



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

**Refresh, Restore, Rebuild = Healing**



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## Worship Music

[Hosanna-Phil Driscoll](#)

[Faithful-Phil Driscoll](#)

[Wings Of Eagles-Phil Driscoll](#)

[You Are So Beautiful-Phil Driscoll](#)

[Fallin In Love With You-Phil Driscoll](#)

[Lion Of The Tribe Of Judah-Phil Driscoll](#)

## Prayer

Lord, I want to take this moment to say thank You for everything You went through for me. It is amazing that You loved me so much that You were willing to endure all of this for me. I know that my salvation was purchased with Your blood and that I could never pay for my salvation. But I want to tell You that I will serve You faithfully for the rest of my days as a way to show You my gratitude. Jesus, thank You for loving me so much. Lead me always in Your path and will for me, in Jesus' name. Amen...

## Scripture

Numbers 4: 1-49 (AMP) and Introduction

1 AND THE Lord said to Moses and Aaron, 2 Take a census of the Kohathite division among the sons of Levi, by their families, by their fathers' houses, 3 From thirty years old and up to fifty years old, all who can enter the service to do the work in the Tent of Meeting. 4 This shall be the responsibility of the sons of Kohath in the Tent of Meeting: the most holy things. 5 When the camp prepares to set forward, Aaron and his sons shall take down the veil [screening the Holy of Holies] and cover the ark of the Testimony with it, 6 And shall put on it the covering of dolphin or porpoise skin, and shall spread over that a cloth wholly of blue, and shall put in place the poles of the ark. 7 And upon the table of showbread they shall spread a cloth of blue and put on it the plates, the dishes for incense, the bowls, the flagons for the drink offering, and also the continual showbread. 8 And they shall spread over them a cloth of scarlet, and put over that a covering of dolphin or porpoise skin, and put in place the poles [for carrying]. 9 And they shall take a cloth of blue and cover the lampstand for the light and its lamps, its snuffers, its ashtrays, and all the oil vessels from which it is supplied. 10 And they shall put the lampstand and all its utensils within a covering of dolphin or porpoise skin and shall put it upon the frame [for carrying]. 11 And upon the golden [incense] altar they shall spread a cloth of blue, and cover it with a covering of dolphin or porpoise skin, and shall put in place its poles [for carrying]. 12 And they shall take all the utensils of the service with which they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of dolphin or porpoise skin, and shall put them on the frame [for carrying]. 13 And they shall take away the ashes from the altar [of burnt offering] and spread a purple cloth over it. 14 And they shall put upon it all its vessels and utensils with which they minister there, the firepans, the fleshhooks or forks, the shovels, the basins, and all the vessels and utensils of the altar, and they shall spread over it all a covering of dolphin or porpoise skin, and shall put in its poles [for carrying]. 15 When Aaron and his sons have finished covering the sanctuary and all its furniture, as the camp sets out, after all that [is done but not before], the sons of Kohath shall come to carry them. But they shall not touch the holy things, lest they die. These are the things of the Tent of Meeting which the sons of Kohath are to carry. 16 And Eleazar son of Aaron the priest shall have charge of the oil for the light, the fragrant incense, the continual cereal offering, and the anointing oil, with the oversight of all the tabernacle and of all that is in it, of the sanctuary and its utensils. 17 And the Lord said to Moses and Aaron, 18 [Since] the tribe of the families of the Kohathites [are only Levites and not priests], do not [by exposing them to the sin of touching the most holy things] cut them off from among the Levites. 19 But deal thus with them, that they may live and not die when they approach the most holy things: Aaron and his sons shall go in and appoint them each to his work and to his burden [to be carried on the march]. 20 But [the Kohathites] shall not go in to see the sanctuary [the Holy Place and the Holy of Holies] or its holy things, even for an instant, lest they die. 21 And the Lord said to Moses, 22 Take a census of the sons of Gershon, by their fathers' houses, by their families. 23 From thirty years old and up to fifty years old you shall number them, all who enter for service to do the work in the Tent of Meeting. 24 This is the service of the families of the Gershonites, in serving and in bearing burdens [when on the march]: 25 And they shall carry the curtains of the tabernacle, and the Tent of Meeting, its covering, and the covering of dolphin or porpoise skin that is on top of it, and the hanging or screen for the door of the Tent of Meeting, 26 And the hangings of the court, and the hanging or screen for the entrance of the gate of the court which is around the tabernacle and the altar [of burnt offering], and their cords, and all the equipment for their service; whatever needs to be done with them, that they shall do. 27 Under the direction

