



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

[People Get Ready-
Crystal Lewis](#)

[Shout To The Lord-
Crystal Lewis](#)

[Come Just As You Are-
Crystal Lewis](#)

[Jesus Paid It All-
Crystal Lewis](#)

[I Still Believe-
Crystal Lewis](#)

Prayer

Lord, help me control myself when a project into which I've put my whole heart and soul goes unappreciated and rejected by my boss, my parents, my pastor, my fellow workers, or my friends. Help me take advantage of moments like these to learn how to be quiet and controlled. Please use these times in my life to help me mature and to learn how to keep my mouth shut. I know You understand the emotions that accompany this kind of disappointment, so who else can I turn to but You to help me in these kinds of ordeals? Lord help me to keep a guard on my mouth. I ask that You feel my heart with Your thoughts, and wisdom and that Your Words are what always come from my mouth. Help me to walk as You want me to, that my life is a living witness to all, that look into my life. Lord I ask that each day You fill me with whom to talk to, and share You with, and whom I can bless today and pray for. I ask it in Jesus' name. Amen.

Scripture

Numbers 3: 1-51 (AMP) and Introduction

1 NOW THESE are the generations of Aaron and Moses when the Lord spoke with Moses on Mount Sinai. 2 These are the names of the sons of Aaron: Nadab the firstborn, Abihu, Eleazar, and Ithamar. 3 These are the names of the sons of Aaron, the priests who were anointed, whom Aaron consecrated and ordained to minister in the priest's office. 4 But Nadab and Abihu died before the Lord when they offered strange fire before the Lord in the Wilderness of Sinai; and they had no children. So Eleazar and Ithamar ministered in the priest's office in the presence and under the supervision of Aaron their father. 5 And the Lord said to Moses, 6 Bring the tribe of Levi near and set them before Aaron the priest, that they may minister to him. 7 And they shall carry out his instructions and the duties connected with the whole assembly before the Tent of Meeting, doing the service of the tabernacle. 8 And they shall keep all the instruments and furnishings of the Tent of Meeting and take charge of [attending] the Israelites, to serve in the tabernacle. 9 And you shall give the Levites [as servants and helpers] to Aaron and his sons; they are wholly given to him from among the Israelites. 10 And you shall appoint Aaron and his sons, and they shall observe and attend to their priest's office; but the excluded [anyone daring to assume priestly duties or privileges who is not of the house of Aaron and called of God] who comes near [the holy things] shall be put to death. 11 And the Lord said to Moses, 12 Behold, I have taken the Levites from among the Israelites instead of every firstborn who opens the womb among the Israelites; and the Levites shall be Mine, 13 For all the firstborn are Mine. On the day that I slew all the firstborn in the land of Egypt, I consecrated for Myself all the firstborn in Israel, both man and beast; Mine they shall be. I am the Lord. 14 And the Lord said to Moses in the Wilderness of Sinai, 15 Number the sons of Levi by their fathers' houses and by families. Every male from a month old and upward you shall number. 16 So Moses numbered them as he was commanded by the word of the Lord. 17 These were the sons of Levi by their names: Gershon, Kohath, and Merari. 18 And these are the names of the sons of Gershon by their families: Libni and Shimei. 19 The sons of Kohath by their families: Amram, Izhar, Hebron, and Uzziel. 20 The sons of Merari by their families: Mahli and Mushi. These are the families of the Levites by their fathers' houses. 21 Of Gershon were the families of the Libnites and of the Shimeites. These are the families of the Gershonites. 22 The males who were numbered of them from a month old and upward totaled 7,500. 23 The families of the Gershonites were to encamp behind the tabernacle on the west, 24 The leader of the fathers' houses of the Gershonites being Eliasaph son of Lael. 25 And the responsibility of the sons of Gershon in the Tent of Meeting was to be the tabernacle, the tent, its covering, and the hangings for the door of the Tent of Meeting, 26 And the hangings of the court, the curtain for the door of the court which is around the tabernacle and the altar, its cords, and all the service pertaining to them. 27 Of Kohath were the families of the Amramites, the Izharites, the Hebronites, and the Uzzielites; these are the families of the Kohathites. 28 The number of all the males from a month old and upward totaled 8,600, attending to the duties of the sanctuary. 29 The families of the sons of Kohath were to encamp on the south side of the tabernacle, 30 The chief of the fathers' houses of the families of the Kohathites being Elizaphan son of Uzziel. 31 Their charge was to be the ark, the table, the lampstand, the altars, and the utensils of the sanctuary with which the priests minister, and the screen, and all the service having to do with these. 32 Eleazar son of Aaron the priest was to be chief over the leaders of the Levites, and have the oversight of those who had charge of the sanctuary. 33 Of Merari were the families of the Mahlites and the Mushites; these are the families of Merari. 34 Their number of all the males from a month old and upward totaled 6,200. 35 And the head of the fathers' houses of the families of

