



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 21 Issue 399

April 06, 2012

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Lord, forgive me for the times I've been a Judas! I am so sorry for the times I've been unfaithful or hurtful to people who thought they could trust me. I truly repent for repeating things that were told to me in confidence, for I know it would have hurt me deeply if someone had done the same thing to me. Help me go back to those whom I have hurt and ask for their forgiveness. Please restore my fellowship with those people, and help me never to repeat this wrong behavior again. Lord help me to never to be just caught up into one group of people but to always remember that I serve as Your steward, and to do as You lead me to do to serve, and to always reach out to all the brothers and sisters; the hurting, those searching, the used, the abused, the hungry all whom seek You my Lord, in Jesus' name. Amen.

Scripture

Leviticus 22: 1-33 (AMP)

1 AND THE Lord said to Moses, 2 Say to Aaron and his sons that they shall stay away from the holy things which the Israelites dedicate to Me, that they may not profane My holy name; I am the Lord. 3 Tell them, Any one of your offspring throughout your generations who goes to the holy things which the Israelites dedicate to the Lord when he is unclean, that [priest] shall be cut off from My presence and excluded from the sanctuary; I am the Lord. 4 No man of the offspring of Aaron who is a leper or has a discharge shall eat of the holy things [the offerings and the showbread] until he is clean. And whoever touches any person or thing made unclean by contact with a corpse or a man who has had a discharge of semen, 5 Or whoever touches any dead creeping thing by which he may be made unclean, or a man from whom he may acquire uncleanness, whatever it may be, 6 The priest who has touched any such thing shall be unclean until evening and shall not eat of the holy things unless he has bathed with water. 7 When the sun is down, he shall be clean, and afterward may eat of the holy things, for they are his food. 8 That which dies of itself or is torn by beasts he shall not eat, defiling himself with it. I am the Lord. 9 The priests therefore shall observe My ordinance, lest they bear sin for it and die thereby if they profane it. I am the Lord, Who sanctifies them. 10 No outsider [not of the family of Aaron] shall eat of the holy thing [which has been offered to God]; a sojourner with the priest or a hired servant shall not eat of the holy thing. 11 But if a priest buys a slave with his money, the slave may eat of the holy thing, and he also who is born in the priest's house; they may eat of his food. 12 If a priest's daughter is married to an outsider [not of the priestly tribe], she shall not eat of the offering of the holy things. 13 But if a priest's daughter is a widow or divorced, and has no child, and returns to her father's house as in her youth, she shall eat of her father's food; but no stranger shall eat of it. 14 And if a man eats unknowingly of the holy thing [which has been offered to God], then he shall add one-fifth of its value to it and repay that amount to the priest for the holy thing. 15 The priests shall not profane the holy things the Israelites offer to the Lord, 16 And so cause them [by neglect of any essential observance] to bear the iniquity when they eat their holy things; for I the Lord sanctify them. 17 And the Lord said to Moses, 18 Say to Aaron and his sons and to all the Israelites, Whoever of the house of Israel and of the foreigners in Israel brings his offering, whether to pay a vow or as a freewill offering which is offered to the Lord for a burnt offering 19 That you may be accepted, you shall offer a male without blemish of the young bulls, the sheep, or the goats. 20 But you shall not offer anything which has a blemish, for it will not be acceptable for you. 21 And whoever offers a sacrifice of peace offering to the Lord to make a special vow to the Lord or for a freewill offering from the herd or from the flock must bring what is perfect to be accepted; there shall be no blemish in it. 22 Animals blind or made infirm and weak or maimed, or having sores or a when or an itch or scabs, you shall not offer to the Lord or make an offering of them by fire upon the altar to the Lord. 23 For a freewill offering you may offer either a bull or a lamb which has some part too long or too short, but for [the payment of] a vow it shall not be accepted. 24 You shall not offer to the Lord any animal which has its testicles bruised or crushed or broken or cut, neither sacrifice it in your land. 25 Neither shall you offer as the bread of your God any such animals obtained from a foreigner [who may wish to pay respect to the true God], because their defects render them unfit; there is a blemish in them; they will not be accepted for you. 26 And the Lord said to Moses, 27 When a bull or a sheep or a goat is born, it shall remain for seven days with its mother; and from the eighth day on it shall be accepted for an offering made by fire to the Lord. 28 And whether [the mother] is a cow or a ewe, you shall not kill her and her young both in one day. 29 And when you sacrifice an offering of thanksgiving to the Lord,

