemer besides Jesus. So first of all, it's a fight for doctrine.

[18 : 55] So they thought Moses, it wasn't Moses and Aaron didn't choose it. God gave it to him. Moses was reluctant, he was giving it to them. It's a fight for doctrine. Moses knows it's not his fight, but it's also a fight for position.

What we know about Moses, remember Moses was reluctant to do the work. We also know that Moses is called of God the meekest man in all of the earth. You can't say that he's exalting himself where he doesn't belong.

He is reluctant, and God gave it to him. Moses tells Joshua, and Joshua is saying, hey, there's all these people and they're prophesying out in the streets in Numbers 11. He said, oh, that all of God's children would prophesy.

He says, there is enough work to be done. If people want to prophesy, then if they want to say what God's word is, then have at it. If you want to go out here and preach this Bible, if you want to teach this Bible, have at it.

There is plenty of room for it. And not to be afraid to let people see who he really was. Cora says, really mean, he says, Moses, you're going to pull the eyes out of the people so they don't see your weakness.

[19 : 53] He says, are you just going to blind the people? I can't believe that they don't see it. Isn't that the greatest insult when you're in a fight? I just can't believe you don't see what I'm talking about. Cora says, I can't believe these people.

You're going to pull their eyes out so they don't know it. And he says, I'm just going to take it before God. I am a man of integrity. I did not place myself here. Let's take it before God. What did Moses know about Cora?

Moses knew that it was based on ingratitude. He says, it's no small thing. Verse 9, seemeth it but a small thing unto you that the God of Israel has separated you from the congregation of Israel to bring you near to himself to do the service of the tabernacle of the Lord and to stand before the congregation to minister unto them.

He says, do you think it's a small thing that God would allow you in his service? Cora had been given a job from God and he was ungrateful for it. And Moses said, is it a small thing? And then he responds with, well Moses, don't you think it's a small, do you think it's a small thing that you took us from the land flowing with milk and honey and you took us out into the wilderness and he refused to come out.

Moses said, you bring your censers and I'll bring my censers. But they refused to come out. They refused to submit and they were blatant in their refusal to do so. And they both had their work to do.

[21 : 04] Cora had his work. Moses had his. And why should one envy another? Because they had the highest calling in the world which was to serve the God of heaven. It doesn't get any better than that.

This is clear teaching in the Bible in 1 Corinthians 12, 13 through 15. For by one spirit are we all baptized unto one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit.

For the body is not one member, but meaning, if the foot shall say, because I am not the hand, I am not of the body, it is therefore not of the body. Why should Cora have envied the job that was given to Moses?

Because they were appointed unto him by God. He should have been grateful. We can see it in the Bible, a contrast between two groups of people. You have David, who as a shepherd boy gets to see, he is told that he is going to be king.

And he even gets to visit the palace that he will one day live in as he plays the harp. And Saul will throw arrows that will throw spears at him. And he will be submissive. And he will show honor unto Saul.

[22 : 05] And even when Saul is trying to kill his life, he will continue to show honor to him because he says, that is not my position to take. But then you have an Absalom who was never given the job, but he takes it by force.

He doesn't wait for God to give it to him because it's not him. And one out of ingratitude and one out of submission. God has given a mandate to us. That's why we move forward.

Not because we are discontent. That should not be our motives. What a horror. There are so many reasons that a young person would become a missionary. But there's a horrible reason and discontentment there and wanting to take something that's from them.

And in so many other areas, anytime there's this line of authority, all believers are priests and they are called to offer spiritual sacrifices. According to Hebrews 13-15, it says, by him, by him, therefore, let us offer the sacrifice of praise to God continually.

That is the fruit of our lips, giving thanks to his name, but to do good and to communicate, forget not, for with such sacrifice, God is well pleased. The role that Aaron and Moses played in this story, we don't have that today here, but we have it in Jesus Christ.

[23 : 13] He is our mediator. The pastor is not that person. There's nobody that is making that position on earth, but that's the God of heaven. And so when people attack him, they're attacking the doctrine.