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Merari was Zuriel son of Abihail; the Merarites were to encamp on the north side of the tabernacle.³⁶ And the appointed charge of the sons of Merari was the boards or frames of the tabernacle, and its bars, pillars, sockets or bases, and all the accessories or instruments of it, and all the work connected with them, ³⁷ And the pillars of the surrounding court and their sockets or bases, with their pegs and their cords. ³⁸ But those to encamp before the tabernacle toward the east, before the Tent of Meeting, toward the sunrise, were to be Moses and Aaron and his sons, keeping the full charge of the rites of the sanctuary in whatever was required for the Israelites; and the excluded [one not a descendant of Aaron and called of God] who came near [the sanctuary] was to be put to death. ³⁹ All the Levites whom Moses and Aaron numbered at the command of the Lord, by their families, all the males from a month old and upward, were 22,000. ⁴⁰ And the Lord said to Moses, Number all the firstborn of the males of the Israelites from a month old and upward, and take the number of their names. ⁴¹ You shall take the Levites for Me instead of all the firstborn among the Israelites. I am the Lord; and you shall take the cattle of the Levites for Me instead of all the firstlings among the cattle of the Israelites. ⁴² So Moses numbered, as the Lord commanded him, all the firstborn Israelites. ⁴³ But all the firstborn males from a month old and upward as numbered were 22,273 [273 more than the Levites]. ⁴⁴ And the Lord said to Moses, ⁴⁵ Take the Levites [for Me] instead of all the firstborn Israelites, and the Levites' cattle instead of their cattle; and the Levites shall be Mine. I am the Lord. ⁴⁶ And for those 273 who are to be redeemed of the firstborn of the Israelites who outnumber the Levites, ⁴⁷ You shall take five shekels apiece, reckoning by the sanctuary shekel of twenty gerahs; you shall collect them, ⁴⁸ And you shall give the ransom silver from the excess number [over the Levites] to be redeemed to Aaron and his sons. ⁴⁹ So Moses took the redemption money from those who were left over from the number who were redeemed by the Levites. ⁵⁰ From the firstborn of the Israelites he took the money, 1,365 shekels, after the shekel of the sanctuary. ⁵¹ And Moses gave the money from those who were ransomed to Aaron and his sons, as the Lord commanded Moses.

Chapter 3

Now in chapter three, God had Moses set out the tribe of Levi into three major families: the family of Gershon, the family of Kohath and Merari. And so the Levites were divided into the three major family groupings. Verse ten,

Thou shalt appoint Aaron and his sons, they shall wait in the priest's office: the stranger [shall not] who tries to come near will be put to death (Num 3:10).

Verse twelve,...And I have taken the Levites from among the children of Israel instead of the firstborn that opens the matrix even among the children of Israel: therefore the Levites are mine (Num 3:12):

Now after God destroyed the first born in Egypt he said "all of the firstborn are mine, they belong to me." Now God has chosen the tribe of Levi instead of the firstborn. And that is instead of every family committing their firstborn unto the priesthood now God has chosen one tribe, the tribe of Levi. It is to be the priestly tribe; and as I say, to be divided into the three basic families.

Verse fifteen:....Number the children of Levi after the house of their fathers, by their families: every male from a month old upward shalt thou number (Num 3:15)

So instead of the twenty years of age like in the other tribes, they were to count all of the males from a month old, older. And these are the names of the sons of Gershon and then of Kohath and then Merari in eighteen, nineteen and twenty and it names the family heads of these men.

Now of the family of Gershon there were seven thousand five hundred males. They were to encamp next to the tabernacle on the west side. Of the family of Kohath-Well first of all, their job when they-when they would have to move, would be the tent and the covering and the hangings for the door and the hangings of the court and the curtain of the door of the court, which is by the tabernacle, and all the round-about and the cords of it; they were to carry these portions of the tabernacle.

