



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

**Refresh, Restore, Rebuild = Healing**



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## Worship Music

[I Will Worship You-  
Matthew Ward](#)

[Bring Me To The Cross-  
Matthew Ward](#)

[Light Of The World-  
Matthew Ward](#)

[Psalm 61-  
Matthew Ward](#)

[The King-  
Matthew Ward](#)

[Warrior-Matthew Ward](#)

## Prayer

Lord, I know that today I'm going to need a supernatural strategy to do what I need to do. My own natural mind is working all the time to come up with solutions. I'm doing the best I can do, but now I need extra help. I need a divine strategy—a divine idea so powerful and effective that no force will be able to resist it! I know that these kinds of strategies are imparted by the Holy Spirit, so right now I open my heart wide to Him. Holy Spirit, I ask You to drop a supernatural idea into my spirit and soul. Please help me to properly discern it, understand it, and then follow through with obedience, in Jesus' name. Amen.

## Scripture

Exodus 30: 1-38 (AMP)

1 AND YOU shall make an altar to burn incense upon; of acacia wood you shall make it. 2 A cubit shall be its length and a cubit its breadth; its top shall be square and it shall be two cubits high. Its horns shall be of one piece with it. 3 And you shall overlay it with pure gold, its top and its sides round about and its horns, and you shall make a crown (a rim or molding) of gold around it. 4 You shall make two golden rings under the rim of it, on the two ribs on the two opposite sides of it; and they shall be holders for the poles with which to carry it. 5 And you shall make the poles of acacia wood, overlaid with gold. 6 You shall put the altar [of incense] in front and outside of the veil that screens the ark of the Testimony, before the mercy seat that is over the Testimony (the Law, the tables of stone), where I will meet with you. 7 And Aaron shall burn on it incense of sweet spices; every morning when he trims and fills the lamps he shall burn it. 8 And when Aaron lights the lamps in the evening, he shall burn it, a perpetual incense before the Lord throughout your generations. 9 You shall offer no unholy incense on the altar nor burnt sacrifice nor cereal offering; and you shall pour no libation (drink offering) on it. 10 Aaron shall make atonement upon the horns of it once a year; with the blood of the sin offering of atonement once in the year shall he make atonement upon and for it throughout your generations. It is most holy to the Lord. 11 And the Lord said to Moses, 12 When you take the census of the Israelites, every man shall give a ransom for himself to the Lord when you number them, that no plague may fall upon them when you number them. 13 This is what everyone shall give as he joins those already numbered: a half shekel, in terms of the sanctuary shekel, a shekel being twenty gerahs; a half shekel as an offering to the Lord. 14 Everyone from twenty years old and upward, as he joins those already numbered, shall give this offering to the Lord. 15 The rich shall not give more and the poor shall not give less than half a shekel when [you] give this offering to the Lord to make atonement for yourselves. 16 And you shall take the atonement money of the Israelites and use it [exclusively] for the service of the Tent of Meeting, that it may bring the Israelites to remembrance before the Lord, to make atonement for yourselves. 17 And the Lord said to Moses, 18 You shall also make a laver or large basin of bronze, and its base of bronze, for washing; and you shall put it [outside in the court] between the Tent of Meeting and the altar [of burnt offering], and you shall put water in it; 19 There Aaron and his sons shall wash their hands and their feet. 20 When they go into the Tent of Meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire to the Lord, 21 So they shall wash their hands and their feet, lest they die; it shall be a perpetual statute for [Aaron] and his descendants throughout their generations. 22 Moreover, the Lord said to Moses, 23 Take the best spices: of liquid myrrh 500 shekels, of sweet-scented cinnamon half as much, 250 shekels, of fragrant calamus 250 shekels, 24 And of cassia 500 shekels, in terms of the sanctuary shekel, and of olive oil a hin. 25 And you shall make of these a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a sacred anointing oil. 26 And you shall anoint the Tent of Meeting with it, and the ark of the Testimony, 27 And the [showbread] table and all its utensils, and the lampstand and its utensils, and the altar of incense, 28 And the altar of burnt offering with all its utensils, and the laver [for cleansing] and its base. 29 You shall sanctify (separate) them, that they may be most holy; whoever and whatever touches them must be holy (set apart to God). 30 And you shall anoint Aaron and his sons and sanctify (separate) them, that they may minister to Me as priests. 31 And say to the Israelites, This is a holy anointing oil [symbol of the Holy Spirit], sacred to Me alone throughout your generations. 32 It shall not be poured upon a layman's body, nor shall you make any other like it in composition; it is holy, and you shall hold it sacred. 33 Whoever compounds any like it or puts any of it upon

