



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

[All Because Of The Cross-Paul Baloché](#)

[God With Us-Paul Baloché](#)

[Just To Be With You-Paul Baloché](#)

[Offering-Paul Baloché](#)

[Where The Streets Have No Name-Mercy Me](#)

[I Would Die For You-Mercy Me](#)

Prayer

Lord, I ask You to help me be more like Jesus. Help me release the grudges and deeply-held resentments that I am tempted to carry toward people. Instead of rejoicing when they get in trouble or when something bad happens to them, help me to reach out to them, to see what I can do to help, and to become the hand of God in their lives. Forgive me that I haven't already acted as Jesus would act, and help me learn how to put any negative emotions aside so I can reach out to them in the name of Jesus. Fill me with how You want me to meet each persons needs, and to help them grow in the Spirit. I ask fill me also how to pray for them, I ask it in Jesus' name. Amen.

Scripture

Leviticus 23: 1-44 (AMP)

1 THE LORD said to Moses, 2 Say to the Israelites, The set feasts or appointed seasons of the Lord which you shall proclaim as holy convocations, even My set feasts, are these: 3 Six days shall work be done, but the seventh day is the Sabbath of rest, a holy convocation or assembly by summons. You shall do no work on that day; it is the Sabbath of the Lord in all your dwellings. 4 These are the set feasts or appointed seasons of the Lord, holy convocations you shall proclaim at their stated times: 5 On the fourteenth day of the first month at twilight is the Lord's Passover. 6 On the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. 7 On the first day you shall have a holy "calling together;" you shall do no servile or laborious work on that day. 8 But you shall offer an offering made by fire to the Lord for seven days; on the seventh day is a holy convocation; you shall do no servile or laborious work on that day. 9 And the Lord said to Moses, 10 Tell the Israelites, When you have come into the land I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest. 11 And he shall wave the sheaf before the Lord, that you may be accepted; on the next day after the Sabbath the priest shall wave it [before the Lord]. 12 You shall offer on the day when you wave the sheaf a male lamb a year old without blemish for a burnt offering to the Lord. 13 Its cereal offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord for a sweet, pleasing, and satisfying fragrance; and the drink offering of it [to be poured out] shall be of wine, a fourth of a hin. 14 And you shall eat neither bread nor parched grain nor green ears, until this same day when you have brought the offering of your God; it is a statute forever throughout your generations in all your houses. 15 And you shall count from the day after the Sabbath, from the day that you brought the sheaf of the wave offering, seven Sabbaths; [seven full weeks] shall they be. 16 Count fifty days to the day after the seventh Sabbath; then you shall present a cereal offering of new grain to the Lord. 17 You shall bring from your dwellings two loaves of bread to be waved, made from two-tenths of an ephah of fine flour; they shall be baked with leaven, for firstfruits to the Lord. 18 And you shall offer with the bread seven lambs, a year old and without blemish, and one young bull and two rams. They shall be a burnt offering to the Lord, with their cereal offering and their drink offerings, an offering made by fire, of a sweet and satisfying fragrance to the Lord. 19 Then you shall sacrifice one he-goat for a sin offering and two he-lambs, a year old, for a sacrifice of peace offering. 20 The priest shall wave the two lambs, together with the bread of the first fruits, for a wave offering before the Lord. They shall be holy to the Lord for the priest. 21 You shall make proclamation the same day, summoning a holy assembly; you shall do no servile work that day. It shall be a statute forever in all your dwellings throughout your generations. 22 And when you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest; you shall leave them for the poor and the stranger. I am the Lord your God. 23 And the Lord said to Moses, 24 Say to the Israelites, On the first day of the seventh month [almost October], you shall observe a day of solemn [sabbatical] rest, a memorial day announced by blowing of trumpets, a holy [called] assembly. 25 You shall do no servile work on it, but you shall present an offering made by fire to the Lord. 26 And the Lord said to Moses, 27 Also the tenth day of this seventh month is the Day of Atonement; it shall be a holy [called] assembly, and you shall afflict yourselves [by fasting in penitence and humility] and present an offering made by fire to the Lord. 28 And you shall do no work on this day, for it is the Day of Atonement, to make atonement for you before the Lord your God. 29 For whoever is not afflicted [by fasting in penitence and humility] on this day shall be cut off from among his

