



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

Lord, help me to be mindful that the Holy Spirit lives inside me and wants to possess more and more of me every day. Please help me learn how to surrender to the Spirit's power and to yield to His sanctifying Presence. I know that as I yield to Him, He will fill me full of every good thing I need to live a happy and successful life in this world. I want to begin today by opening myself to the Holy Spirit completely. Holy Spirit, I ask You to fill me anew right now, in Jesus' name. Amen.

Sparkling Gems from the Greek.

Scripture

Exodus 25: 1-40 (AMP)

1 AND THE Lord said to Moses, 2 Speak to the Israelites, that they take for Me an offering. From every man who gives it willingly and ungrudgingly with his heart you shall take My offering. 3 This is the offering you shall receive from them: gold, silver, and bronze, 4 Blue, purple, and scarlet [stuff] and fine twined linen and goats' hair, 5 Rams' skins tanned red, goatskins, dolphin or porpoise skins, acacia wood, 6 Oil for the light, spices for anointing oil and for sweet incense, 7 Onyx stones, and stones for setting in the ephod and in the breastplate. 8 Let them make Me a sanctuary, that I may dwell among them. 9 And you shall make it according to all that I show you, the pattern of the tabernacle or dwelling and the pattern of all the furniture of it. 10 They shall make an ark of acacia wood: two and a half cubits long, a cubit and a half wide, and a cubit and a half high. 11 You shall overlay the ark with pure gold, inside and out, and make a gold crown, a rim or border, around its top. 12 You shall cast four gold rings and attach them to the four lower corners of it, two rings on either side. 13 You shall make poles of acacia wood and overlay them with gold, 14 And put the poles through the rings on the ark's sides, by which to carry it. 15 The poles shall remain in the rings of the ark; they shall not be removed from it [that the ark be not touched]. 16 And you shall put inside the ark the Testimony [the Ten Commandments] which I will give you. 17 And you shall make a mercy seat (a covering) of pure gold, two cubits and a half long and a cubit and a half wide. 18 And you shall make two cherubim (winged angelic figures) of [solid] hammered gold on the two ends of the mercy seat. 19 Make one cherub on each end, making the cherubim of one piece with the mercy seat, on the two ends of it. 20 And the cherubim shall spread out their wings above, covering the mercy seat with their wings, facing each other and looking down toward the mercy seat. 21 You shall put the mercy seat on the top of the ark, and in the ark you shall put the Testimony [the Ten Commandments] that I will give you. 22 There I will meet with you and, from above the mercy seat, from between the two cherubim that are upon the ark of the Testimony, I will speak intimately with you of all which I will give you in commandment to the Israelites. 23 Also, make a table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high [for the showbread]. 24 You shall overlay it with pure gold and make a crown, a rim or molding, of gold around the top of it; 25 And make a frame of a handbreadth around and below the top of it and put around it a gold molding as a border. 26 You shall make for it four rings of gold and fasten them at the four corners that are on the table's four legs. 27 Close against the frame shall the rings be as places for the poles to pass to carry the table [of showbread]. 28 You shall make the poles of acacia wood and overlay them with gold, that the table may be carried with them. 29 And you shall make its plates [for showbread] and cups [for incense], and its flagons and bowls [for liquids in sacrifice]; make them of pure gold. 30 And you shall set the showbread (the bread of the Presence) on the table before Me always. 31 You shall make a lampstand of pure gold. Of beaten and turned work shall the lampstand be made, both its base and its shaft; its cups, its knobs, and its flowers shall be of one piece with it. 32 Six branches shall come out of the sides of it; three branches of the lampstand out of the one side and three branches out of its other side; 33 Three cups made like almond blossoms, each with a knob and a flower on one branch, and three cups made like almond blossoms on the other branch with a knob and a flower; so for the six branches coming out of the lampstand; 34 And on the [center shaft] itself you shall [make] four cups like almond blossoms with their knobs and their flowers. 35 Also make a knob [on the shaft] under each pair of the six branches going out from the lampstand and one piece with it; 36 Their knobs and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. 37 And you shall make the lamps of the [lampstand] to include a seventh one [at the top of the shaft]. [The priests] shall

set up the [seven] lamps of it so they may give light in front of it. 38 Its snuffers and its ashtrays shall be of pure gold. 39 Use a talent of pure gold for it, including all these utensils. 40 And see to it that you copy [exactly] their pattern which was shown you on the mountain.

