



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 21 Issue 4012

April 25, 2012

[www.chapel-flock.com](http://www.chapel-flock.com)

## Worship Music

### Prayer

Lord, help me never to forget the price You paid on the Cross for my salvation. Please forgive me for the times my life starts moving so fast that I fail to remember what You did for me. No one else could have taken my place. No one else could have paid the price for my sin. So You went to the Cross, bearing my sin, my sickness, my pain, and my lack of peace. That Cross was the place where the price was paid for my deliverance. Today I want to thank You from the very depths of my heart for doing this for me. Thank You for loving me, so much that You chose to go on the Cross, so that I could be redeemed by your Atoning Blood, for You being the sacrifice for me, thank You. Thank You for caring for me, loving me and supplying my needs in Jesus' name. Amen.

[He Will Not Let You Fall-  
Maranatha Singers](#)

[He Knows My Name-  
Maranatha Singers](#)

[In His Time-  
Maranatha Singers](#)

[Your Are My Hiding  
Place-Marathana  
Singers](#)

[By Grace Alone-  
Maranatha Singers](#)

### Video's / New Information

["If I Could" Cry Of The Spirit](#)

["Interview With The Devil" Cry Of The Spirit](#)

["Get Service"](#)

## Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

## Bible Study Sites

[Chuck Smith  
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-  
Cathe Laurie](#)

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

1 AND THE Lord said to Moses, 2 Say to Aaron, When you set up and light the lamps, the seven lamps shall be made to give light in front of the lampstand. 3 And Aaron did so; he lighted the lamps of the lampstand to give light in front of it, as the Lord commanded Moses. 4 And this was the workmanship of the candlestick: beaten or turned gold, beaten work [of gold] from its base to its flowers; according to the pattern which the Lord had shown Moses, so he made the lampstand. 5 And the Lord said to Moses, 6 Take the Levites from among the Israelites and cleanse them. 7 And thus you shall do to them to cleanse them: sprinkle the water of purification [water to be used in case of sin] upon them, and let them pass a razor over all their flesh and wash their clothes and cleanse themselves. 8 Then let them take a young bull and its cereal offering of fine flour mixed with oil, and another young bull you shall take for a sin offering. 9 You shall present the Levites before the Tent of Meeting, and you shall assemble the whole Israelite congregation. 10 And you shall present the Levites before the Lord, and the Israelites shall put their hands upon the Levites, 11 And Aaron shall offer the Levites before the Lord as a wave offering from the Israelites and on their behalf, that they may do the service of the Lord. 12 Then the Levites shall lay their hands upon the heads of the bulls, and you shall offer the one for a sin offering and the other for a burnt offering to the Lord, to make atonement for the Levites. 13 And you shall present the Levites before Aaron and his sons and offer them as a wave offering to the Lord. 14 Thus you shall separate the Levites from among the Israelites, and the Levites shall be Mine [in a very special sense]. 15 And after that the Levites shall go in to do service at the Tent of Meeting, when you have cleansed them and offered them as a wave offering. 16 For they are wholly given to Me from among the Israelites; instead of all who open the womb, the firstborn of all the Israelites, I have taken the Levites for Myself. 17 For all the firstborn of the Israelites are Mine, both of man and beast; on the day that I smote every firstborn in the land of Egypt [not of Israel], I consecrated them and set them apart for Myself. 18 And I have taken the Levites instead of all the firstborn of the Israelites. 19 And I have given the Levites as a gift to Aaron and to his sons from among the Israelites to do the service of the Israelites at the Tent of Meeting and to make atonement for them, that there may be no plague among the Israelites if they should come near the sanctuary. 20 So Moses and Aaron and all the congregation of the Israelites did thus to the Levites; according to all that the Lord commanded Moses concerning [them], so did the Israelites to them. 21 The Levites cleansed and purified themselves and they washed their clothes; and Aaron offered them as a wave offering before the Lord and Aaron made atonement for them to cleanse them. 22 And after that the Levites went in to do their service in the Tent of Meeting with the attendance of Aaron and his sons; as the Lord had commanded Moses concerning the Levites, so did they to them. 23 And the Lord said to Moses, 24 This is what applies to the Levites: from twenty-five years old and upward they shall go in to perform the work of the service of the Tent of Meeting, 25 And at the age of fifty years, they shall retire from the warfare of the service and serve no more, 26 But shall help their brethren in the Tent of Meeting [attend to protecting the sacred things from being profaned], but shall do no regular or heavy service. Thus shall you direct the Levites in regard to their duties.