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people [that he may not be included in the atonement made for them]. 30 And whoever does any work on that same day I will destroy from among his people. 31 You shall do no kind of work [on that day]. It is a statute forever throughout your generations in all your dwellings. 32 It shall be to you a sabbath of rest, and you shall afflict yourselves [by fasting in penitence and humility]. On the ninth day of the month from evening to evening you shall keep your sabbath. 33 And the Lord said to Moses, 34 Say to the Israelites, The fifteenth day of this seventh month, and for seven days, is the Feast of Tabernacles or Booths to the Lord. 35 On the first day shall be a holy convocation; you shall do no servile work on that day. 36 For seven days you shall offer an offering made by fire to the Lord; on the eighth day shall be a holy convocation and you shall present an offering made by fire to the Lord. It is a solemn assembly; you shall do no laborious work on that day. 37 These are the set feasts or appointed seasons of the Lord, which you shall proclaim to be holy convocations, to present an offering made by fire to the Lord, a burnt offering and a cereal offering, sacrifices and drink offerings, each on its own day. 38 This is in addition to the Sabbaths of the Lord and besides your gifts and all your vowed offerings and all your freewill offerings which you give to the Lord. 39 Also on the fifteenth day of the seventh month [nearly October], when you have gathered in the fruit of the land, you shall keep the feast of the Lord for seven days, the first day and the eighth day each a Sabbath. 40 And on the first day you shall take the fruit of pleasing trees [and make booths of them], branches of palm trees, and boughs of thick (leafy) trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days. 41 You shall keep it as a feast to the Lord for seven days in the year, a statute forever throughout your generations; you shall keep it in the seventh month. 42 You shall dwell in booths (shelters) for seven days: All native Israelites shall dwell in booths, 43 That your generations may know that I made the Israelites dwell in booths when I brought them out of the land of Egypt. I am the Lord your God. 44 Thus Moses declared to the Israelites the set or appointed feasts of the Lord.

Leviticus 23–24. Feasts, Laws Concerning the Tabernacle, Blasphemy

For a description of the feasts of Israel, see comments on Deuteronomy 16. Feasts . The lamp in the tabernacle was to burn perpetually. The bread placed before the Lord (kjv , showbread) was to be changed each Sabbath. Blasphemy was to be punished with death. An eye for an eye (24:19–21). This legislation was not intended to give permission for revenge, but rather the opposite: it severely limited revenge or retaliation to what was just, instead of allowing a cycle of retaliation and counter-retaliation to spin out of control (see on Matthew 5:38 and Luke 6:27).

(Halley Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 162)

Chapter 23

Chapter twenty-three, God outlines the various holidays, the feast days for the children of Israel. First of all in the first three verses, God deals with the Sabbath day once more.

The seventh day is a sabbath day of rest, a holy convocation; you shall not do any work: it is the sabbath of the Lord in all your dwellings. [Now there are seven feasts that are listed here.] On the fourteenth day of the first month [The month of April in the Jewish calendar, the fourteenth day] is the Lord's passover. [So then is when the Passover feast was celebrated, the fourteenth day of the first month.] And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: [So the fourteenth day is Passover, then the next day begins a seven day feast period of unleavened bread in which they were to cleanse their house of all leavened bread, and they were to have this week of vacation, resting, feasting unto the Lord They're not to do any work during that week's time. So they were vacations, actually.] And the Lord spake unto Moses saying, Speak unto the children of Israel, [verse ten] when you've come into the land that I've given it unto you, and you shall reap the harvest thereof, then shall ye bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf of the he lamb without blemish of the first year a burnt offering unto the Lord. And the meal offering [and they tell how it should be given] and the drink offering (Lev 23:3-6, 9-14)

So this was the offering of firstfruits unto God, which was separate from the Feast of Pentecost. But this was just bringing to God when they come into the land, the firstfruits of the harvest. The firstfruits belonging to God and recognizing that the firstfruits are God's, not the leftovers, but that which is first.

Then God deals with the Passover Feast.