Next the family of Kohath and today we have the Kohan's, which do trace their ancestry, or seek to at least, to the tribe of Kohath. And so you have the rabbi's the Kohan's are of this priestly tribe of Kohath. And of the Kohan's or Kohath's there were eight thousand six hundred. They were to pitch on the south side of the tabernacle, and it was their duty to carry the ark, the table, the candlestick, the altars and the vessels of the sanctuary, the hangings and the services of them.

And of the tribe of Merari (Num 3:33),...Verse thirty-three:.... there were six thousand two hundred. They were to camp on the north, immediately next to the tent, the tabernacle. And it was their duty to carry the boards, and the bars, and the pillars and the sockets and the vessels and all of that service, and the pillars of the court round about, and their sockets and pins and cords. But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation, shall be Moses, and Aaron and his sons (Num 3:34-38), So we get now another view of the camp of Israel. For immediately to the west of the tabernacle, camping next to it were the tribe-or were the tribe of Levi, but the family of Gershon. And then immediately to the south was the family of Kohan. To the north was the family of Merari. And then right in front of the entrance to the east side was Moses and Aaron and his sons. And thus, you see now if you were in a helicopter looking down on the camp of Israel, this is the kind of a view that you would get of the camp. As the tabernacle is right in the center, the tribe of Levi encamped immediately about it and then the twelve tribes on out around the camp further out. Now those that were numbered of the Levites, which Moses and Aaron numbered at the command of the LORD, throughout their families, all the males from a month old and upward, were twenty-two thousand (Num 3:39). Now, because the Lord said the first born are mine and they numbered all of the male Levites; there're twenty-two thousand. God wants to make sure he gets a fair deal. So he said,....Now number all the firstborn throughout all of Israel (Num 3:40) And so they numbered the

firstborn throughout all of Israel and there were twenty-two thousand two hundred and seventy-three. God said, "I'm short" because there were only twenty-two thousand. So he's short two hundred and seventy-three. So he said, "you're going to have to buy the two hundred and seventy-three. So charge five shekels of silver for the two hundred and seventy-three and give it to Aaron because I'm short that many. I should have, if he took all the firstborn, twenty-two thousand two hundred and seventy-three. Only twenty-two thousand of the Levites, so you owe me two hundred and seventy-three, so charged at the rate of five shekels of silver. They brought the silver and redeemed those two hundred and seventy-three from the Lord and gave the money to Aaron.
(Through The Bible; C-2000 Series; 1979-1986; Chuck Smith; Bible Commentaries)