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of Aaron and his sons shall be all the service of the sons of the Gershonites, in all they have to carry and in all they have to do; and you shall assign to their charge all that they are to carry [on the march]. 28 This is the service of the families of the sons of Gershon in the Tent of Meeting; and their work shall be under the direction of Ithamar son of Aaron, the [high] priest. 29 As for the sons of Merari, you shall number them by their families and their fathers' houses; 30 From thirty years old up to fifty years old you shall number them, everyone who enters the service to do the work of the Tent of Meeting. 31 And this is what they are assigned to carry and to guard [on the march], according to all their service in the Tent of Meeting: the boards or frames of the tabernacle, and its bars, and its pillars, and its sockets or bases, 32 And the pillars of the court round about with their sockets or bases, and pegs, and cords, with all their equipment and all their accessories for service; and you shall assign to them by name the articles which they are to carry [on the march]. 33 This is the work of the families of the sons of Merari, according to all their tasks in the Tent of Meeting, under the direction of Ithamar son of Aaron, the [high] priest. 34 And Moses and Aaron and the leaders of the congregation numbered the sons of the Kohathites by their families and their fathers' houses, 35 From thirty years old up to fifty years old, everyone who enters the service to do the work of the Tent of Meeting; 36 And those who were numbered of them by their families were 2,750. 37 These were numbered of the families of the Kohathites, all who did service in the Tent of Meeting, whom Moses and Aaron numbered according to the command of the Lord through Moses. 38 And those that were numbered of the sons of Gershon, by their families, and by their fathers' houses, 39 From thirty years old up to fifty years old, everyone who entered the service to do the work of the Tent of Meeting, 40 Those who were enrolled of them, by their families, by their fathers' houses, were 2,630. 41 These were numbered of the families of the sons of Gershon, all who served in the Tent of Meeting, whom Moses and Aaron numbered as the Lord commanded. 42 And those numbered of the families of the sons of Merari, by their families, by their fathers' houses, 43 From thirty years old up to fifty years old, everyone who entered into the service for work in the Tent of Meeting, 44 Even those who were numbered of them by their families, were 3,200. 45 These are those who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the command of the Lord by Moses. 46 All those who were numbered of the Levites, whom Moses and Aaron and the leaders of Israel counted by their families and by their fathers' houses, 47 From thirty years old up to fifty years old, everyone who could enter to do the work of service and of burden bearing in the Tent of Meeting, 48 Those that were numbered of them were 8,580. 49 According to the command of the Lord through Moses, they were assigned each to his work of serving and carrying. Thus they were numbered by him, as the Lord had commanded Moses.

#### Chapter 4

Now in chapter four we find that from the tribe of Kohath the men that were to actually do the service of carrying and all, of course they numbered them from a month old upwards. It's obvious that little kids couldn't carry these heavy boards and these things, so the men who were in charge and the older men without difficulty. So they chose those men from thirty years of age to begin the ministry at thirty years and they retired at fifty years and so the time of service was from thirty to fifty.

And when the camp is ready to move forward, Aaron and his sons are to come in, and they are to take down the covering veil, and cover the ark of the covenant with that covering veil. And then they are to put over it the badger skins, and shall spread over it a cloth of blue, and they'll put the golden staves and the rings that were on the ark of the covenant. And then they were to take the table of shewbread and put over it a cloth of blue, and put the dishes; and the spoons, and the bowls, and the covers on it: and the continual bread was to be left upon it: And they shall spread on them a cloth of scarlet, and then they are to cover that with badgers' skins (Num 4:5-8).