And then you shall count from the day after the sabbath [That is the final sabbath of the Feast of Unleavened Bread.] that you brought the sheaf of the wave offering; for seven sabbaths shall be complete: Even on the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer the new meal offering unto the Lord. And ye shall bring out of your habitations two wave loaves of two tenth deals: and they shall be of fine flour; they shall be baked [notice] with leaven (Lev 23:15-17);

Now each of these feasts had its fulfillment in Jesus Christ, and in the church, and in the New Testament. Of course, the Feast of the Passover, we have no problem with that, Christ becoming our Passover, Christ the bread of life, unleavened, so the Feast of the Unleavened Bread.

Then we have the Feast of Pentecost of fifty days. Interestingly enough, the bread is to have leaven; offer the whole loaf leavened. Now the Feast of Pentecost was the foreshadowing of the church actually, so it was significant that in Acts chapter two, when the day of Pentecost was fully come, the disciples were gathered together in one accord, in one place. And suddenly there was a noise from heaven that sounded like a mighty rushing wind. And there were cloven tongues of fire that sat upon each of them, and they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them the ability, or prompted their speech. So the

descent of the Holy Spirit, the birth of the church was foreshadowed by the Feast of Pentecost, which was really the ingathering of the firstfruits unto the Lord. Which on the day of Pentecost, the first of the multitude that were to be saved through the preaching of the gospel and through the ministry of the church were brought in. Some three thousand souls were added to the church that day; that was the firstfruit.

Now Jesus knew that His church would never be perfect or pure. He gave parables that indicated this, and God knew it in the Old Testament. That's why the loaves were to have leaven in them, because leaven is always a symbol of sin actually. So in this offering, which was a foreshadowing of the church, there was leaven in it. Don't let anybody tell you that the church history is pure, it isn't; it's horrible. That's one reason why I'm glad I'm not really related to any human, organized effort called a church, because I don't have to answer for the corrupt history of the church. Believe me, its history is corrupt. I blush when I read of some of the things that the Popes have done in the past. If they made movies out of them they would be worse than Hollywood has come out with yet. The history of the church is not pure. God knew that there would be a corrupting influence in the church.

Jesus gave parables of the kingdom of heaven, and people have misinterpreted these parables, completely twisting them around. For instance, Jesus said, "The kingdom of heaven is like a woman hiding a bit of leaven in the meal, and in the loaf", you know making her dough, putting a bit of leaven in it, "until the whole loaf is leavened" (Matthew 13:3). "The kingdom of heaven is like a mustard seed that is very small, and yet it grew up into a great tree, and the birds of the air came and nested in it" (Matthew 13:31-32), and people found shelter in the shade underneath.

So there were those theologians that interpreted those parables as being wonderful. The church was the leaven in the loaf, which was the world, and the church is going to gradually bring its good influence until the whole world is going to be converted. The church was the mustard seed planted in the world growing up into a great tree that everything can find shelter underneath. It was going to just cover the earth and shelter all men and they would all be benefited by the shade. But wherever you find birds in the scripture, you find them in an evil sense, "where birds were lodging in its branches". Unfortunately, there have been a lot of birds lodging in the branches of the church.

Now the Lord knew that the church's history wasn't gonna be pure, wasn't gonna be ideal; and thus, even in the preshadowing of the church in the Old Testament, God had them make loaves. Now it isn't just sheaf the wheat, but now it is baked in a loaf which is a cohesive kind of a unit, but yet it has the leaven within it as it's offered to God; so the feast of Pentecost.

Then God gave a special little rule in verse twenty-two, which I find very fascinating...When you reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when you reap, neither shall you gather any gleaning of your harvest: thou shalt leave them unto the poor, and to the stranger: for I am Jehovah your God (Lev 23:22). So the welfare program in the state of Israel was a very interesting welfare program. It wasn't a give-away. If you were poor, what you could always do is go and gather from the corners of the field. The people in the harvesting of their fields weren't to harvest the corners. Also, they weren't to go back through the second time for gleaning purposes. When they went through and picked the apricots or the peaches or whatever, once through that was it. Whatever was left, whatever wasn't ripe in the first pickings had to be left on the tree for the poor people to come in and gather. So the gleaners who would go in and gather after the harvesters. And thus, it was a welfare program for the poor people in the land, and the strangers; I feel a very excellent welfare program. I notice that after they thresh the beans around here, that you'll see sometimes people going through and picking up the beans in the fields out here. I used to do that every year when I was a child. We had right behind our house a walnut orchard, and they always planted beans between the trees. We would go out and gather several quarts of beans when we were kids. Then we'd have those neat baked lima beans in the wintertime. Then my hands were always black because I'd go out after the harvesters, cause they always went through the walnut crop twice, but after the second time through, then whatever was left was ours. We were kids; we used to get a gunnysack of walnuts every year, sort of gleaning after them. A very excellent provision that God put in the law that they weren't to glean their fields. They were to leave that for the poor in the land.