sacrifice it so that you may be accepted. 30 It shall be eaten on the same day; you shall leave none of it until the next day. I am the Lord. 31 So shall you heartily accept My commandments and conform your life and conduct to them. I am the Lord. 32 Neither shall you profane My holy name [applying it to an idol, or treating it with irreverence or contempt or as a byword]; but I will be hallowed among the Israelites. I am the Lord, Who consecrates and makes you holy, 33 Who brought you out of the land of Egypt to be your God. I am the Lord.

Chapter 22

Now in the twenty-second chapter he deals with the priests and the things that they could eat. You see the things that were brought in sacrifice; a portion of them became meat for the priest. So the qualifications now are the rules regarding the sacrifices that he ate, only the priest and his family could eat them. They were not to give them out to strangers, or if he had company, he wasn't to offer to the company the food that had been offered as a sacrifice to God, that was his portion as a priest. If he had a daughter who was divorced from her husband, and had moved back home, then she could eat it. Yet, it was only to be eaten by him and his immediate family. If he hired a servant, the hired servants couldn't eat that food. But if he had purchased a slave, the purchased slave being a part of the household could eat then that food. So the various persons that could eat the food that belonged to the priest, as his part from the sacrifices that were made.

Then in verse seventeen, God is talking now about when you make a sacrifice unto the Lord. And when you give something unto God, that what you give is, first of all again, of your own free will, but you're not to offer unto God any kind of animal that has a blemish. In other words, you weren't to take your animals that were of no value and give them to God. God didn't want the cast-offs. "Well, we don't know what to do with it. We might as well give it to God." God didn't want it.

In years of ministry we have received just a lot of interesting kinds of things that people didn't find any use for anymore. But they didn't want to throw it away, and so we had one ugly, old rocking chair in the parsonage in Tucson. These people didn't want it in their home because it was so old and ugly, but they didn't want to throw it away because it was grandma's rocking chair. She rocked all the kids in that chair before she died, and so it had a lot of sentimental value. So they gave it to the church, but we can't give it away because it was grandma's. You know it's got to be out there, and it's a mess to try to deal with those kinds of things. God didn't want to be bothered, want the priest to hassle with those kinds of things, He said, "Look if it's broken, if it's blemished, don't give it to God." I think that's a good rule. I think it's sort of an affront to God to give Him something that has really no value to us.

In fact, you remember when David wanted to buy the threshing floor of Ornan in order to offer a sacrifice, and he wanted to buy the ox that was there. Ornan said, "Hey I'll give it to you David." David said, "Oh no, I won't sacrifice to God that which cost me nothing." David had very strong feelings about that. "I'm not gonna give to God something that didn't cost me anything." So God here declares that, "when you offer to God a burnt offering and all, it shall be without blemish".

And whatever has a blemish you're not to offer it, for it will not be accepted by God. It shall be perfect [verse twenty-one] to be accepted; there shall be no blemish therein. Therefore if you have an old blind lamb, or broken down ox, or maimed, or if it has a disease, or scurvy, or scabbed, don't offer those to the Lord to make an offering by fire. Or any bullock or lamb that has any thing superfluous or lacking in his parts, [That is, if it was born a freak kind of an animal with two heads or something like that, you weren't to offer it to God.] now you may offer it for a freewill offering if you want, but not for a vow because God won't accept the vow. So ye shall not offer unto the Lord that which is bruised, crushed, broken, or cut; neither shall you make any offering thereof in your land. Neither from a stranger's hand (Lev 22:20-25)

In other words, God just isn't interested in broken down, scurried things to be offered to Him.

