



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

**Refresh, Restore, Rebuild = Healing**



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## Worship Music

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## Prayer

God, I want to be so confident of Your plan and will for my life that I refuse to let anything move me. Just as Jesus refused to be swayed away from Your plan for Him, I want to be fixed and committed to do exactly what I've been born to do. Help me know Your plan for my life Your will—and once I really understand it, please give me the strength, power, and conviction to stand by that plan and Your will not my will, until I see it come to pass in my life. Give me wisdom, knowledge, intelligence, understanding, and give me discernment. Lord, remind me to always read the Word, to seek out anything I am going through in Your Word, to seek You first always, to pray, before I seek council from man, let me hear You clearly. Than Lord if You lead me to a wise council, that You lead me to speak to, than let me be discerning and to always search the Word to confirm that the wise council is from You, for if it is not in Scripture than it is not accurate. Help me to always be wise in You, and to ask for confirmation, so that I know I have heard You correctly and clearly. Make me to be the best You want me to be in You, always to Your glory, in Jesus' name. Amen.

## Scripture

Numbers 1: 1-54 (AMP) and Introduction

1 THE LORD spoke to Moses in the Wilderness of Sinai in the Tent of Meeting on the first day of the second month in the second year after they came out of the land of Egypt, saying, 2 Take a census of all the males of the congregation of the Israelites by families, by their fathers' houses, according to the number of names, head by head. 3 From twenty years old and upward, all in Israel who are able to go forth to war you and Aaron shall number, company by company. 4 And with you there shall be a man [to assist you] from each tribe, each being the head of his father's house. 5 And these are the names of the men who shall attend you: Of Reuben, Elizur son of Shedeur; 6 Of Simeon, Shelumiel son of Zurishaddai; 7 Of Judah, Nahshon son of Amminadab; 8 Of Issachar, Nethanel son of Zuar; 9 Of Zebulun, Eliab son of Helon; 10 Of the sons of Joseph: of Ephraim, Elishama son of Ammihud; of Manasseh, Gamaliel son of Pedahzur; 11 Of Benjamin, Abidan son of Gideon; 12 Of Dan, Ahiezer son of Ammishaddai; 13 Of Asher, Pagiel son of Ochran; 14 Of Gad, Eliasaph son of Deuel; 15 Of Naphtali, Ahira son of Enan. 16 These were those chosen from the congregation, the leaders of their ancestral tribes, heads of thousands [the highest class of officers] in Israel. 17 And Moses and Aaron took these men who have been named, 18 And assembled all the congregation on the first day of the second month, and they declared their ancestry after their families, by their fathers' houses, according to the number of names from twenty years old and upward, head by head, 19 As the Lord commanded Moses. So he numbered them in the Wilderness of Sinai. 20 The sons of Reuben, Israel's firstborn, their generations, by their families, by their fathers' houses, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war: 21 Those of the tribe of Reuben numbered 46,500. 22 Of the sons of Simeon, their generations, by their families, by their fathers' houses, those numbered of them according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war: 23 Those of the tribe of Simeon numbered 59,300. 24 Of the sons of Gad, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all who were able to go to war: 25 Those of the tribe of Gad numbered 45,650. 26 Of the sons of Judah, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war: 27 Those of the tribe of Judah numbered 74,600. 28 Of the sons of Issachar, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war: 29 Those of the tribe of Issachar numbered 54,400. 30 Of the sons of Zebulun, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war: 31 Those of the tribe of Zebulun numbered 57,400. 32 Of the sons of Joseph: the sons of Ephraim, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war: 33 Those of the tribe of Ephraim numbered 40,500. 34 Of the sons of Manasseh, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war: 35 Those of the tribe of Manasseh numbered 32,200. 36 Of the sons of Benjamin, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war: 37 Those of the tribe of Benjamin numbered 35,400. 38 Of the sons of Dan, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war: 39 Those of the tribe of Dan numbered 62,700. 40 Of the sons of Asher, their generations, by their families, by their fathers' houses, according to the