Dispensationalism

2. The purpose of God (continued) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:3, 4). As we stated in the first section of this article (March issue) it is a great mistake to approach the study of God's purpose and plan (His program for this world) by making the creation of Adam our starting point: that is to commence at the middle instead of the beginning. No, rather must we take as the foundation of all God's dealings with the earth what is affirmed in Ephesians 1:3, 4. Nor must the terms of those verses be restricted unto the New Testament saints: instead, they speak of the entire Election of Grace, the sum of that people which God gave unto Christ to be redeemed by Him. Probably it will at once be objected to what has just been said that, the Old Testament saints were not "Blessed with all spiritual blessings in the heavens in Christ," but rather that they were blessed with temporal blessings on earth in Abraham. So it may appear from much of the letter of the Old Testament Scriptures, but if we allow the New Testament to open the mystery contained in them, we are forced to come to an entirely different conclusion. As this is a vital point of interpretation, and one which is now so little understood, we feel obliged to labour it at some length. Of course carnal men can only perceive the external meaning of God's Word, but inasmuch as some of God's own children have been "carried away" by their fleshly reasonings, we trust that our efforts may be used of the Lord in dispelling the mists of error from the minds of some of His own people. The Apostle Paul, in the 3rd chapter of Galatians, when treating of the blessings of Abraham (that is, the things God promised to Abraham, and in him to all nations, vv. 8, 9) does in the 14th verse clearly explain that "blessing" to be a spiritual one, affirming "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." The words "that we might receive the promise of the Spirit" are a manifest exegesis of "that the blessing of Abraham might come on the Gentiles." Now the promise and gift of the Spirit is the substance and sum of all spiritual blessings, for He is the root and fountain of them: to say we have the Spirit given unto us, is all one has to declare that we have all spiritual blessings conveyed. This is clear from a comparison of Luke 11:13 with Matthew 7:11: what Christ in the former calls the Father giving "the Holy Spirit to them that ask Him," in the latter He terms "give good things to them that ask Him"; that is, the things which are truly "good" which the Spirit brings with Him. As Calvin long ago pointed out in his commentary on that Epistle, the above interpretation is established and fixed by two expressions in that verse. First, the Apostle did not say, "The Spirit of promise," which would have thrown the emphasis upon the Person of the Blesser, but "the promise of the Spirit," which is a Hebraism for spiritual blessings, in opposition to things outward and material. Second, the confirming words "by faith": that is, those blessings of which faith is sensible and appropriate, receiving and taking in spiritual things, being a Divinely implanted principle suited to the reception of just such things. Thus it is one and the same "blessing" which comes on the Gentiles (who had not the promise of a literal Canaan) and upon God's elect among the Jews—which is the Apostle's theme and scope in Galatians 3. The things promised to Abraham consisted in things spiritual, and therefore the Gentiles as well as the Jews were capable of them. In further proof of this we would appeal to an incident which has greatly puzzled those of our moderns who have given any serious thought to it. We refer to Jacob being blessed by Isaac, wherein both in God's intention and Isaac's apprehension such a vast and great difference was put between Jacob's portion and Esau's. Yet if the whole of Genesis 27 be carefully read, no such difference is perceivable, for the whole legacy of blessings bequeathed to Jacob was but outward and earthly in the letter of it: "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee" (vv. 28, 29). Now compare with this the blessing stated upon Esau: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck" (Gen. 27:39, 40). From the point of earthly blessings, was not that well-nigh as full a portion as that which was promised Jacob? Why, then, should Isaac be so sorrowful (v. 33) that Jacob rather than his favourite son Esau was the recipient of such immeasurably greater blessing, if there was no deeper and grander content in the promises made to him than the outward letter of them denoted? And why should Esau's hatred be so stirred up against Jacob (v. 41), unless his own portion was greatly inferior to his brother's?—which it could not have been had Jacob's consisted merely of "corn and wine" (v. 37)! But the difficulty which so many have felt in connection with the above, disappears at once when we discern the mystery contained in the language of that Divine blessing which Isaac pronounced upon Jacob. Once it is clearly recognized that (oftentimes) in the Old Testament heavenly things were referred to in earthly terms, that spiritual blessings were set forth under the figure of material things, then many a passage at once becomes luminous. That there is no forced or arbitrary interpretation of ours is seen from Hebrews 12:17, where the Holy Spirit Himself has forever settled the meaning of the terms used in Genesis 27: unless the spiritual blessings promised to God's elect in Christ had been typically signified and mystically intended under those earthly things unto Jacob, the Apostle had never been moved to say that Jacob inherited "the blessing" and Esau was "rejected," for all such earthly blessings Esau did inherit in common with Jacob. Is it not plain, then, dear reader, that there was another sort of "blessings," which were latent and hid, even a substantial though invisible and spiritual kind of blessings for evermore, whereof the "corn and wine" promised Jacob, were but the shadows, and that it was this which made the tremendous and vital difference between the temporal things granted unto Esau? That is why Jacob's portion is called "the blessing" (Heb. 12:17). Observe too the emphasis made by Isaac in Genesis 27:33, "I have blessed him, yea, and he shall be blessed," which imports that the same spiritual blessing God promised to Abraham was now made over by him to Jacob, for Jehovah had employed

