



~ 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 pray that my passion for You will grow stronger and stronger and that I will remain untainted from the world. Please show me if there are any places in me that are drawn to things that displease You. It may be hard for me to hear, but if there is anything in me that seeks to slip back into the life from which You delivered me, please reveal it to me. If my affection for anything else in this world is greater than my affection for You, please show me, in Jesus' name. Amen.

Sparkling Gems from the Greek.

Scripture

Exodus 36: 1-38 (AMP)

1 BEZALEL AND Aholiab and every wisehearted man in whom the Lord has put wisdom and understanding to know how to do all the work for the service of the sanctuary shall work according to all that the Lord has commanded. 2 And Moses called Bezalel and Aholiab and every able and wisehearted man in whose mind the Lord had put wisdom and ability, everyone whose heart stirred him up to come to do the work; 3 And they received from Moses all the freewill offerings which the Israelites had brought for doing the work of the sanctuary, to prepare it for service. And they continued to bring him freewill offerings every morning. 4 And all the wise and able men who were doing the work on the sanctuary came, every man from the work he was doing, 5 And they said to Moses, The people bring much more than enough for doing the work which the Lord commanded to do. 6 So Moses commanded and it was proclaimed in all the camp, Let no man or woman do anything more for the sanctuary offering. So the people were restrained from bringing, 7 For the stuff they had was sufficient to do all the work and more. 8 And all the able and wisehearted men among them who did the work on the tabernacle made ten curtains of fine twined linen and blue, purple, and scarlet [stuff], with cherubim skillfully worked on them. 9 The length of each curtain was twenty-eight cubits and its breadth four cubits; all the curtains were one size. 10 [Bezalel] coupled five curtains one to another and the other five curtains he coupled one to another. 11 And he made loops of blue on the outer edge of the last curtain in the first set; this he did also on the inner edge of the first curtain in the second set. 12 Fifty loops he made in the one curtain and fifty loops in the edge of the curtain which was the second set; the loops were opposite one another. 13 And he made fifty clasps of gold and coupled the curtains together with the clasps so that the tabernacle became one unit. 14 And he made eleven curtains of goats' hair for a tent over the tabernacle. 15 The length of one curtain was thirty cubits and four cubits was the breadth; the eleven curtains were of equal size. 16 And he coupled five curtains by themselves and the other six curtains by themselves. 17 And he made fifty loops on the outmost edge of the curtain to be coupled and fifty loops he made on the inner edge of the second curtain to be coupled. 18 He made fifty clasps of bronze to couple the tent together into one whole. 19 He made a covering for the tent of rams' skins tanned red, and above it a covering of dolphin or porpoise skins. 20 He made boards of acacia wood for the upright framework of the tabernacle. 21 The length of a board was ten cubits and the breadth one cubit and a half. 22 Each board had two tenons (projections) to fit into a mortise to form a clutch; he did this for all the boards of the tabernacle. 23 And he made thus the boards [for frames] for the tabernacle: twenty boards for the south side, 24 And he made under the twenty boards forty sockets or bases of silver, two sockets under one board for its two tenons or hands, and two sockets under another board for its two tenons. 25 For the other side of the tabernacle, the north side, he made twenty boards 26 And their forty sockets or bases of silver, two sockets under [the end of] each board. 27 And for the rear or west side of the tabernacle he made six [frame] boards. 28 And two boards he made for each corner of the tabernacle in the rear. 29 They were separate below but linked together at the top with one ring; thus he made both of them in both corners. 30 There were eight boards with sixteen sockets or bases of silver, and under [the end of] each board two sockets. 31 He made bars of acacia wood, five for the [frame] boards of the one side of the tabernacle, 32 And five bars for the boards of its other side, and five bars for the boards at the rear or west side. 33 And he made the middle bar pass through halfway up the boards from one end to the other. 34 He overlaid the boards and the bars with gold and made their rings of gold as places for the bars. 35 And he made the veil of blue, purple, and scarlet [stuff] and fine twined linen, with cherubim skillfully worked. 36 For [the veil] he made four pillars of acacia [wood] and overlaid them

with gold; their hooks were of gold, and he cast for them four sockets or bases of silver. 37 And he made a screen for the tent door of blue, purple, and scarlet [stuff] and fine twined linen, embroidered, 38 And he made the five pillars of it with their hooks, and overlaid their ornamental tops and joinings with gold, but their five sockets were of bronze.