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number of names, from twenty years old and upward, all able to go to war: 41 Those of the tribe of Asher numbered 41,500. 42 Of the sons of Naphtali, their generations, by their families, by their fathers' houses, according to the number of names, from twenty years old and upward, all able to go to war: 43 Those of the tribe of Naphtali numbered 53,400. 44 These were numbered by Moses and Aaron, and the leaders of Israel, twelve men, each representing his father's house. 45 So all those numbered of the Israelites, by their fathers' houses, from twenty years old and upward, able to go to war in Israel, 46 All who were numbered were 603,550. 47 But the Levites by their fathers' tribe were not numbered with them. 48 For the Lord had said to Moses, 49 Only the tribe of Levi you shall not number in the census of the Israelites. 50 But appoint the Levites over the tabernacle of the Testimony, and over all its vessels and furnishings and all things that belong to it. They shall carry the tabernacle [when journeying] and all its furnishings, and they shall minister to it and encamp around it. 51 When the tabernacle is to go forward, the Levites shall take it down, and when the tabernacle is to be pitched, the Levites shall set it up. And the excluded [any not of the tribe of Levi] who approach the tabernacle shall be put to death. 52 The Israelites shall pitch their tents by their companies, every man by his own camp and every man by his own [tribal] standard. 53 But the Levites shall encamp around the tabernacle of the Testimony, that there may be no wrath upon the congregation of the Israelites; and the Levites shall keep charge of the tabernacle of the Testimony. 54 Thus did the Israelites; according to all that the Lord commanded Moses, so they did.

**The 40 Years in the Desert: Israel's Journey to the Promised Land**

"The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace." Numbers 6:24-26

The Lord's anger burned against Israel and he made them wander in the desert forty years, until the whole generation of those who had done evil in his sight was gone. Numbers 32:13

Numbers begins with the Lord organizing Israel into an army en route to establish God's kingdom in the Promised Land. Throughout the journey we see the Israelites' rebellion as well as God's anger against their disobedience. But despite God's judgment, He is faithful in bringing Israel into the land of promise. We see God's grace renewed time and time again.

#### Numbers 1. The Census

This census, taken at Mount Sinai, showed 603,550 males above the age of 20, not including Levites ( Numbers 1:45-47 ). Another census, taken 38 years later, showed 601,730 males above 20 (see on Numbers 26 ). (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 166)

This time lets turn to the book of Numbers, so called because twice in the book the children of Israel were numbered. Once at the beginning of their forty years of wandering in the wilderness and then at their coming of the place of entering into the Promise Land. So in the two numberings of the children of Israel this book got its name. And we're not going to belabor ourselves with all of the families and the numbers on an individual basis, but we'll be making some interesting comparisons showing you that the wilderness experience was tough, that not as many came out of the end of the forty years as went into it. There was a population depletion during this period of time.

It's like my little grandson awhile back was saying, "Grandpa, I want to stay at your house a long time. I don't wanna go home. I want to stay at your house, grandpa." And I said, "Well, I'd like to have you stay for a long time, William. Grandpa would love to have you just move in with him and just stay with him." And he said, "Great, grandpa, because I'd like to do that because I don't wanna go home." And I said, "But why don't ya wanna go home?" He said, "It's tough living at home, grandpa." And compare the way grandpa treats him and all I imagine it would be tough living at home, but it was tough living in the wilderness. And the children of Israel suffered from the ravages of the wilderness. And we'll be making a quick comparison as we look at the numbers who went in and how many fewer came out of the end of that forty years of wandering than went into it.

So, as we get into the book of Numbers, as I say the name of the book implies the two census that were taken and beginning with verse one, The LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, of the second year (Num 1:1)

Now the tabernacle was set up on the first day of the first month of the second year so this is one month after the tabernacle had been established. And the Lord told him to take the sum of all of the congregation of the children of Israel, and their families, and they were to number the men who were above twenty years of age, those that would be able to go to battle in case of warfare (Num 1:2-3). So not the children or not the women were counted in this census but only those men who were above the age of twenty.