Exodus 25–31. Directions for the Tabernacle

God Himself gave the pattern in great detail (25:9). It is recorded twice: first in these chapters, where God explains how it is to be made; then in chapters 35–40 , where the details are repeated to indicate that this is exactly how it had been built—according to God's instructions. This repetition strikes us as redundant, but to the Hebrew ear it reflected the importance and solemnity of the building process. (See also Numbers 7 , where the same list of gifts is repeated 12 times!)

The tabernacle was a "likeness" of something, a "copy and shadow" of heavenly things (Hebrews 8:5). It had special meaning to the Hebrew nation; yet it was a "pattern of things to come" (see Hebrews 9–10).

The tabernacle and, later, the temple, which was built by King Solomon based on the pattern of the tabernacle, were the center of Jewish national life. Of direct divine origin, the tabernacle was an immensely important representation of certain ideas God wished to impress on mankind, foreshadowing many teachings of the Christian faith.

Acacia tree....The wood used in the tabernacle was acacia. The acacia is the only tree that grows in desert regions and produces wood that can be used in building. Because of the dry and windy climate, the trees grow very slowly, and it takes many years for them to reach their maximum height of 16 to 25 feet. This makes acacia wood durable—it is harder than oak and not easily damaged by insects. Acacia wood has a beautiful orange-red color, which makes it eminently suitable for furniture and inlay work. In Egypt the wood was used in the making of sarcophagi.

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; pages 149-150)

Furnishings For The Tabernacle; V 2 The people were to make an offering willingly (2 Corinthians 9:7). Giving is never to be by constraint or pressure. God never wants to hear you gripe over what you've given to Him. V 9 The tabernacle is a model of heaven. That's why He says, "Be careful you make it exactly as you were told." As God gives to him the design. He starts with the furnishings within, not with the tabernacle itself. VV 10-22 The ark is to be placed in the Holy of Holies, the center place of the tabernacle where they're going to meet with God. The ark of the covenant will be made with acacia wood and overlaid with gold. It was to be 45 inches long, 27 inches wide, and 27 inches tall—a box of sorts. The lid on the box was called the mercy seat. Within it were placed the two tables of stone where God etched the Ten Commandments, a jar of manna signifying God's sustenance for them in the wilderness, and Aaron's rod that budded, signifying the Aaronic priesthood. These were the only furnishings allowed in the Holy of Holies. VV 23-25 The table was to be 36 inches long, 18 inches wide, and 27 inches tall, with a crown gold ornamentation around the top. It also was to be made with acacia wood and overlaid with gold. The table was part of the outer room's furnishings with twelve loaves of bread upon it constantly that were changed once a week. The twelve loaves represented the twelve tribes of Israel. VV 26-28 On the ark and the table were put gold rings on each corner, and then they took these sticks, overlaid them with gold, and ran them through the rings. Whenever they moved the ark or the table, four men carried them using the sticks overlaid with gold, so that no one would actually touch them. VV 31-36 As the priest would enter the tent, on his right hand side was the golden table with twelve loaves of bread, and on his left hand side was the candlestick with seven oil filled golden cps. The priest's daily job was to fill three cups with oil to make sure that the candlestick remained lit constantly. The candlestick was the tent's source of light, but it was also a symbol of God's desire for the nation of Israel to be the light of the world.

(Old Testament Study Guide; The Word For The Day; 2005; Chuck Smith; Commentaries; pages 36-37)

In Exodus 25:1, 2, we read about giving from a willing heart. Giving to God willingly and ungrudgingly basically boils down to whether or not we desire to give. I call this attitude our "want to," and I believe without it, we will never do anything significant.