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an outsider shall be cut off from his people. 34 Then the Lord said to Moses, Take sweet spices—stacte, onycha, and galbanum, sweet spices with pure frankincense, an equal amount of each— 35 And make of them incense, a perfume after the perfumer's art, seasoned with salt and mixed, pure and sacred. 36 You shall beat some of it very small and put some of it before the Testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy. 37 And the incense which you shall make according to its composition you shall not make for yourselves; it shall be to you holy to the Lord. 38 Whoever makes any like it for perfume shall be c

**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. Cut off from his people.

#### **Exodus 35–40. The Tabernacle Built**

(We are sharing this on the description of the temple as in fits in with the rest of the above topic) The tabernacle, or Tent of Meeting, was a portable sanctuary that served as a place of worship for the Israelites from the time of the wilderness wanderings until the building of the temple by Solomon. It was where God dwelt with the Israelites. The actual structure was only 15 feet tall—less than the height of a two-story house. But in the desert it was the highest structure in the camp of the Israelites and rose above the sea of tents as the constant reminder of God's presence at the center of the nation.

**The Courtyard** The enclosure ("courtyard") in which the tabernacle itself stood was 50 x 25 yards, or slightly less than a fourth the size of a football field (100 x 53-1/3 yards). The walls were made of brass posts with silver hooks, over which linen curtains were hung. The entrance, which was on the east, was 10 yards wide and had colorful curtains of blue and scarlet linen. The bronze altar. The first thing one saw when entering the courtyard was a large bronze altar, the altar of burnt offering, where the animals (or portions of the animals) brought to the tabernacle by the Israelites were burnt. The altar was 7½ feet square and 4½ feet high. It was hollow, made of wood with brass overlay, and with grating inside, halfway up from the bottom. The wood was laid on top of the grate, and the animals on top of the wood. In the hollow area below the grate, ashes and other remains were collected, while it also provided access for oxygen from below to keep the fire burning. The fire in the altar was to be kept burning day and night ( Leviticus 6:9 ); it was kindled by fire from the Lord Himself ( Leviticus 9:24 ). The smell associated with the tabernacle was not the sweet smell of incense, but the smell of fire and death—a continual reminder that human beings have no access to God except as sinners redeemed and set free by another's death: in the Old Testament the death of animals, in the New Testament the death of Christ. The bronze basin. The second item in the courtyard, closer to the tabernacle itself, was a bronze basin for washing. Aaron and all priests had to wash their hands and feet in the water before bringing a sacrifice to the altar and before entering the tabernacle. It symbolized cleansing from sin and may have foreshadowed Christian baptism. It represented the need for purification before approaching the Lord. New Testament Christians have been purified and cleansed by the shed blood of Jesus.

**The Tabernacle** The tabernacle itself consisted of two rooms. The first room, the Holy Place, was 15 feet high and wide and 30 feet long. The second room, the Most Holy Place, was exactly half as large: it was a cube measuring 15 x 15 x 15 feet. A tent covered the tabernacle, consisting of three layers of coverings. The first was made of goat's hair cloth. Over it was a covering of red leather made of ram's skins. The final covering was badger skin (or possibly seal or porpoise skin). There was a clear progression in the arrangement of the courtyard and the tabernacle. Israelites could bring their sacrifices to the altar in the courtyard, but beyond the altar only the priests could go and enter the Holy Place (after washing their hands and feet). But no one could enter the Most Holy Place, the place of God's Presence, except the high priest and only once a year, on the Great Day of Atonement (see Leviticus 16 ).