Now, of the various tribes there were chief men in each of these tribes and in verse seventeen, And Moses and Aaron took these men which were expressed by their names: And assembled all the congregation together (Num 1:17-18) So these names of these men are expressive of the men. Notice, "which are expressed by their names." Now all of the names actually had meanings in those days. They say that names today have meanings, and though you wanna, you know, you find out that your wife is pregnant and you wanna name the child and so you go to a dictionary or something and you start looking at all the names and look at the meaning of the names. And there are some names, though they have beautiful meanings, for certain reasons have never been used for children to any great extent. I think of the name Lucifer, son of the morning, really is a beautiful name and yet it isn't a desirable name because of someone else who is already born that name. But with these men their names were expressions. They were expressed by their names.

So let's take a look at the names of these men. In verse five Elizur is the first one and Elizur means, "my God is a rock." In verse six, Shelumiel; his name means "at peace with God." In verse seven, Nahshon means "a diviner." In verse eight, Nathaneel means "the gift of God." In verse nine, Eliab means, "my God is Father." In verse ten, Elishama means, "my God has heard" and then also in verse ten, Gamaliel means, "my God is a rewarder." And in verse eleven, Abidan means, "my Father is judge." In verse twelve, Ahiezer means "brother of health." In verse thirteen, Pagiel means "event of God." Verse fourteen, Eliasaph means "God addeth" and then the last guy, Ahira doesn't have too good a name. It is "brother, his brother is evil." So, he probably had an older brother that wasn't of too good a reputation so he picked up the name "his brother is evil."

So these are the twelve men who are to be, more or less, the captains or the leaders, the princes over the various tribes. And so, the tribes are listed with their names and you can go back and look over, if you are so inclined, the tribes that each of these men represented and were princes over these particular tribes.

So, now we begin the numbering of the tribes.

And of the tribe of Reuben [in verse twenty-one, of these adult males over twenty years of age there were], forty-six thousand five hundred (Num 1:21).

In the second numbering, after the end of the forty years there were only forty-three thousand seven hundred and thirty. And so there was a diminishing of almost three thousand men of the tribe.

Of the tribe of Simeon, [verse twenty-two, of the number of Simeon, verse twenty-three,] were fifty-nine thousand three hundred (Num 1:23).

At the end of the forty years there were only twenty-two thousand, two hundred of the tribe of Simeon. It was more than halved. Of the tribe of Gad, forty-five thousand, six hundred and fifty. At the end of the forty years only forty thousand five hundred, a loss of five thousand, a hundred and fifty. Of the tribe of Judah, verse twenty-seven, there were seventy-four thousand six hundred. The tribe of Judah increased in the wilderness wanderings to seventy-six thousand five hundred. So it's one of the few that had an increase. In verse twenty-nine, Issacar, fifty-four thousand four hundred. There was an increase of Issacar of almost ten thousand. At the end of the wandering there were sixty-four thousand three hundred. Of the tribe of Zebulun, fifty-seven thousand four hundred. It increased to sixty thousand five hundred.

Of the tribe of Ephraim, [verse thirty-three] forty thousand five hundred (Num 1:33).

It was cut down to thirty-two thousand five hundred and so a loss of eight thousand in the tribe of Ephraim. Of the tribe of Manasseh, thirty-two thousand and two hundred and it increased to fifty-two thousand seven hundred. Of the tribe of Benjamin, thirty-five thousand four hundred which increased to forty-five thousand six hundred. Verse thirty-nine of the tribe of Dan, there were sixty-two thousand seven hundred. They increased to sixty-four thousand four hundred. Of the tribe of Asher, forty-one thousand five hundred increased to fifty-three thousand four hundred.

And so the total number of the men that they numbered [verse forty-six] were six hundred and three thousand five hundred and fifty (Num 1:46).

And so those are the men above twenty years of age, those that were able to bare a sphere and go on to war, who entered into the forty years of wandering in the wilderness and that whole generation died. Only two of those men were left to go into the Promise Land. The two were Joshua and Caleb, of which we will get next week, the faithful spies bringing the good report.

Now, the Levites and the tribe of the Levites were not numbered because they were not to go to battle. They were to not be counted with the number of the men of Israel but they were to be appointed over the tabernacle to take care of the tabernacle, and the vessels and they shall bare the tabernacle and the vessels, and they shall minister unto it, and shall encamp around about the tabernacle. And when the tabernacle goes forward, the Levites shall take it down: when it is to be pitched, they're to set it up (Num 1:47-51):

The tribe of Levi had as its responsibility the taking care of the tabernacle, the moving of it, the setting up of it and of course through Aaron and the priests, the services within the tabernacle.

