



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

Lord, I want to thank You for loving me so much that You gave Your precious blood on the Cross for me. I was so lost and so hopeless, but You came for me—and when You came into my life, everything in me changed. Hope, joy, and peace came into my heart, and today I am completely different from the person I used to be. All this happened because of Your shed blood, Jesus, so today I want to take this moment to thank You for doing what no one else could do for me. Lead me and guide me in God’s will for me and plans, and make me the best He wants me to be, in Jesus’ name. Amen.

Scripture

Exodus 17: 1-16 (AMP)

1 ALL THE congregation of the Israelites moved on from the Wilderness of Sin by stages, according to the commandment of the Lord, and encamped at Rephidim; but there was no water for the people to drink. 2 Therefore, the people contended with Moses, and said, Give us water that we may drink. And Moses said to them, Why do you find fault with me? Why do you tempt the Lord and try His patience? 3 But the people thirsted there for water, and the people murmured against Moses, and said, Why did you bring us up out of Egypt to kill us and our children and livestock with thirst? 4 So Moses cried to the Lord, What shall I do with this people? They are almost ready to stone me. 5 And the Lord said to Moses, Pass on before the people, and take with you some of the elders of Israel; and take in your hand the rod with which you smote the river [Nile], and go. 6 Behold, I will stand before you there on the rock at [Mount] Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. 7 He called the place Massah [proof] and Meribah [contention] because of the faultfinding of the Israelites and because they tempted and tried the patience of the Lord, saying, Is the Lord among us or not? 8 Then came Amalek [descendants of Esau] and fought with Israel at Rephidim. 9 And Moses said to Joshua, Choose us out men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand. 10 So Joshua did as Moses said and fought with Amalek; and Moses, Aaron, and Hur went up to the hilltop. 11 When Moses held up his hand, Israel prevailed; and when he lowered his hand, Amalek prevailed. 12 But Moses' hands were heavy and grew weary. So [the other men] took a stone and put it under him and he sat on it. Then Aaron and Hur held up his hands, one on one side and one on the other side; so his hands were steady until the going down of the sun. 13 And Joshua mowed down and disabled Amalek and his people with the sword. 14 And the Lord said to Moses, Write this for a memorial in the book and rehearse it in the ears of Joshua, that I will utterly blot out the remembrance of Amalek from under the heavens. 15 And Moses built an altar and called the name of it, The Lord is my Banner; 16 And he said, Because [theirs] is a hand against the throne of the Lord, the Lord will have war with Amalek from generation to generation.

Exodus 17. Water from the Rock

Shortly before this, Moses had made the waters of Marah sweet (15:25). Here, in Rephidim, he produces water out of a rock. Later he performs a similar miracle at Meribah (Numbers 20:1–13); however, he performs it in a way not pleasing to God. God rebukes Moses and Aaron and states that they will never enter the Promised Land. The battle with Amalek (Exodus 17:8–15) is the first attempt, outside of Egypt, to interfere with Israel's march to Canaan. As a result, God commanded that the Amalekites be exterminated (v. 14 ; Deuteronomy 25:17–19).

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History & Commentaries; pages 146-147)

Water From The Rock; VV 1-2 We are warned in the New Testament concerning the failure of the children of Israel because they were guilty of tempting God, proving Him, and murmuring against Him. **VV 3-4** Their first complaint was that of hunger; the second was that of thirst. These are man's two necessities, food and drink, especially in the wilderness. It's important to notice that though Moses was upset with the people, there's no indication that God was upset. Their accusatory manner was extreme and wrong; yet, their need was natural. God recognized that. **VV 5-6** Jesus, on the last day of the Feast of Tabernacles, cried, " If any man thirst, let him come unto Me and drink. And he who drinks of the water that I give, out of his innermost being, there will flow rivers of living water" (John 7:37-38). They were celebrating how God preserved their fathers through the 40 years of wandering in the wilderness. A part of the preservation was the providing of the water out of the rock. We are told by Paul in the New Testament that that rock was Christ. He is the rock from which the living waters flow. The final invitation of Revelation is " Him that is athirst, let him come and drink of the water of life freely" (Revelation 22:17). Partake of Christ, the rock from which the water flows, the water of life, by which we might have life. **V 7** " Massah " means temptation and " Meribah " means chiding or striving. **V 8** Amalek was the grandson of Esau and symbolizes the flesh. In Scripture Amalek is always a type of the flesh. There's a spiritual side of my nature and a fleshly side of my nature, and the spirit and the flesh are in constant conflict and warfare. Here God's people, the spiritual seed, came in to take th land, but the flesh stopped them from possessing that which God had promised to give them Our flesh is often the biggest barrier to experiencing the fullness of God promises. **V13** " Joshua " is the name Jesus in Greek, which means Jehovah is salvation, Joshua was put over the servants of God and fought against Amalek, the picture of the flesh, and prevailed. **V 14** Have you met an Amalekite lately ? No, God has wiped them out just as He said He would. **V 15** " Jehovah-nissi " means the Lord has become our banner. **V 16** The Lord has sworn that you're going to have a battle with your flesh from generation to generation. (Old Testament Study Guide; The Word For Today; 2005; Chuck Smith; Commentaries; page 32)

The Greatest Price Ever Paid To Set a Slave Free!**Titus 2:14 (AMP)**

14 Who gave Himself on our behalf that He might redeem us (purchase our freedom) from all iniquity and purify for Himself a people [to be peculiarly His own, people who are] eager and enthusiastic about [living a life that is good and filled with] beneficial deeds.

The word "redeem" used in the verse above is one of the most important words in the entire New Testament, so today I want us to look more deeply into its historical roots. Since Jesus redeemed us, we need to know all the powerful images that are contained in this key New Testament word!