**The Holy Place** The first thing that must have struck the priests entering the Holy Place was how different it smelled. The acrid smells from the altar of burnt offering were left behind, and the sweet smell of incense filled this room. **The incense altar.** The incense altar was small, only 3 feet high and 18 inches square. Incense was burned on the altar, morning and evening ( Exodus 30:8 ). Its smoke rising into the sky symbolized prayer—daily, regular prayer (see also Revelation 8:3–5 ). **The lampstand.** There were no windows in the tabernacle, but the coverings may have let in some light, since the lampstand was to be lit at twilight and to be kept burning from evening until morning ( Exodus 27:21 ; 30:7–8 ). Made of pure gold, it was 5 feet high and 3½ feet across the top. The shape of the lampstand, with its seven lamps, is still a common symbol in Judaism today: the menorah. The lighted lamp symbolizes God's Word ( Psalm 105 ; Psalm 119 ; 2 Peter 1:19 ) or God's guidance ( 2 Samuel 22:29 ; Psalm 18:28 ). The lampstands of Solomon's temple were patterned after this lampstand (which may actually have been used in the temple). They were no doubt among the treasures taken to Babylon and afterward returned ( Ezekiel 1:7 ). The lampstand in Herod's temple, in Jesus' day, may have been one of these lampstands. It was taken to Rome when the temple was destroyed in a.d. 70 and is represented on the Arch of Titus. Tradition says that the lampstand was later "respectfully deposited in the Christian church at Jerusalem" in a.d. 533, but nothing further is known of it. **The table.** Finally, there was a table, 27 inches high, 18 inches wide, and 3 feet long. On this table 12 loaves of bread were placed, one for each of the 12 tribes of Israel. The loaves were replaced every week. They represented Israel's gratitude for God's provisions. **The Most Holy Place** The Most Holy Place was the place of the presence of God. It was separated from the Holy Place by what must have been a superbly beautiful curtain , in blue, purple, and scarlet, embroidered with cherubim. Solomon's temple, and later Herod's temple, were patterned after the tabernacle, and the Holy Place and the Most Holy Place still separated by a curtain, even though the structure itself was made of stone and wood. The curtain of the temple was torn from top to bottom when Christ died ( Matthew 27:51 ), signifying that, at that moment, the door to God's presence was open to all. Only one item stood in the Most Holy Place: the ark of the covenant. It was a chest made of acacia wood and overlaid with pure gold. It measured 45 x 27 x 27 inches. The lid of the ark, made of solid gold, was called the "atonement cover" ( kjv , mercy seat).

At each end of the cover stood a cherub, made of one piece with the atonement cover. The cherubim faced each other, their wings spread out, and were looked down toward the atonement cover. We can only speculate exactly how they may have looked. Inside the ark were four items: the two stone tablets on which Moses had received the Ten Commandments, a pot of manna, and Aaron' staff ( Numbers 17:1-11 ). These were a continual reminder of what was most important: God's covenant with His people (the two tablets), His gracious material provisions (the manna), and His provision of a way to Him through the priesthood, and specifically through the high priest (the staff; see also Hebrews 8 ). The ark of the covenant was probably lost in the Babylonian captivity. In Revelation 11:19 , John saw the ark "in the temple." But that was in a vision, certainly not meaning that the actual, material ark was there; for in heaven there will be "no temple" (Revelation 21:22 ).