Now we continue with the feast in verse twenty-three, or verse twenty-four....In the seventh month, the first day of the month, there shall be a memorial of the blowing of the trumpets, a holy convocation. [You weren't to do any work on that day. Again it was just a holiday, the first day of the seventh month, because it marked actually the most holy month of the calendar, the Blowing of the Trumpets.] And then on the tenth day of the seventh month shall be the day of atonement: [Yom Kippur the day that the priest was to make an offering before the Lord for the sins of the people. And then also in the seventh month they were to have the feast of tabernacles] (Lev 23:24, 27-28).

Now in verse thirty-two God is talking about this Yom Kippur....It shall be unto you a sabbath of rest, ye shall afflict your souls: in the ninth day of the month at even, and from even unto even, ye shall celebrate your sabbath (Lev 23:32). That is why the Jews celebrate and count days not from midnight, they count days from sundown to sundown. So they celebrate their Sabbaths from sundown Friday to sundown Saturday. Then Saturday night the big sort of a celebration. They all take to the streets. They have street dances and everybody's cruising on their feet up and all walking up and down the streets. In fact, it's so crowded that you just have a hard time. It takes almost an hour to walk a block. You're just moving with the people but it's just everybody's out on Saturday night, because the Sabbath is now over. But this is where they get it. They were to celebrate "from even to even". They were to start on the evening on the ninth day, and they were to celebrate through the evening of the tenth day. So their day began at sundown and begins at sundown. Now the Feast of Tabernacles was to take place on the fifteenth day of the seventh month. The tenth day was to be Yom Kippur, the first day, the Blowing of Trumpets. You're announcing, "This is the holy month", being the seventh month. On the first day of the Feast of the Tabernacles there was to be a holy convocation, not to do any work, on the eighth day a holy convocation.

So the Feast of Tabernacles went for eight days that whatever day the Sabbath fell on was in that period, but also there were two extra Sabbaths. The first day of the feast and the last day of the feast were always Sabbath days, and considered as the Sabbath where there was no work to be done and to be observed just as any Sabbath day is observed. Now at this Feast of Tabernacles this was a feast, which was a memorial to remind them of how God preserved their fathers through the forty years of wandering in the wilderness. So during this feast in the latter portion of the chapter, they were to build little booths. They were to move out of the house and live in these booths for the eight days of this feast. After you come in the land, you build houses and so forth, then you're to build these little booths beside your house. And you're to move into these booths and live in them for these eight days just to remind yourself of the hardships that your ancestors went through when they were coming out of Egypt, and coming into this land that God had promised unto them. So it was going back to rugged living for one week out of the year. I imagine the kids really had a great time with that. I don't suppose the parents appreciated it too much, but it was probably an exciting adventure, just like kids like to sleep out in tents and all. So they would make these booths and move out during this particular feast.

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

Matthew 5:37-48 (AMP) ; 37 Let your Yes be simply Yes, and your No be simply No; anything more than that comes from the evil one. 38 You have heard that it was said, An eye for an eye, and a tooth for a tooth. 39 But I say to you, Do not resist the evil man [who injures you]; but if anyone strikes you on the right jaw or cheek, turn to him the other one too. 40 And if anyone wants to sue you and take your undershirt (tunic), let him have your coat also. 41 And if anyone forces you to go one mile, go with him two [miles]. 42 Give to him who keeps on begging from you, and do not turn away from him who would borrow [at interest] from you. 43 You have heard that it was said, You shall love your neighbor and hate your enemy; 44 But I tell you, Love your enemies and pray for those who persecute you, 45 To show that you are the children of your Father Who is in heaven; for He makes His sun rise on the wicked and on the good, and makes the rain fall upon the upright and the wrongdoers [alike]. 46 For if you love those who love you, what reward can you have? Do not even the tax collectors do that? 47 And if you greet only your brethren, what more than others are you doing? Do not even the Gentiles (the heathen) do that? 48 You, therefore, must be perfect [growing into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity], as your heavenly Father is perfect.