(Through The Bible; C-2000 Series; Chuck Smith; 1979-1986; Commentaries OT and NT)

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About 1440 BC

Let God lead you. Move when He says to move, and be still when He says not to move.

When God has brought you out of a place of bondage, do not be tempted to go back. Persevere until you reach the place where He is leading you.

Approach life with a positive attitude and with faith so that obstacles or challenges in life will not intimidate you.

## Introduction

One of the primary themes in Numbers is God's guidance. The Israelites never knew when God was going to ask them to move as they made their journey toward the Promised Land. When He did call them to stop or to resume their travel, He made His leading clear in the appearance of a cloud by day and fire by night. Even though God's guidance was so evident and the Israelites knew He was leading them into the Promised Land, they grew weary and discouraged along the way. In fact, they became so disheartened that they wanted to go back to Egypt where they had been so miserable! In order to live victorious lives, we need to be sensitive to God's Spirit and keep making progress without looking back. We need to move when He says to move, and we need to stay where we are when He instructs us to be still. I encourage you to do everything you can to develop an intimate relationship with the Holy Spirit so that you can sense His leading in your life. Do not grow weary or become discouraged if you walk through "wilderness" times, but keep pressing on with a good attitude. Refuse any inclination to go back to an old place, a place of bondage or oppression, and instead follow God into all the great things He has for you.

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**YOU ARE A CHRISTIAN. THAT you admit. You go to church nearly every Sunday. "Just ask the minister; he will confirm it." You have been working and earning, getting and spending, and now you are enjoying the creature comforts known to modern human beings in this land. You bristle a little and ask, "Is there anything wrong with being comfortable?" Let me answer in this way: If you are a Christian and you are comfortably "at home" in Chicago or Toronto, in Iowa or Alberta—or any other address on planet earth—the signs are evident that you are in spiritual trouble. The spiritual equation reads like this: The greater your contentment with your daily circumstances in this world, the greater your defection from the ranks of God's pilgrims en route to a city whose architect and builder is God Himself! The writer of the Letter to the Hebrews centuries ago described the long-range faith of the many victorious pilgrims who could never really feel at home in this world:**

**All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.(Heb 11:13-16)**

**One of the most telling indictments against many of us who comprise our Christian churches today is the almost complete acceptance of the contemporary scene as our permanent home. We say that we are followers of Christ, but we have already settled down and we are comfortably at home. We are satisfied to be natives and citizens of this world's society—we are no longer" aliens and strangers." If we can feel that we have put down our roots in this present world, if we have a true sense of belonging, then our Lord still has much to teach us about faith and attachment to our Savior.**

**The apostle Paul emphasized an important New Testament teaching concerning our true citizenship as believing Christians when he declared: Our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body. (Phi 3:20-21) Those are not just comforting words to be recited at the graveside. They are words of truth and hope for aliens and strangers, walking by faith on this earth, who know that their true citizenship is in heaven. We are speaking of genuine, abiding faith in God. And I want to note with you an interesting observation. In Hebrews 11 there are three prepositions used with the word faith. Each has something to do with our Christian pilgrimage. How did God's heroes live? How did they meet temptations and sufferings? How did they die? Everything was "by faith," "through faith" or "in faith." Throughout the ages, this has been the pattern of God's methodology for His faithful men and women. We do certain things by faith. We accomplish certain things through faith. Some things we do in faith, trusting and believing even in dark times. I emphasize these prepositions here as a contrast to the philosophies of the worldlings around us—those who tell us that they live and operate "on faith." All adult my life I have been a minister in The Christian and Missionary Alliance. When I started out, many of the Alliance pastors did not receive a regular weekly salary. Rather, they lived "by faith." Members of their congregations would contribute a part of their weekly tithes and offerings direct to their minister's support. Whatever they gave, that the pastor had as his income. And so these ministers lived "by faith" without a fixed remuneration.**

**A.W. Tozer**

**(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 205-208)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)**