I read a story one time of a farmer who came into his wife all excited, and as he sat down, he said, "Well, a cow calved this morning and they're twins. I'm just so excited I decided to give one of them to the Lord. So we'll raise them together, and when they get old enough or big enough to sell, then one of them is the Lord's, and whatever comes from it we'll just give to the Lord." So she said, "Oh that's fine, honey. I think that's a wonderful idea." So she went out and looked at them, and she said, "Oh that's great, now which one's the Lord's?" He said, "Oh, it really doesn't make any difference." So a few months went on, and he came in one morning. He wasn't looking so good, she said, "What's wrong?" He said, "Oh, the Lord's calf died."

I'm afraid that quite often we are like that with the Lord. We want to give of our surplus. You remember how Jesus was standing with His disciples one day, watching the people as they dropped their money in the treasury. The wealthy people were coming in and making their big ostentatious donations. In the crowd a little woman, widow woman came with a mite. Now there are ten mites to a penny. She dropped a mite into the treasury. Jesus turned to His disciples, and said, "She just put in the biggest gift of all." "What do you mean Lord?" He said, "The rest of them were giving out of their abundance", in other words it didn't cost them anything to give, "but this woman has given of her very sustenance."

So God doesn't really measure your gift by the amount of what you have given. The measure that God puts on your giving is, "What did it cost you to give to God? What did it cost you?" That's what God is looking at. Not at the amount of the gift. That's never a consideration with God. Therefore some of the poorest of you will have the greatest rewards in heaven, who have given to God out of your very sustenance. Some of those who have made these large, great contributions to God will hardly be noticed in heaven. Because it didn't hurt them, didn't cost them, they just gave out of their abundance. It wasn't costing them anything. In fact, it was a good tax write-off. So in giving to God, free will always, of his own will always. But then giving God the best, not the cast-offs, not that which

you can't use anymore, not that which really has no value to you, "Let's give it to God" kind of a thing. But honoring God, showing our love to God, giving God the best that we have. It's important indeed.

(Through The Bible C-2000 Series; 1986; Chuck Smith; Commentaries OT & NT)

How Many Soldiers Does It Take To Arrest One Man?

John 18:3

Jesus has the greatest power in the whole universe! When He walked the earth, He healed the sick, cast out demons, raised the dead, walked on water, changed water into wine, and multiplied loaves and fishes. In fact, Jesus performed so many miracles that the apostle John said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written..." (John 21:25).

Satan was terrified of Jesus. That's why the enemy inspired Herod the Great to try to kill the infant Messiah by slaughtering all the babies in Bethlehem and the surrounding region (Matthew 2:16). When that failed, the devil tried to wipe out Jesus by attempting to seduce Him with temptations in the wilderness. And when that failed, the devil tried to kill Jesus on numerous occasions using angry religious people!

Do you recall the many times religious leaders tried and failed to catch Jesus? The Gospels are filled with examples when He supernaturally slipped out of the hands of His aggressors. (See Luke 4:30, John 7:30, John 8:59, and John 10:39.)

Now it was time for Satan's next attempt using Judas Iscariot—and it seems that the devil was worried he wouldn't succeed again! Thus, the enemy inspired Judas to lead a massive group of Roman soldiers and temple police to arrest Jesus. There were far too many soldiers in this group to capture just one individual—unless that individual was the Son of God!

The religious leaders the devil was using were also filled with hate toward Jesus. Considering how many times Jesus had previously slipped out of their hands, they must have worried that He might slip away this time too.

After serving Communion to His disciples, Jesus retreated to the Garden of Gethsemane to pray. John 18:2 tells us that it was Jesus' custom to go there to pray with His disciples. Therefore, Judas knew precisely where to find Jesus that night when it was time to lead the soldiers and temple police to arrest Him.