So over the table of shewbread there was to be a blue cloth, a red cloth, the badgers' skin of the little dishes and the bread was to remain upon it. And they were to put the golden staves through it so that when the men from the tribe of Kohath came in, they would not see the Ark of the Covenant; they would not see the table of shewbread, they would not see the lamps, lest if they see them they die. Aaron and his sons were to cover all these things, wrap them up, get them ready to carry and then these fellas would come in and just pick up the sticks and would carry them as porters with these staves and not even touch the instruments themselves but carry them between the sticks. They weren't even to touch the Ark of the Covenant though it was covered and all with these skins, nor were they to look upon it.

And they shall take a cloth of blue, and cover the candlestick, the light and the lamps, and the tongs, the snuffdishes, and all the oil vessels. And they should put all of the vessels thereof within a covering of badgers' skin, and put it on a bar. And the golden altar they shall spread over it a cloth of blue, and cover it with badgers' skins, and put it the staves: And all of the instruments of ministry, wherewith they minister in the sanctuary, put them in a cloth of blue, cover them with covering for badgers' skins, and shall put them on a bar: And shall take away the ashes from the altar and so forth. And Kohath shall bear it: but they shall not touch any holy thing, lest they die. [Verse fifteen, the latter portion] The things are the burden of the sons of Kohath the tabernacle of the congregation (Num 4:9-13, 15).

So, when they got up in the morning and the cloud had lifted and was moving, Aaron's son would have to hustle in. And they start taking the veil apart and with the veil they cover the Ark of the Covenant. And then they put over it the cloth of blue and then the badgers' skin and they wrap up all of these instruments that were there within the tabernacle, put the golden staves through and then the sons of Kohath would come in, take the staves and begin to carry them. That was the duty of the sons of Kohath whenever the call came to move.

Now in verse sixteen, ...Eleazar who was the son of Aaron the priest concerning the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of the tabernacle, and all that is in it, in the sanctuary, and the vessels of it. And the LORD spake to Moses and Aaron, saying, Cut ye not off the tribe of the families of the Kohathites from among the Levites:

But thus do unto them, that they may live, and not die, when they approach the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: But they shall not go in to see when the holy things are covered, lest they die (Num 4:16-20).

So, they were not to look upon them but Eleazar was to take them in and say okay, you get on that, you get on that, and Eleazar was to direct them to pick up the staves and how to do it so that those men who were carrying the Ark of the Covenant would not die.

Now, we have an interesting case later on in history when the Ark of the Covenant had been taken by the Philistines, and of course, it created a problem in every city where the Philistines took it. The men were breaking out with boils and horrible things and all wherever they'd take the Ark of the Covenant. So when they started bringing it to another city, the men met them at the gate and said no way you bringing that thing in here. Whatta you got against us? And so they decided that they would send it back to the children of Israel. Now they thought well, maybe it's just coincidence. So we'll put it on a cart and we'll let these oxen go and we'll see what direction they go. If they just roam around we know the whole thing is coincidence, but if they head back for Israel then we'll realize that this is what our problem is; that we've got this, this spiritual thing here and we don't know how to handle it.

So they put the ark on this cart and they put these oxen to it and the oxen headed right towards the camp of Israel just lowing all the way. They'd go moo, you know, as they're going along carrying the ark back towards Israel. Of course, when the Israelites saw the ark coming there was a great rejoicing and so David was extremely happy he's bringing the ark back to Israel. And so they were having this great ceremony and they were out there rejoicing and bringing the ark and they went over a bump and the ark started to fall and one of the fellas reached forth his hands to steady the ark and in touching it he was smitten dead.