**Numbers 7–9. Preparation for the Journey**

The offerings of the leaders of the 12 tribes ( chap. 7 ) are all exactly the same. To us, repeating the same list 12 times seems redundant and boring, but to the Hebrew mind it emphasizes the solemnity and seriousness of the event. Also, each tribe, regardless of its size, gave the same gifts, so no tribe can later claim precedence. For the presence of God in the cloud ( 9:15–25 ), see on Exodus 13:21. ( Halley's Bible Handbook; Henry Halley; Zondervan; 2000; Bible History and Commentaries; page 168)

**Chapter 8**

And the LORD spake unto Moses, saying, Speak unto Aaron, and say unto him, When you light the lamps, the seven lamps that shall give light there in the candlestick. And so Aaron lighted the lamps of the candlesticks (Num 8:1-3),

And then there was to be the cleansing of the Levites.

And they were to be sprinkled with the water purifying, and to wash their clothes, and to make themselves clean. And they were to bring the Levites before the LORD: the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD (Num 8:7,10-11).

This is sort of almost an ordaining for the ministry. Like in the New Testament they would lay hands upon those that were going to minister, the fifteenth chapter of Acts, thirteenth chapter "And the spirit said, Separate unto me Paul and Barnabas for the ministry where I've called them". And so when they had fast and prayed they laid hands on them and the spirit sent them forth. It's sort of an ordaining kind of a process; the laying on of hands. And so the tribe of Levi was to be brought before the tabernacle and then the congregation of Israel gathered around them and laid their hands on them. These men are to minister for us in spiritual things.

And then those of the tribe of Levi shall lay their hands on the heads of the bullocks: and they were to offer one for a sin offering, and one for an offering of consecration to the LORD, to make the atonement for the Levites (Num 8:12).

And thus they were to begin their ministry and service unto God for the people. Verse twenty-four:

This is that which belongs to the Levites: from twenty-five years old and upwards who will go in and wait on the service of the tabernacle of the congregation: But at fifty years they retire and there is no longer a service: But they will minister with their brothers in the tabernacle of the congregation, to keep the charge, [but you don't have to carry any burdens after you're fifty years old] (Num 8:24-26). (Through The Bible; C-2000 Series; 1979-1986; Chuck Smith; Bible Commentaries)

**Religion in the Home****THE FATHER AS PRIEST IN PATRIARCHAL TIMES**

IN THE DAYS of the early patriarchs, the father was the priest for the whole family, and this honor and responsibility of exercising the priesthood usually was bestowed upon the first-born son upon the death of the father. This practice continued until the law of Moses transferred this right to the tribe of Levi, which tribe then furnished the priests to Israel as a nation.<sup>1</sup>

The altar. The religion in the homes of those early days largely centered about an altar upon which animal sacrifices were offered up to God. Thus when Abraham came into the land and had pitched his tent in the vicinity of Bethel, the Scriptural record says of him, "And there he builded an altar unto the Lord, and called upon the name of the Lord" (Gen 12:8). Later on it is recorded that he built an altar at Hebron (Gen 13:18). It is said that Jacob built one at Shechem (Gen 33:1-20). And then in obedience to the command of the Lord, he went to Bethel, and like his grandfather, built an altar to the Lord there. Anticipating doing this, he said to his family, "Let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went" (Gen 35:3). The altar in the home life of those early days helped to produce a sense of sin, a realization of God's holiness, and a knowledge that the way of approach to God was through a sacrifice. The altar was the forerunner of the family prayer life in a Christian home today, which is based upon forgiveness of sin through the blood of Christ of which the animal sacrifice was a symbol.