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

#### Effective Spiritual Weapons Require Effective Spiritual Strategies...2 Corinthians 10:4

In this powerful verse, Paul speaks to us about the subject of spiritual warfare. In fact, this is one of the foundational verses on this subject, so it is vital to understand what Paul is talking about. Today I want to especially draw your attention to three words in this power-packed scripture. Pay special attention to the words weapons, warfare, and carnal. First, Paul tells us that we have "weapons." These spiritual armaments have been provided by God and are at our disposal. They are both offensive and defensive weapons and can be found in Ephesians 6:13-18, where Paul lists them one by one and explains what each piece represents. Second, Paul uses the word "warfare." The word "warfare" is taken from the word stratos. By choosing to use this word, the Holy Spirit alerts us to some very important facts about spiritual warfare. The word stratos is where we derive the word strategy. This informs us that spiritual warfare does not occur accidentally but is something that is strategically planned. Just as any army plans its line of attack before a battle begins, the devil plans a line of attack, decides which methods he will use, and chooses the approach he wants to take as he cautiously charts a well-thought-out assault. But the word stratos doesn't just describe the devil's strategies. It also tells us that if we will listen to the Holy Spirit, He will give us a strategy that is superior to any schemes of the devil. The devil is not the only one with a strategy. The Holy Spirit always holds the key to every victory, and He wants to provide us with a divinely-inspired strategy that will render null and void the works of the devil every time! The Old Testament is filled with examples of divinely-inspired strategies. Consider the case of Joshua and the children of Israel as they stood before the walls of Jericho (Joshua 6:1-27). What strategy did the Lord give them? They were to walk around the walls of Jericho once a day for six days and seven times on the seventh day. Then after the seventh time around the wall on the last day, they were to blow trumpets made of rams' horns. None of this sounded "reasonable" to the natural mind, but the effects of that God-given strategy are still renowned today! Or consider the time Jehoshaphat sent out a praise team before the army to sing and to worship the Lord (2 Chronicles 20:20-25). What army would send singers and musicians to the frontlines of battle in front of its armed soldiers? Yet as they sang praises to God and played their instruments, the Lord supernaturally set ambushments and the enemies were smitten. That day the children of Israel walked away from the battle without losing a single fighter. Not only that, but they were also weighed down with gold, silver, jewels, and other riches in abundance! There was so much plunder that it took them three days to gather it! How did they win this famous battle? They received a strategy from the Lord and then followed it accurately. The results of that strategy are legendary. In both of these cases, the line of attack made no sense to the natural mind, but it released so much power that it completely crushed the foe. So don't be surprised if the Holy Spirit gives you a strategy that doesn't make sense when you first hear it! Remember, He operates on a higher level than you, and He knows what you don't know. Therefore, He may tell you to do something that seems odd to you at first. But you can be sure that Spirit-inspired strategies always work! Imagine an army that is fully equipped with weapons of warfare but has no strategy about how to use those weapons against the enemy. Even with all those weapons and artillery at their disposal, an army in this condition would utterly fail. Likewise, although it's crucial that you put on the whole armor of God, that's just the first step. You must then have a strategy on how to use those weapons and how to attack! Until you receive a strategy from the Lord on how to use your spiritual weapons, they will be of little help in driving back the forces of hell that have come against you. This leads to the word "carnal." In Greek, this word is sarkos, which describes anything that is of the flesh, fleshly made, or fleshly conjured up or anything that is natural or of an unspiritual nature. Paul uses this word when he writes, "For the weapons of our warfare are not carnal..." In effect, Paul is saying, "Don't look to your flesh for the weapons or strategies I'm describing to you because they do not arise out of natural talent, mental exercises, or human efforts. These are spiritual weapons and spiritual strategies, and they come from the spiritual realm."

When you put all these Greek words together, Second Corinthians 10:4 carries this idea: "Our God-given weapons are to be used in connection with a divine strategy. But don't look to the flesh to find that strategy, for the battle plan you need is not going to arise out of your own natural talent, mental exercises, or human effort." If you want to receive the strategy needed to assure your victory, you must turn your attention to the realm of the Spirit, for it is from this realm that you will hear from God. You must spend time praying in the Spirit and reading the Word. By yourself, you will never conceive a plan that will deliver you.

Just as spiritual weapons come from God, so do spiritual strategies. So use your head as much as you can, and think through every step. But as you seek God, stay open for Him to graciously give you a supernatural strategy for destroying the work of the devil. And don't be surprised if God tells you to do something that seems a little odd. Since the beginning of time, God has been giving effective strategies that seem strange to the mind of man!

Sparkling Gems from the Greek.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pgs 136-138)  
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devotionals; Sparkling Gems From The Greek)