Now this upset David. Wow, all of this happiness and rejoicing, all of sudden it's very somber and David said, "turn that thing in" and he went on home. He said, "I don't want anything to do with that". And, and he was really sort of angry with God for breaking up this happy celebration. But God then dealt with David and told him "Look, there's the right way to do the right thing. And you could be doing the right thing in a wrong way". And David was doing the right thing in a wrong way. And so, rather than on an ox cart like they had it, they were to carry it. And so after a time David went out, brought the priest, they did sacrifices before the Lord, they had the staves, they carried the thing in the way it should have been done and it was brought back and placed again there in the tabernacle in Jerusalem at the time of David.

And so, God was serious when he said, "Hey, don't let these guys look on it and don't let them touch it lest they die". And so it was a protection for those of the tribe of Kohath that had to handle these holy things that Aaron's sons do it up right so that it would protect the lives of these men who would be bearing these sacred instruments that had been created for the worship of God.

And now the tribe of Gershon in verse twenty-four,

This was the service of the family [not the tribe of Gershon but the family] of Gershon, [the tribe of Levi]; They shall bear the curtains of the tabernacle, and of the tabernacle of the congregation, the coverings, the coverings of the badgers' skins that are above it, the hangings of the door of the tabernacle. And the hangings of the court, and the hangings of the door of the gate of the court, which is by the tabernacle and the altar that is round about it, and their cords, and the instruments of their service, and all that is made for them: so shall they serve. And at the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them the charge of their burdens. And this is the service of the family of the sons of Gershon (Num 4:24-28)

And so all of these curtains, and you remember there were actually four curtains over the top of the tabernacle, and the hangings over the door and this curtain that went all the way around the tabernacle; these were to be carried by the family of Gershon.

And then finally the sons of Merari, thou shalt number them from thirty years old and it is their charge to carry the boards of the tabernacle, and the bars thereof, and the pillars, and the sockets, And the pillars of the court round about, and their sockets, their pins, and, and the silver sockets that they went into and all. And this was to be the burden of Merari (Num 4:29-32).

So, actually this whole thing was quite portable. These guys can move in, collapse the whole thing and carry it off and then they could set the thing up again. When they came to the place where the cloud was resting, they would go ahead and set up the tabernacle where the cloud rested. And when the cloud moved, they moved, when the cloud set, they set. And so the family of Levi, the tribe of Levi by these families, each one had their own duty in the carrying of the tabernacle. And the number of the men that were involved in this task was eight thousand five hundred and eighty. So they had a pretty good crew working on the setting up of the tabernacle and the taking down of it and carrying it and so forth, whatever the case may be.

**THE LIVING GOD DOES NOT ASK US to believe Him and honor Him only because of His mighty acts done in the past. The writer to the Hebrews informs us of a spectacular future judgment promised by God. It will be a "shaking" of His creation and the actual removal of temporal things to ensure that "what cannot be shaken may remain."**

This is the brief review of God's acts provided in the Letter to the Hebrews: See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns from heaven? At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens." The words "once more" indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain.

Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire." (Heb 12:25-29)

We believe the Holy Spirit of God is the true Author of what is written here. We note the warning that men and women may be guilty of refusing to heed the God who speaks to His creation on earth. God's first divine act described in these verses was His giving of the Law—the Ten Commandments. On Mount Sinai He spoke to Moses and through him to the people of Israel. The second reference is to the gospel—God's revealing from heaven His grace, mercy and love in the person of Jesus Christ, the eternal Son. When this message was written to the early church nearly 2,000 years ago, both of these mighty, divine acts were already history. God had spoken to the fallen human race, first from the mount, from the earth, and then from heaven itself with the plan of redemption through Jesus Christ. But the Hebrews text continues with the promise of a future act of God. It speaks of the great day of consummation—the final judgment that is often mentioned in the Scriptures.