And it's a big deal that there's only one way to happen, this to happen. But when we don't recognize authority, we deny the word of God. C.H. McIntosh says, Oh, to walk humbly with our God, to be content with his will, to be satisfied, to fill a very humble niche, and to do the most unpretending work.

This is true dignity and true happiness. If God gives us a place to sweep, let us sweep it as under his eye and to his praise. If God has given you something to do, do it with all of your heart and know that it's a gift from God.

Can I have one of the teenagers, you know, if I didn't have this umbrella as a prop, it could have sat there for months, but because it was, everybody kept putting it away for me here. Hey, let's see here.

Luke, are you coming? All right, come on down. I bet he was going to the bathroom. No, he wasn't. Appreciate you guys helping him out here. All right, you guys shouldn't be superstitious. This is a church here, okay? And so, all right, here we go, Luke.

[24 : 23] And so, all right, let's get up the picture, selfie time. Luke, so we're under this and God has an authority. And these people questioned the authority that was given to Moses and was given to Aaron.

They didn't pick it. They didn't choose it, but it was given of God. And so, we have all kinds of authority in our lives. Name some of those for us, if you will. Dad.

Dad, yes, that's right. Who else? Brother John, all right. The old people, older men inside of the church. You have an employer. Who's that? Who employs you on occasion?

Micah Ristelli, he's liking that, all right. So, you have people that are in line and every one of you have one in here. The younger you are, you say, I don't want anybody to tell me what to do. Right now, I'm like, somebody please tell me what to do, all right.

You look for authority. You find safety in it, but all of us have it. And so, you know, the Bible tells us that we're supposed to stay underneath that authority. And so, if you move out of this umbrella of protection of authority, and it's not you're supposed to stand under this because your dad's all-knowing and your dad's all-sovereign and he's one of the coolest guys you'll ever meet, but you know that by rejecting this authority, you're rejecting the Word of God because it was the Word of God that says to honor your father and your mother.

[25 : 36] Now, come back in here, that a rejection of this authority is a rejection of the Word of God because it's the Word of God that provided this authority. So, it makes it a big deal.

So, teenagers, it's not just a fad. It's just not something that teenagers do. You would say, I would never reject the Word of God. I would never stand before God and say, I know that's your Word, but I want something different.

The Word of God says that if you reject God-given authority, you're rejecting His Word because it's His Word that gives the authority. And so, you move yourself out there where there's not this protection.

When you're outside of this, what is God's will for you? It's to bring you back in because He loves you too much to live life outside of it. God really worked in my heart about that.

I never use an umbrella. I just broke somebody's umbrella. Okay? God really, He really worked in my heart about that because I would not want to reject the Word of God. I would never want to play with that.

[26 : 29] That's a serious thing that I sometimes get lighthearted about rejecting authority, but they're together. That rejection of Moses and Aaron was a rejection of the Word of God because it was the Word of God that gave it.

And any authority that you have, employer, parent, elder people in the church that you show respect to, all those things, they're given by the Word of God. And so, do not deny those.

And that's why, as parents, we have to make a big deal out of it. It's not about us. We fall on our face because our kids' respect to us is not about us. It's about them and a God of heaven.

And so, we have a big responsibility. It's not more true for teenagers, but it's at this time in life where you make the decision if you will be a person that's in submission for the rest of your life.

So, we continue here and we see that it's almost the most critical moment in history of an assembly when a spirit of dissatisfaction displays itself. For if it be not met in the right way, the most disastrous consequences are sure to follow.

[27 : 29] When it comes to that division where you have to make a decision to submit yourself to the Word of God and to authority and you don't, it's a pivotal point in any group of people.

And we see here in the judgment, He says, separate yourself in verse 21. Verse 22, they fell upon their faces and God says, get away from them and the earth opened up her mouth, verse 32, and swallowed them up.

You see on the news where the earth opens up, but in this story it opened up, swallowed them and then closed back again. A grave was made there and all of Israel in verse 34 was round about them, fled at the cry of them and they said, lest the earth shall swallow us up also.