John 18:3 says, "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." This verse says Judas received "... a band of men and officers from the chief priests and Pharisees...." I want you to understand exactly who this "band of men" and these "officers from the chief priests" were so you can see the full picture of what happened that night on the Mount of Olives. I believe you will be flabbergasted when you realize the gigantic numbers of armed men who came looking for Jesus that night!

The soldiers Judas brought with him to the Garden of Gethsemane were soldiers who served at the Tower of Antonia—a tower that had been built by the Hasmonean rulers. Later it was renamed the "Tower of Antonia" by King Herod in honor of one of his greatest patrons, Marc Antony (yes, the same Marc Antony who fell in love with the Egyptian queen Cleopatra!).

The Tower of Antonia was a massive edifice that was built on a rock and rose seventy-five feet into the air. Its sides had been completely smoothed flat to make it difficult for enemies to scale its walls. Although it had many towers, the highest one was located on the southeast corner, giving the watchman an uninhibited view of the temple area as well as much of Jerusalem.

Inside this massive complex was a large inner courtyard for exercising the Roman cohort—comprised of 300 to 600 specially trained soldiers—that was stationed there. These troops were poised to act defensively in the event of an insurgency or riot. In fact, a staircase led from the tower into the temple, enabling the troops to enter the temple in a matter of minutes should a disturbance develop there. One writer has noted that there was even a secret passageway from the tower to the inner court of the priests, making it possible for troops to reach even that holy, off-limits location.

John 18:3 records that there was "a band of men" in the Garden that night. The Greek word for "a band of men" is *spira*. This is the word that describes a military cohort—the group of 300 to 600 soldiers mentioned above. These extremely well-trained soldiers were equipped with the finest weaponry of the day.

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Satan was terrified of Jesus. That's why the enemy inspired Herod the Great to try to kill the infant Messiah by slaughtering all the babies in Bethlehem and the surrounding region (Matthew 2:16). When that failed, the devil tried to wipe out Jesus by attempting to seduce Him with temptations in the wilderness. And when that failed, the devil tried to kill Jesus on numerous occasions using angry John 18:3 also tells us that on the night Jesus was arrested, this band of soldiers was accompanied by "... officers from the chief priests and Pharisees...." The word "officers" is from the Greek word *huperetas*. The word *huperetas* has several meanings in New Testament

times, but in this case, it described the "police officers" who worked on the temple grounds. Once a judgment was given from the religious court of law, it was the responsibility of the temple police to execute these judgments. This fearsome armed force worked daily with the cohort stationed at the Tower of Antonia and reported to the chief priests, the Pharisees, and the Sanhedrin. These were the "officers" who accompanied the Roman soldiers to the Garden of Gethsemane.

We can therefore conclude that when the Roman soldiers and temple police arrived to arrest Jesus, the hillside where the Garden was located was literally covered with Roman soldiers and highly trained militia from the Temple Mount. I want you to really see what a huge crowd of armed men came that night, so let's look at what the other Gospels tell us about this same incident.

Matthew 26:47 says it was "a great multitude" of soldiers, using the Greek words *ochlos polus* to indicate that it was a huge multitude of armed men. Mark 14:43 calls it "a great multitude," using the Greek word *ochlos*, indicating that it was a massive crowd. Luke 22:47 also uses the word *ochlos* to indicate the band of soldiers that came that night was enormous. It makes one wonder what Judas had told the chief priests about Jesus that made them think they needed a small army to arrest Him! Did Judas forewarn them that Jesus and His disciples might put up a fight? Or is it possible that the chief priests were nervous that Jesus might use His supernatural power to resist them?