The teraphim. In the land of Babylonia, from which Abraham had originally come, there was family worship of household gods, and the home had its altar along with clay figurines of these gods, which were called "teraphim." These family gods served as guardian angels of the home. At the death of a father, these household gods, or teraphim, would often be left to the oldest son, with the understanding that others' of the family would have the right to worship them.<sup>2</sup> When Jacob left the home of Laban in Haran, Genesis says, "Rachel had stolen the images [Teraphim] that were her father's" (Gen 31:19). Laban was very much agitated over this theft. He pursued Jacob's party and said to him, "Wherefore hast thou stolen my gods?" (Gen 31:30). But why was Laban so concerned about discovering those lost teraphim? Sir Charles Leonard Woolley, in charge of excavations at Ur of the Chaldees, tells of a tablet of that region which reveals a law that throws light on Rachel's theft. Dr. Woolley puts the law thus: "The possession of the household gods conferred the privilege of primogeniture."<sup>3</sup> Thus Rachel must have stolen her brother's birthright when she took her father's teraphim, and she was thereby seeking to make Jacob the legal heir to the wealth of Laban.<sup>4</sup> This ancient form of idolatry was vitally linked to family affairs. It would seem that Rachel brought forth those stolen teraphim when the family was about to move from Shechem to Bethel. Jacob said to his family at that time, "Put away the strange gods that are among you and be clean" (Gen 35:2). The presence of these relics of former days would indicate an effort to combine the superstitious and heathen charms of an idolatrous worship along with the worship of the true and living God. The teraphim appeared on several occasions in later history of the Israelites.

**RELIGIOUS EDUCATION UNDER THE LAW;** The law of Moses was very definite in its requirement that parents must train their children in the knowledge of God and His laws. Concerning these divine precepts it said: "Teach them thy sons, and thy sons' sons" (Deu 4:9). Concerning the carrying out of this commandment, one writer has said: "Religious education in the family, as it has continued, is a special mark Judaism"<sup>5</sup> It became the very solemn duty of Hebrew parents to teach their children the commandments of the law, and also to explain to them the real meaning of the religious observances. No doubt it has been this emphasis upon religious education in the family which has contributed so largely to the permanence of the Jew in history.<sup>6</sup> And it is also true that any failure of the Jews to fulfill their God-given mission in the world may be traced in part at least to their failure in family religious training.

**FAMILY PILGRIMAGES TO THE SANCTUARY;** A very important part of Hebrew family life was the pilgrimage made to the place of the sanctuary. "Thrice in the year shall all your men children appear before the Lord God, the God of Israel" (Exo 34:23). The whole family could go, but the male members were required to go on this pilgrimage. The feasts of the Lord came at these three seasons of the year. The element of thanksgiving was largely emphasized in most of them. The Lord made a special promise to those going on such a pilgrimage to God's house. "Neither shall any man desire thy land, when thou shalt go up to appear before the Lord" (Exo 34:24). With so many of the menfolks gone from their homes, God promised to look after these homes against any possible attack from an enemy while the family was away on this pilgrimage. The family of Elkanah was in the habit of making such pilgrimages. "And this man went up out of his city yearly to worship and to sacrifice unto the Lord God of hosts in Shiloh" (1 Samuel 1:3). It was while on such a pilgrimage that Hannah prayed for a baby boy, and in due time Samuel was born. The most famous example of a family pilgrimage to Jerusalem is of course that of Joseph, Mary, and Jesus. Luke reports it: "Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast" (Luk 2:41-42). We can scarcely imagine how much that trip to the Holy City must have meant to the boy Jesus. The journey alone would be thrilling to any child, but to Jesus it was being in his Father's House that gave him the biggest thrill of all (Luk 2:49). Some Bible readers have been perplexed because Luke says that Joseph and Mary went a day's journey before discovering that Jesus was absent from them. But the present-day Syrian customs of family religious pilgrimages throw light on what actually took place. Luke says: "They sought him among their kinsfolk and acquaintance" (Luk 2:44). On such pilgrimages, kinsfolk and acquaintances travel together in large groups, and the young people of the party are considered to be perfectly safe as long as they are with this group. On these trips parents often go for hours at a time without seeing their sons. It is quite probable that Jesus was with the caravan when it started out, and then was detached from his kinsfolk and returned to the city and to the temple.