In New Testament times, slaves could be very costly. When a slave purchaser came to the slave market to look for a new slave, he would meander through the aisles of the marketplace, his eyes roaming over all the slaves for sale as he searched for the one he wanted. After pinpointing the slave who seemed to fit his needs, the purchaser was then allowed to inspect the slave's condition. The purpose of this inspection was similar to that of a test drive when a person is checking out a car before he purchases it. Just as every buyer wants to be sure he's getting a good product, every slave buyer wanted to check out the merchandise before he put his money on the table.

The inspection included physically beating the slave to see how he responded to abuse, so the purchaser would know how much "wear and tear" the slave could take on the job. The buyer was also allowed to pull open the slave's mouth and look at his teeth to see if they were rotten or in good shape as he tried to establish the slave's physical health before making an offer to purchase him.

If the buyer decided to proceed with the purchase after the inspection was complete, it was then time for the next stage of the process—that moment when the slave was put on the auction block. When the auctioneer knew that a buyer really had his eye set on a specific slave, he would take that as a signal to push the price for that slave as high as possible. And if the buyer continued to show interest in that same slave, that would let the auctioneer know he could demand a completely unreasonable price and probably get it!

All of these images are contained in the word "redemption," which comes from the Greek word *lutroo*. This is the word used in Titus 2:14, where Paul says, "... That he might redeem us from all iniquity...." This Greek word depicts a person who paid a very high price to obtain the slave of his choice. Once the price was offered and accepted, that slave became his personal property.

However, the word *lutroo* was used in another very significant way that also has to do with the concept of redemption. At times, a caring and compassionate individual would come to the slave market for the sole purpose of purchasing slaves out of slavery to liberate and set them free! In this case, the payment offered was viewed as a ransom— paid to obtain freedom for slaves.

Because Paul uses the word *lutroo* to denote the redemptive work of Jesus Christ on our behalf, it tells us several important things:

Jesus came into the world, Satan's slave market, because He was looking for us.

Jesus knew He wanted us and wouldn't be satisfied until the purchase was complete.

Jesus was willing to pay any price demanded to purchase us from the slave market.

Jesus purchased us with His own blood so we would become His own personal property.

Jesus paid the price with His blood, purchased us for Himself, and gave us a liberating freedom that can only be known because of His work in our lives!

Our freedom from Satan's power was extremely expensive. The price Jesus paid for us was the highest price ever paid for a slave. What was the ransom that Jesus paid in order to procure our freedom from Satan's ownership? His own blood!

This means that the word *lutroo* in Titus 2:14 conveys this idea:

"Who gave Himself for us, that He might purchase us out of the slave market to become His own personal property—yes, He was willing to pay the ransom price to see us liberated and set free...."

It was the shedding of Jesus' own blood that guaranteed our deliverance and lasting freedom from the demonic powers that had previously held us captive. The word *lutroo* unmistakably means Jesus paid the ransom that set you and me free! He bought us with His own blood! As Hebrews 9:12 says, "Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained eternal redemption for us."

Jesus gave Himself as the ransom to set you free from sin. Someone had to enter Satan's slave market, so Jesus chose to go. Someone had to offer a price, so Jesus offered to pay the price for your freedom with His own blood. Someone had to finalize the deal, so Jesus willingly paid the price with His own life on the Cross.

QUESTIONS FOR YOU TO CONSIDER; How can you repay Jesus for what He has done for you? Do you have areas in your life where you have allowed yourself to slip back into some kind of bondage? What are those areas? How long has it been since you stopped to really meditate on the price Jesus paid so you could be liberated from Satan's captivity and the power of sin?

Sparkling Gems from the Greek.

Isaiah 55:1-13 (AMP)

1 WAIT and listen, everyone who is thirsty! Come to the waters; and he who has no money, come, buy and eat! Yes, come, buy [priceless, spiritual] wine and milk without money and without price [simply for the self-surrender that accepts the blessing]. 2 Why do you spend your money for that which is not bread, and your earnings for what does not satisfy? Harken diligently to Me, and eat what is good, and let your soul delight itself in fatness [the profuseness of spiritual joy]. 3 Incline your ear [submit and consent to the divine will] and come to Me; hear, and your soul will revive; and I will make an everlasting covenant or league with you, even the sure mercy (kindness, goodwill, and compassion) promised to David. 4 Behold, I have appointed him (Him) [David, as a representative of the Messiah, or the Messiah Himself] to be a witness [one (One) who shall testify of salvation] to the nations, a prince (Prince) and commander (Commander) to the peoples. 5 Behold, you [Israel] shall call nations that you know not, and nations that do not know you shall run to you because of the Lord your God, and of the Holy One of Israel, for He has glorified you. 6 Seek, inquire for, and require the Lord while He may be found [claiming Him by necessity and by right]; call upon Him while He is near. 7 Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and He will have love, pity, and mercy for him, and to our God, for He will multiply to him His abundant pardon. 8 For My thoughts are not your thoughts, neither are your ways My ways, says the Lord. 9 For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts. 10 For as the rain and snow come down from the heavens, and return not there again, but water the earth and make it bring forth and sprout, that it may give seed to the sower and bread to the eater, 11 So shall My word be that goes forth out of My mouth: it shall not return to Me void [without producing any effect, useless], but it shall accomplish that which I please and purpose, and it shall prosper in the thing for which I sent it. 12 For you shall go out [from the spiritual exile caused by sin and evil into the homeland] with joy and be led forth [by your Leader, the Lord Himself, and His word] with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13 Instead of the thorn shall come up the cypress tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name of renown, for an everlasting sign [of jubilant exaltation] and memorial [to His praise], which shall not be cut off.