

The New Testament Church  
*The Book of Jude #7 – Jude 1:11c; (Numbers 16:1-15) – The Rebellion of Korah*  
February 23, 2025 - Pastor Paul Jehle

I Introduction and review of Jude - called to contend as well as continue in the faith

- A. Book of Jude - a summary of truths preparing the early Church for a “test” of evil rising
- B. A review of lessons one through four – Jude 1:1-11
  - 1. **Called** to faith and family – first test in Kingdom manifestation – Jesus is our example
  - 2. **Content** - opposition causes us to clarify our beliefs (apologetics) – for original gospel
  - 3. **Continue** - overcome sinful obstacles by the persevering of the Holy Spirit
    - a. We learn to live under spiritual and natural authority
    - b. Walk in the way of the cross rather than the “way of Cain” – lust of flesh - **pleasure**
    - c. Embracing godliness with contentment rather than greed – lust of eyes - **power**

II Continuing in the Faith – Shunning the rebellion of Korah – Jude 1:11c

- A. *...and perished in the rebellion of Korah* – the lust pride of life - **pride**
  - 1. Pride blinds us – Greek – “hubris” – *dangerous overconfidence... arrogance*
  - 2. Pr. 3:17 – don’t be “wise in your own eyes” – (to wrap in smoke – to blind us)
  - 3. Pr. 16:18 – “pride goes before destruction; a haughty spirit before a fall”
  - 4. Is. 57:16 – God is “with the contrite and humble... revives the spirit of the humble”
  - 5. James 4:16 – “God resists the proud, but gives grace to the humble”
- B. What was the *rebellion of Korah*? – attitude of spiritual pride with no intent to reconcile
  - 1. Korah - great grandson of Levi, third of Jacob’s 12 sons, 1<sup>st</sup> cousin of Moses and Aaron
    - a. Korah was a Kohathite, responsible for the ark, holy place utensils stored properly
    - b. Lev. 19:16-18 (Pr. 25:9-10)– reason privately with neighbor first (Mt. 18:15-17)
  - 2. Numbers 16-17 – a “rebellion” is an action of uniting others in discord, not to reconcile
    - a. Korah had sown discord to the point that 250 leaders gathered against Moses/Aaron
    - b. They accused Moses and Aaron of “taking too much upon yourselves” (a prince)
    - c. Moses “fell on his face” – “meekest man” (Numb. 12:3) – what have I done, Lord?
    - d. The Lord will show you if you are correct – censers, fire, incense (conviction)
    - e. Why do you (Korah) want to be lifted up above your place of responsibility?
    - f. Dathan and Abiram refuse to present themselves to the Lord! (Moses is angry now)
    - g. Let the Lord decide – all appear before Him – God shows up in Glory (and anger)
    - h. Moses and Aaron intercede for the people that God would not destroy everyone...
    - i. God said *get away* from them; and the earth and fire swallowed them up!
    - j. Moses/Aaron offered incense to atone but 14,700 more were killed who complained!
    - k. **God chooses** humility – twelve rods put before ark of covenant – Aaron’s **budded**
- C. Lessons from Korah’s rebellion – replace false premises with spiritual cultivation!
  - 1. Don’t accuse rashly, reconcile privately to protect covenant-keeping – 1<sup>st</sup> Jn.4:20
  - 2. Humble reconciliation increases to exponential conversions (budded rods) – Jn. 17:21

**We avoid sowing discord and instead cultivate the resurrection life of Christ bringing harmony!**

- D. Examples of “budding rods” – resurrection life – back to life reconciling to one another!
  - 1. The example of the **Great Awakening** and Jonathan Edwards (quotes on back)
  - 2. The example of the **Second Great Awakening** of 1801 (quotes on the back)
  - 3. The example of the **1857 Prayer Revival** and Jeremiah Lanphier (see separate article)
  - 4. The example of **Evan Roberts and the 1904 Welsh Revival** (see separate article)

**From Jonathan Edward's sermon, *A Faithful Narrative of the Suprising Work of God***

After a young woman, known as a worldly individual, got suddenly converted in 1734...

*There was scarcely a single person in the town, old or young, left unconcerned about the great things of the eternal world. Those who were wont to be the vainest and loosest... were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did as it were come by flocks to Jesus Christ. ...sinners brought out of darkness into marvellous light, and delivered out of an horrible pit, and from the miry clay, and set upon a rock, with a new song of praise to God in their mouths...*

*This work of God...soon made a glorious alteration in the town: so that in the spring and summer following, anno 1735, the town seemed to be full of the presence of God: it never was so full of love, nor of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought to them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The doings of God were then seen in His sanctuary, God's day was a delight... Our public assemblies were then beautiful: the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were... in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors.*

**From Peter Marshall and David Manuel's *From Sea to Shining Sea*, Fleming H. Revell, 1986,**

pages 61-69... - Rev. James McGready, Scotch-Irish Presbyterian, got believers to sign a covenant to pray every Saturday evening and Sunday morning and to devote the third Saturday of each month to prayer and fasting... month after month they importuned the gates of heaven..

July of 1799, some of the boldest, most daring sinners in the country covered their faces and wept bitterly... but on the last day of their meetings in 1800, suddenly, "the dam broke, and the floods of salvation swept through the assembly, In a moment, the floor was 'covered with the slain; their screams for mercy pierced the heavens... profane swearers and Sabbath-breakers pricked to the heart and crying out, 'what must I do to be saved?'

Spreading to Kentucky, Tennessee, North Carolina... – the camp-meeting revivals began with thousands and thousands coming, and then Cane Ridge in 1801; ministers preaching in all directions to over 10,000 people like William Burke; "I gave out my text... for 'we must all stand before the judgment seat of Christ,' but before I concluded, my voice was could not be heard for the groans of the distressed and the shouts of triumph... the noise was like the roar of Niagra. The vast sea of human being seemed to be agitated as if by a storm... (one observer) I counted seven ministers, all preaching at the same time, some on stumps, other in wagons... the power (another) – the power with which this revival has spread, and its influence in moralizing the people, are difficult for hyou to conceive, and more so for me to describe... I found Kentucky, to appearance, the most moral place I had seen."

See excerpts from Paul Jehle's article, Plymouth Rock Foundation, September, 2016 – *Jeremiah Lanphier and the 1857 Prayer Revival*.

See excerpts from Paul Jehle's article, Plymouth Rock Foundation, June, 2016 – *Evan Roberts and the Welsh Revival*.