**THE BIBLE IN THE JEWISH HOME OF CHRIST'S TIME;** In the days when Jesus grew up as a boy in his Nazareth home, whatever else of the Hebrew Scriptures the youth may have been acquainted with, they grew up to hear recited a prayer called "The Shema." This prayer was in reality the quotation of three passages from the Pentateuch. It was repeated morning and evening by the men. And Jewish boys when they became twelve years of age had to be able to repeat this prayer. The three Scriptures that made up the Shema were: Deu 6:4-9; Deu 11:13-21; and Num 15:37-41. It is quite likely that after Jesus returned from that pilgrimage to Jerusalem, He would borrow the manuscript from the synagogue of Nazareth (if He did not have a copy of the Scriptures in His own home) and study in it, especially the books of Moses and the prophets. In His teachings He often referred to these writers, and was especially fond of Isaiah and 8 Jeremiah. The widespread use of the Shema in Christ's time became with many a mere form with little or no meaning. It was possible for this prayer to become as vain as a heathen prayer. Doubtless Christ was protesting such use of it when He said, "But when ye pray, use not vain repetitions, as the heathen [Gentiles] do" (Mat 6:7).<sup>9</sup> The practice of the phylactery, which the Pharisees made such wide use of, was based on some of the Scripture in the Shema, and as used by them, was condemned by Jesus.<sup>10</sup>

**ENTERTAINING FELLOW-BELIEVERS IN NEW ; TESTAMENT TIMES;** In the days of the apostles, great importance was attached to the religious duty of believers entertaining fellow believers who came to their town. In time of persecution, such hospitality would be of great value. Luke tells of one such time of persecution thus: "Therefore they that were scattered abroad went everywhere preaching the word" (Act 8:4). How welcome a Christian home of refuge would be to one who had to flee from his home because of his testimony for Christ! The Apostle Paul stayed in the home of Aquila and Priscilla, while he carried on his missionary work in Corinth (Act 18:1-3). One of the qualifications of a good bishop Paul gave in the words "given to hospitality" (1Ti 3:2). And to laymen he stressed the importance of being "given to hospitality" (Rom 12:13). Peter told the saints, "Use hospitality one to another without grudging." (1Pe 4:9). The word translated "hospitality" means "friendly to strangers." Peter was not thinking of believers entertaining their Christian friends, but rather of their entertaining traveling Christians who were in need of food and shelter.<sup>11</sup> The hospitality among the early Christians promoted Christian fellowship, and thus strengthened growth in the faith. It must have exerted a great influence upon the youth growing up in the homes where it was practiced. (See also Chapter Seven, "The Sacred Duty of Hospitality.")

**CHRISTIAN GATHERINGS IN THE HOME;** The early gathering place for Christian worship was in the home. The earliest excavation of a church by archaeologists, where a date has been ascertained, is of a room within a house that was set apart for worship, and was thus furnished as a chapel. It dates back to the third century A. D.<sup>12</sup> It seems difficult for the twentieth-century Christians to realize that most, if not all, of the earliest churches met in homes. Dr. A. T. Robertson lists some of those early gathering places: The church in Jerusalem met: - in the house of Mary (Act 12:12) - at Philippi in the house of Lydia (Act 16:40) - at Ephesus in the house of Aquila and Priscilla (1Co 16:19) - and later in Rome (Rom 16:5) - and likewise there was the church that met in the house of Philemon in Colossae apparently (Philemon 2). The homes surely received a special blessing from that service. There was responsibility also.<sup>13</sup> (Fred H. Wight; 1953; Biblical Customs)

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 217-223)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)