Throughout many years of ministry I have had to press through a lot of negative things. Yes, I have a call from God on my life, but I need something in addition to His call. I need to have a lot of "want to." Another word for that is passion. It is the thing that motivates us to work hard and make sacrifices with a good attitude. "Want to" is a powerful thing. With it we can do a job well, lose weight, keep our houses clean, save money, get out of debt, or reach any other goal in life. We do not like to face the fact that our victory or defeat is connected to our "want to." We are often really good at laying the blame for our failures on someone or something else. We like to blame the devil, other people, the past, and on and on, when usually the bottom line is that we do not have enough of the right kind of "want to." We really need to recognize that we end up doing what we want to do in life. If we have a strong desire to do something, we will somehow find a way to do it. Many of us need to sit down and take a good old-fashioned inventory of our "want to." We should be honest enough to admit, "Lord, I didn't win the victory because I really didn't want to. I didn't pray or read the Bible because I didn't want to. I didn't spend time meditating on the Word and talking with You because I didn't want to. Instead, I sat around all night on the couch watching television because I wanted to." There is nothing wrong with rest and entertainment, but we need to keep our priorities right. Taking full responsibility for our lives is difficult emotionally, but we should remember that only "the truth" sets us free (see John 8:32).

If you and I are going to serve God and be examples to others, we need to have sanctified "want to." God is not interested in our good works if we are not doing them with a willing heart. Ask God to give you His desires and cause you to want what He wants.

The Everyday Life Bible.

The Holy Spirit Earnestly Yearns for You!: James 4:5

Has there ever been anything you wanted so badly that you just couldn't get it off your mind? Every time you tried to think about something else, your mind just kept drifting back over and over again to that thing you desired. Finally, your urge to possess it became so intense that every fiber of your being wanted to reach out and capture it before anyone else had a chance to snatch it first!

Let me use a different illustration to make this point. If a drug addict or an alcoholic abruptly decides to stop doing drugs or drinking after many years of chemical abuse, what happens? Unless that person has a miraculous deliverance, it probably won't be too long before his body begins to crave those chemicals. In fact, his appetite for drugs or alcohol might get so forceful that he doubles over in agony. That's how much his body yearns for a "fix" of what it has habitually received in the past.

In the New Testament, the images above would be depicted by the Greek word *epipothéo*, which is a compound of the words *epi* and *potheo*. The word *epi* means over, and the word *potheo* is the word for desire. But when these two words are compounded together, the new word *epipothéo* portrays an intense desire, a craving a hunger, an ache, a yearning for something a longing or pining for something. More specifically, it describes an intense, abnormal, excessive yearning.

Usually this word is used to indicate an intense yearning for something that is morally wrong and sinful. It is the pitiful picture of someone, such as a drug addict or an alcoholic, who needs his "fix" so seriously that he is doubled over, racked with pain, and crying out, "Please, someone, give me what I need!"

Remarkably, this Greek word *epipothéo* is the same word found in James 4:5 to describe the desire of the Holy Spirit when it says, "... The spirit that dwelleth in us lusteth to envy...."

The word "lust" in this verse is from this same Greek word *epipothéo*. Only this time the word is not used to describe the painful addiction of a drug addict or alcoholic; rather, it depicts the Spirit of God! There is obviously some object that the Spirit of God craves. In fact, this Greek word pictures Him as desiring it so desperately that He is like one who needs some type of "fix" to satisfy an addiction. He is crying out, "I have to have it! I can't wait any longer! Give me what I crave! Give me what I am aching and yearning to have!"

But what does this mean? What is James 4:5 saying to us? What does the Holy Spirit yearn for so sincerely that the Bible would picture Him in this way?

In James 4:5, the Bible reveals the intense yearning the Holy Spirit possesses to have us entirely for Himself That should be no surprise to us. He is our Indweller, our Sealer, our Sanctifier, and our Source of power. His attention, His gifts, His power, and His Word are all directed toward us. He is in love with us!