God's word at Sinai; First, I want to review the two great acts of God in the past. The Old Testament record makes it clear that God chose the nation of Israel to witness and exemplify Him before a lost, sinful humanity. From that nation as well would come the promised Messiah and Savior. The Israelites, at the time God spoke from Sinai, had just been delivered from grinding slavery and oppression in Egypt. For four centuries they had been surrounded and influenced by Egyptian paganism. Three months after leaving Egypt en route to Canaan, Israel under Moses' leadership had come to the rugged wilderness terrain of Sinai. The dark red granite peaks clustered ahead of them, rising to heights of 8,000 feet. Israel was encamped in an area of open ground that looked upward to the peak of Mount Sinai. Dangers and uncertainties loomed ahead of them. Surely these chosen children of Israel did not realize that they were about to participate in an awesome, even terrifying encounter with the Lord, their God. It was to be an event unprecedented in human history. The living God was ready to declare His holy, moral will to a young nation. Israel's intended role was to communicate that will to an earthly society in a sin-cursed world. God called Moses to go up into the mountain. He told him to prepare the people of Israel to receive His sacred Law. On Sinai, God in a mighty, significant act spoke from the earthly mountain, declaring His moral will for His people. The giving of the Law on Sinai was accompanied by supernatural terror, according to the Scriptures. The mountain burned with fire. There was darkness and tempest. There were the sounds of a mighty trumpet and the divine Voice, so overpowering that the encamped people pleaded that they could not endure it and begged that they should not have to hear it. The experience was so far beyond the limits of normal human expression that Moses cried, "I am trembling with fear!" God was dramatizing the necessity for people to live according to His will. In unforgettable fashion, God was setting before human beings the high principles of morality that He requires of His creatures.

God said, "This is what I expect" It was in those Ten Commandments that God said to His earthly people, "Here is what I expect from you, My covenant people. My Law declares specifically your individual moral duty to Me and to your fellow beings." God promised Israel through Moses: "If you obey me fully and keep my covenant, ... you will be for me a kingdom of priests and a holy nation" (Exo 19:5-6). For the first time in history, men and women could actually be measured in the performance of their moral duties both to God and to their fellow beings. History tells us how thoroughly Israel disregarded God's Word. That was Israel's great tragedy: she disregarded the word from God. God bore patiently with His erring people. He brought them into the promised land of Canaan. He made them a great nation—under David and Solomon, dominant over all the surrounding nations. Israel's temple atop Mount Moriah was a thing of beauty and splendor. History tells us that Israel lost her temple. The nation lost her king. The people were driven from their land and scattered among the nations. Ultimately a remnant returned to struggle against superpowers that controlled their homeland. In the fullness of time God sent Messiah. Israel failed to recognize Him. Instead, she put Him to death on a cross. Short decades later, Rome mercilessly devastated Jerusalem and blotted Israel from national existence. In all the succeeding centuries, the Jews have known trouble and persecution. They have wandered the earth. The famed wailing wall in present-day Jerusalem is a continuing symbol of Israel's great tragedy: her failure to hear and heed the God who spoke so eloquently on earth from Sinai. I will only remind you, for you surely know it well, that many people have declared the Ten Commandments no longer valid, no longer relevant in our society. I watch the papers to check on the sermon topics of my fellow ministers, and it is apparent that Christian churches are not paying attention to the Ten Commandments. Dwight L. Moody preached often on the Commandments. John Wesley said he preached the commands of the Law in order to prepare the way for the gospel. R. A. Torrey told ministers if they did not preach the Law they would have no response to the preaching of the gospel. It is the Law that prepares us for the gospel. It is the Law that shows us our need for the gospel of salvation and forgiveness. That Law has not been annulled. When I said the Ten Commandments are no longer in vogue, I referred to common attitudes held generally among unbelievers. In our Christian churches, we generally respond, "Well, we are not living under the Law; we are living under God's grace!" It is accurate to say that our binding obligation is not to Old Testament Law. As believing Christians, we are under Christ's higher law—that which is represented in His love and grace yourself an idol. ... You shall not bow down to them or worship them" (Exo 20:3-5). It has always been God's will that His people shun idolatry. A.W. Tozer

(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 212-214)

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