Luke 6:27-49 (AMP); 27 But I say to you who are listening now to Me: [in order to heed, make it a practice to] love your enemies, treat well (do good to, act nobly toward) those who detest you and pursue you with hatred, 28 Invoke blessings upon and pray for the happiness of those who curse you, implore God's blessing (favor) upon those who abuse you [who revile, reproach, disparage, and high-handedly misuse you]. 29 To the one who strikes you on the jaw or cheek, offer the other jaw or cheek also; and from him who takes away your outer garment, do not withhold your undergarment as well. 30 Give away to everyone who begs of you [who is in want of necessities], and of him who takes away from you your goods, do not demand or require them back again. 31 And as you would like and desire that men would do to you, do exactly so to them. 32 If you [merely] love those who love you, what quality of credit and thanks is that to you? For even the [very] sinners love their lovers (those who love them). 33 And if you are kind and good and do favors to and benefit those who are kind and good and do favors to and benefit you, what quality of credit and thanks is that to you? For even the preeminently sinful do the same. 34 And if you lend money at interest to those from whom you hope to receive, what quality of credit and thanks is that to you? Even notorious sinners lend money at interest to sinners, so as to recover as much again. 35 But love your enemies and be kind and do good [doing favors so that someone derives benefit from them] and lend, expecting and hoping for nothing in return but considering nothing as lost and despairing of no one; and then your recompense (your reward) will be great (rich, strong, intense, and abundant), and you will be sons of the Most High, for He is kind and charitable and good to the ungrateful and the selfish and wicked. 36 So be merciful (sympathetic, tender, responsive, and compassionate) even as your Father is [all these]. 37 Judge not [neither pronouncing judgment nor subjecting to censure], and you will not be judged; do not condemn and pronounce guilty, and you will not be condemned and pronounced guilty; acquit and forgive and release (give up resentment, let it drop), and you will be acquitted and forgiven and released. 38 Give, and [gifts] will be given to you; good measure, pressed down, shaken together, and running over, will they pour into [the pouch formed by] the bosom [of your robe and used as a bag]. For with the measure you deal out [with the measure you use when you confer benefits on others], it will be measured back to you. 39 He further told them a proverb: Can a blind [man] guide and direct a blind [man]? Will they not both stumble into a ditch or a hole in the ground? 40 A pupil is not superior to his teacher, but everyone [when he is] completely trained (readjusted, restored, set to rights, and perfected) will be like his teacher. 41 Why do you see the speck that is in your brother's eye but do not notice or consider the beam [of timber] that is in your own eye? 42 Or how can you say to your brother, Brother, allow me to take out the speck that is in your eye, when you yourself do not see the beam that is in your own eye? You actor (pretender, hypocrite)! First take the beam out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye. 43 For there is no good (healthy) tree that bears decayed (worthless, stale) fruit, nor on the other hand does a decayed (worthless, sickly) tree bear good fruit. 44 For each tree is known and identified by its own fruit; for figs are not gathered from thornbushes, nor is a cluster of grapes picked from a bramblebush. 45 The upright (honorable, intrinsically good) man out of the good treasure [stored] in his heart produces what is upright (honorable and intrinsically good), and the evil man out of the evil storehouse brings forth that which is depraved (wicked and intrinsically evil); for out of the abundance (overflow) of the heart his mouth speaks. 46 Why do you call Me, Lord, Lord, and do not [practice] what I tell you? 47 For everyone who comes to Me and listens to My words [in order to heed their teaching] and does them, I will show you what he is like: 48 He is like a man building a house, who dug and went down deep and laid a foundation upon the rock; and when a flood arose, the torrent broke against that house and could not shake or move it, because it had been securely built or founded on a rock. 49 But he who merely hears and does not practice doing My words is like a man who built a house on the ground without a foundation, against which the torrent burst, and immediately it collapsed and fell, and the breaking and ruin of that house was great.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 193-195)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)