And there came out the fire from the Lord and consumed 250 men that offered incense. And so there was a judgment. Rejecting God, given authority, do the rejecting God, given truth, will place you in a very dangerous place.

God tells people to get away from them. The Lord very speedily settled the question right there and then they went there, the true priests went out there and among these bodies that were burned up, there's 250 and they pulled from these dead, burned bodies, the 250 censers and they said, even though you didn't honor the God of heaven, these censers can be used and they took them and they beat them and they made a shield and when people went to the altar, they had that reminder of when those children of Korah, they stood up, or those people of Korah stood up against God as a reminder that we cannot defy the word of God.

[28 : 57] Rejection of authority was only a demonstration of the rejection of the word of God and they had a strange fire there. Right God, but the wrong worship. Silence and standing was equal to agreement.

Silence and standing was equal to agreement. Verse 26, And he spake unto the congregation saying, Depart, I pray you, from the tents of these wicked men and touch nothing of theirs lest ye be consumed in all their sins.

That there's no middle ground when people are rejecting the word of God. You have to take a stand. You either take a stand against it or you get away as what he's told there, but you cannot stand there in the middle.

And so we have the judgment, but then lastly, and very quickly, we have the atonement in verses 36 through 50. Moses' humble response to the accusation, instead of going face to face, he fell on his face.

You know, here in the south, it's filled with people that left church when there was a problem between people and the church. There was pride in the pews, there was pride in the pulpit, and instead of people falling on their face and saying, Oh, the God of heaven that settled this, the men went face to face and they argued and they left.

[30 : 03] They just left the church because men were not men of God. They were just men being prideful and fighting. And they said, God, you defend me. This is about your word. This is not about me. This is about your word.

And Aaron is a mediator for the guilty. They continued their rebellion. The next day, they come to Moses and said, I can't believe you killed all those people. And he's got to be saying, aren't you paying attention? This is not about me.

This is about you and the God of heaven. And they continue on their rebellion. And 15 people die because these four men wanted to promote themselves. And then Aaron stays the plague. Aaron runs out there among the people and with the censer.

He literally becomes a savior standing between the living and the dead. And he stops the plague. His censer accomplished more than 250 censers of the rebels. That Moses, that mediator, just continues to love these people and he sends it.

And we see that in our Jesus and our savior. And Eric runs out into India and the plague is going and it's killing people at an incredible rate. But he goes out there with the message of Jesus Christ and he stays the plague and he will live between the living and the dead.

[31 : 08] And so some reminders are set before the altar. Living a life of being real and confessing our faults one another will help us prevent this type of jockeying for position.

We need to remember that those promoting another high priest are false teachers and this is a serious, serious issue. We need to fill this city and this church with the doctrine that will combat false teaching.

That it would sound so weird when somebody brings strange fire into the church. When somebody comes in a different teaching and another mediator it would not last a second in here because we are such people of the book.

We also need to remember that God has given authority should not be taken lightly. It is there for a purpose and we should honor it. That this teaching of God that Jesus is the only way it is taught in the word.

This idea of authority and position it is given by the word of God and to reject either one of those or to reject God's word. But it is a wonderful thing that in Psalms 84, 85, 87 and 88 are the Psalms of the sons of Korah.

[32 : 10] Not all of them were caught up in it. Psalms 84, 10 For a day in thy courts is better than a thousand and I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.

They learned a lesson that Korah didn't. Just gratitude in serving God. Just gratitude and humble submission unto him and gratitude that we know about the one mediator and their hearts were changed as they saw it and they constantly saw that reminder.

Heavenly Father, I thank you for your word. Thank you for what it teaches us and reminds us. We have people all around this city, Lord, and around the world that we'll hear people speaking of another mediator as if it's no small thing, Lord.

And I pray that as they talk about other mediators, as a church family, we will boldly stand there and we'll say that's not truth. Let us be examples of humble submission to everybody that we come in contact with because we're in submission to your word.

In Jesus' name I pray. Amen. This message was recorded at Vision Baptist Church in Alfredo, Georgia. For more information, log on to www.visionbaptist.com where you can find our service times, location, contact information, and more audio and video recordings.