The Holy Spirit is so in love with us that He wants more, more, more, and more of us. Every day He wants our time, our attention, our devotion, and our fellowship. If we deny the Holy Spirit of what He wants from us, He cries out, "I need you! I must have you! I want to fill you, empower you, and flood you with My divine life!"

James 4:5 conveys this compelling idea:

"... The Spirit has an all-consuming and passionate desire to have more and more of us. In fact, this desire to possess us is so strong that He literally yearns, craves, and pines after us."

Never forget that the Holy Spirit is a Divine Lover who lives on the inside of us. He passionately yearns to fulfill His responsibility to the Father to help, teach, guide, and empower us. The word *epipothéo* emphatically means that when it comes to you and me, the Holy Spirit can never get enough!

The Holy Spirit desires to possess you—all of you. Because of this intense desire, He is focused on changing you, empowering you, conforming you to the image of Jesus Christ, and helping you fulfill God's plan for your life.

Learn how to yield to the Holy Spirit. Allow Him to have more and more of you each day. Satisfy the yearning of this Divine Lover. Let the Holy Spirit love you! Let Him control you! Let Him exercise His authority in your life and flood you with His divine desire!

QUESTIONS FOR YOU TO CONSIDER

Have you ever experienced the deep love that the Holy Spirit has for you?

When you had this experience, where were you and what was happening in your life?

In order for you to continually experience the deep love of the Holy Spirit, what do you need to do? Sparkling Gems from the Greek.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pgs 125-127) (Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devotionals; Sparkling Gems From The Greek)

1 Corinthians 13:1-13 (AMP)

1 IF I [can] speak in the tongues of men and [even] of angels, but have not love (that reasoning, intentional, spiritual devotion such as is inspired by God's love for and in us), I am only a noisy gong or a clanging cymbal.

2 And if I have prophetic powers (the gift of interpreting the divine will and purpose), and understand all the secret truths and mysteries and possess all knowledge, and if I have [sufficient] faith so that I can remove mountains, but have not love (God's love in me) I am nothing (a useless nobody).

3 Even if I dole out all that I have [to the poor in providing] food, and if I surrender my body to be burned or in order that I may glory, but have not love (God's love in me), I gain nothing.

4 Love endures long and is patient and kind; love never is envious nor boils over with jealousy, is not boastful or vainglorious, does not display itself haughtily.

5 It is not conceited (arrogant and inflated with pride); it is not rude (unmannerly) and does not act unbecomingly. Love (God's love in us) does not insist on its own rights or its own way, for it is not self-seeking; it is not touchy or fretful or resentful; it takes no account of the evil done to it [it pays no attention to a suffered wrong].

6 It does not rejoice at injustice and unrighteousness, but rejoices when right and truth prevail.

7 Love bears up under anything and everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances, and it endures everything [without weakening].

8 Love never fails [never fades out or becomes obsolete or comes to an end]. As for prophecy (the gift of interpreting the divine will and purpose), it will be fulfilled and pass away; as for tongues, they will be destroyed and cease; as for knowledge, it will pass away [it will lose its value and be superseded by truth].

9 For our knowledge is fragmentary (incomplete and imperfect), and our prophecy (our teaching) is fragmentary (incomplete and imperfect).

10 But when the complete and perfect (total) comes, the incomplete and imperfect will vanish away (become antiquated, void, and superseded).

11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child; now that I have become a man, I am done with childish ways and have put them aside.

12 For now we are looking in a mirror that gives only a dim (blurred) reflection [of reality as in a riddle or enigma], but then [when perfection comes] we shall see in reality and face to face! Now I know in part (imperfectly), but then I shall know and understand fully and clearly, even in the same manner as I have been fully and clearly known and understood [by God].

13 And so faith, hope, love abide [faith—conviction and belief respecting man's relation to God and divine things; hope—joyful and confident expectation of eternal salvation; love—true affection for God and man, growing out of God's love for and in us], these three; but the greatest of these is love.