the same language when blessing the father of all believers, saying, "In blessing I will bless thee" (Gen. 22:17). Still further evidence of the identity of Abraham's and Jacob's portion is seen in the last words of Isaac concerning him: "Cursed be every one that curseth thee, and blessed be he that blesseth thee" (Gen. 27:29)—omitted in what he said to Esau—being 28 part of the very words God originally used to Abraham: see Gen 12:2, 3. How low and mean are the thoughts which are now entertained by so many of the portion which God gave unto His people in the earlier ages of the world. What gross ignorance is betrayed by those who suppose that being blessed "in basket and in store" was the best that the spiritual in Israel received from God. Even the Old Testament itself contains much which condemns so gross a conception. Take the Psalms. There we read again and again of the "Blessed" man. Who is he? one possessing much land and great flocks and herds? No indeed. If you will read David's description of him says Paul, here it is: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8). In the New Testament dispensation the mystery hidden beneath the letter of the Old Testament—which was always known to the spiritual, but which was hidden from the natural man—is plainly expounded. Examples of this fact have been given above, and they might easily be multiplied; but we will add one more. At the beginning of this dispensation, Peter, addressing his brethren after the flesh from the porch of the temple, said, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25). To Peter's hearers those words signified little or nothing more than they do unto the literalists of our day, understanding by them simply a reference to Canaan and temporal things. Therefore does Peter expound and say, "Unto you first God, having raised up (by incarnation) His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (Acts 3:26). In their gross carnality the Jews, whose eyes were veiled by the outward letter of promises earthly, looked for a Messiah who was to usher in an earthly kingdom, vested with material pomp and glory. But Peter announces something infinitely more blessed than if God should make all of His hearers mundane kings and emperors, namely deliverance from the penalty and power of sin. He mentions that one blessing for all the rest, to show what sort they are all of; and also because the one he specifies is the first and forerunner of all the others. In this the Apostle was but following in the steps of his Master, for almost at the beginning of His ministry Christ had announced, that the "blessed" were not the holders of high earthly offices, or the possessors of much silver and gold, but the "poor in spirit," the "meek," the "pure in heart," etc. (Matt. 5). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ." The "in heavenly places" or "in the heavenlies" in addition to "all spiritual blessings" calls for close attention. That this is not a synonymous addition as expressing God's blessings by two words that signify one and the same thing is evident, because it is not said "spiritual" and "heavenly" nor "spiritual" or "heavenly"; all those blessings are spiritual, and all were in the heavenlies in Christ. What, then, is the further and separate thought included by "in the heavenly places"? The "Dispensationalists" say it is in contrast from the earthly blessings which pertained unto the nation of Israel. But that is a mistake. The key which opens the answer to our question is found in the final words: "in the heavenly places in Christ." Now when "in Christ" is used contrastively, it is always antithetical to "in Adam," and never to Israel or the earth. All the race was seminally in Adam's loins. Moreover, he was placed in Eden as the federal head and legal representative of his posterity. We were all created in Adam, and 29 we were all blessed in Adam: "and God blessed them, and said," etc. (Gen. 1:28). Adam being made in God's image after his likeness (Gen. 1:26) was, in that respect, a spiritual man, for such is the image of God: see Colossians 3:10. Adam's being in God's image was the foundation of that charter of blessing to him and his posterity. His graces were all spiritual, and his life and communion with God was spiritual; and so of him it may be truly said that he was "blessed with spiritual blessings," as well as things which were earthly ("have thou dominion, etc.), yet, but as "flesh and blood" can in an earthly condition be capable of. And since we were then all of us "in Adam," we too were all blessed with spiritual blessings. Nevertheless, Adam in his unfallen condition was but "flesh and blood" and an earthly man, and could not enjoy God as He is to be seen and enjoyed in Heaven. Hence the distinction drawn in 1 Corinthians 15:47: "The first man is of the earth, earthy: the second man is the Lord from heaven." And as that earthly man was, such should we that are of him have remained had he not fallen, never advancing higher: 1 Corinthians 15:48. But Christ being the Lord from Heaven, a heavenly Man, and we being "blessed" in Him and together with Him, are blessed in heavenly things, or with heavenly blessings, and are raised up to heavenly places with Him (Eph. 2:6): for as in the heavenly Man, Christ, such are (in status and state) those in Him. Heaven is Christ's native country, He is the Lord of it, and we being united to Him by covenant relationship and joined to Him in one spirit, must share His inheritance. Therefore has He affirmed "that where I am, there ye may be also" (John 14:3). Thus, God's favoured people are blessed in Christ with all heavenly blessings, and not spiritual only, which Adam (and the race in him) in his primitive condition was. Now the sum and substance of the spiritual and heavenly blessings with which the entire Election of Grace were blessed in Christ, are described in the verses which immediately follow. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will; To the praise of the glory of His grace, wherein he hath made us accepted in the Beloved." In verse 3 praise is rendered unto God for His eternal act of "blessing" His people. In verses 4-6 we are shown how all blessings depend upon God's election in eternity past and likewise how all depends upon Jesus Christ. A parallel passage is found in 2 Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began": all the "blessings" of Ephesians 1:3 are here expressed in the single term "grace." How the blessings of Ephesians 1:3 are communicated to God's elect in a time-state, or, in other words, how "the eternal purpose which God purposed in Christ Jesus our Lord (Eph. 3:11) is wrought out in human history, is revealed in Ephesians 1:7-14. As will be seen at a glance at those verses, everything else is wrapped up in the first thing there mentioned, namely "redemption" through the blood of Christ. The consideration of this must be held over (D. V.) for the closing section of this article. Meanwhile we would urge the interested reader to prayerfully read and re-read what has already been said, and to "Prove all things; hold fast that which is good" (1 Thess. 5:21).

A.W.Pink (April 1933)

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 166-167)

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 210-212)

(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)