Certainly Jesus was known for His power! After all, He had ministered for three years—healing the sick, cleansing lepers, casting out demons, raising the dead, walking on water, changing water into wine, and multiplying loaves and fishes. The stories of Jesus' power must have already been legendary even during His lifetime here on earth! Even Herod heard of Jesus' powers and longed to be an eyewitness himself of the miracles He performed (see Luke 23:8). We saw what the apostle John said about this in John 21:25: The world itself couldn't contain all the books it would take to record every one of Jesus' miracles. So it's not too hard to imagine that the majority of people in Jesus' day had heard stories of the extraordinary power that flowed through Him.

It thrills my heart to think of the power of Jesus Christ! Even more thrilling is the knowledge that the same power that flowed through Him when He walked on this earth now flows through you and me. The same Holy Spirit who anointed Jesus to fulfill His ministry has been sent to empower you and me to do the same works He did! In fact, Jesus prophesied that we would do even greater works (John 14:12). This is the kind of power that operates in you and me! Anytime the devil tries to insinuate that you're not a serious threat to be feared, you need to rise up and remind him of Who lives inside you! Tell the devil (and remind yourself at the same time) that the Greater One lives inside you (1 John 4:4) and that you are a world overcomer (1 John 5:4). Remind yourself every day that the same power that raised Jesus from the dead now lives inside you and is at your disposal 24 hours a day. And the next time you're faced with a situation that requires power, open your heart and let it flow—because the anointing that was on Jesus now rests on you!

QUESTIONS FOR YOU TO CONSIDER

Do you live with a constant awareness of God's power living inside you? ..What are some scriptures you can confess about the power of God that is available to you? It would be good for you to write them down and put them in a visible place so you can be reminded of them every day. ..Can you think of some times in your life when the anointing of God was upon you so strongly that you were consciously aware of that mighty power flowing through you to others? If someone asked you what it felt like when the anointing was flowing through you, how would you describe it to them?

Sparkling Gems from the Greek.

Isaiah 53:1-12 (AMP)

1 WHO HAS believed (trusted in, relied upon, and clung to) our message [of that which was revealed to us]? And to whom has the arm of the Lord been disclosed? 2 For [the Servant of God] grew up before Him like a tender plant, and like a root out of dry ground; He has no form or comeliness [royal, kingly pomp], that we should look at Him, and no beauty that we should desire Him. 3 He was despised and rejected and forsaken by men, a Man of sorrows and pains, and acquainted with grief and sickness; and like One from Whom men hide their faces He was despised, and we did not appreciate His worth or have any esteem for Him. 4 Surely He has borne our griefs (sicknesses, weaknesses, and distresses) and carried our sorrows and pains [of punishment], yet we [ignorantly] considered Him stricken, smitten, and afflicted by God [as if with leprosy]. 5 But He was wounded for our transgressions, He was bruised for our guilt and iniquities; the chastisement [needful to obtain] peace and well-being for us was upon Him, and with the stripes [that wounded] Him we are healed and made whole. 6 All we like sheep have gone astray, we have turned every one to his own way; and the Lord has made to light upon Him the guilt and iniquity of us all. 7 He was oppressed, [yet when] He was afflicted, He was submissive and opened not His mouth; like a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. 8 By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living [stricken to His death] for the transgression of my [Isaiah's] people, to whom the stroke was due? 9 And they assigned Him a grave with the wicked, and with a rich man in His death, although He had done no violence, neither was any deceit in His mouth. 10 Yet it was the will of the Lord to bruise Him; He has put Him to grief and made Him sick. When You and He make His life an offering for sin [and He has risen from the dead, in time to come], He shall see His [spiritual] offspring, He shall prolong His days, and the will and pleasure of the Lord shall prosper in His hand. 11 He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many and make many righteous (upright and in right standing with God), for He shall bear their iniquities and their guilt [with the consequences, says the Lord]. 12 Therefore will I divide Him a portion with the great [kings and rulers], and He shall divide the spoil with the mighty, because He poured out His life unto death, and [He let Himself] be regarded as a criminal and be numbered with the transgressors; yet He bore [and took away] the sin of many and made intercession for the transgressors (the rebellious).

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 191-193)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)