SIN'S PRESENCE:...There are two sides to a Christian's life: a light and a dark, an elevating and a depressing one. His experience is neither all joy nor all grief, but a commingling of both. It was so with the apostle Paul: "As sorrowful, yet always rejoicing" (2Co 6:10). When a person is regenerated, he is not there and then taken to heaven, but he is given both an earnest and a foretaste of it. Nor is sin then eradicated from his being, though its dominion over him is broken. It is indwelling corruption which casts its dark shadow over his joy. The varied experiences of the believer are occasioned by Christ's presence and sin's presence. If, on the one hand, it be blessedly true that Christ is with him all the days, even unto the end; on the other hand, it is solemnly true that sin indwells him all his days, even unto the end of his earthly history. Said Paul, "evil is present with me"; and that, not only occasionally, but sin "dwelleth in me" (Rom 7:20-21). Thus, as God's people feed upon the Lamb, it is "with bitter herbs they shall eat it" (Exo 12:8). The Christian's consciousness of indwelling sin, his mourning over its defiling influence, his sincere efforts to strive against its solicitations, his penitent confessions to God of his failure to master this inveterate foe, are among the unmistakable evidences that he is a regenerate person—for certain it is that none who is dead in trespasses and sins realizes there is a sea of iniquity within his heart, defiling his very thoughts and imagination; still less does he make conscience of the same and lament it. Let the believer recall his own case: in the days of his unregeneracy, he was not cast down by what now distresses! We are bidden to "remember" what we were "in time past," and then contrast the "But now" (Eph 2:11-13), that we may be shamed over the former and rejoice and give thanks for the latter. It is cause for fervent praise if your eyes have been opened to see "the sinfulness of sin," and your heart to feel its obnoxiousness. Since it was not always thus, a great change has taken place—you have been made the subject of a miracle of grace. But the continuance of indwelling sin presents a sore and perplexing problem to the Christian. That nothing is too hard for the Lord he is full assured. Why then is evil suffered to remain present with him? Why is he not rid of this hideous thing which he so much loathes and hates? Why should this horrible depravity be allowed to disturb his peace and mar his joy? Why does not the God of all grace rid him of this harassing tyrant? And it must ever be remembered that His thoughts and ways are often the very opposite of ours. Yet we must also remember they are infinitely wiser and better than ours. God then must have some valid reason why He leaves sin in His people; and since He loves them with a boundless and unchangeable love, it must be left in them for their benefit. Faith may be fully assured that evil continues to be present with the saint both for the glory of God and for his own good. Thus, there is a bright side to even this dark cloud. We are apt to think it is a most deplorable thing that sin still indwells us and to imagine it would be far better if we were rid of it. But that is our ignorance. Yea, it is some thing worse: it is a spirit of opposition to God, a rebelling against His dealings with us, an impugning of His wisdom, a casting reflection upon His goodness. Since He has given such abundant proofs that He has our best interests at heart, it must be most reprehensible for any to call into question His ways with them. Rather, may we be fully persuaded that our loving Father had completely removed "the flesh" from the soul of His children at the moment of their regeneration had that been for their highest welfare. Since He has not done so, we must confidently conclude that God has a benevolent purpose in suffering sin to indwell them to the end of their pilgrim journey. But does His Word furnish any hints of His gracious designs therein? Yes, but we must now limit ourselves unto one of them. God leaves sin in His people to promote their humility. There is nothing which He abominates so much as pride. In Proverbs 6:16-17, the Holy Spirit has listed seven things which the Lord hates, and they are headed with "A proud look"! God feedeth the hungry, but the rich He sendeth empty away. He "giveth grace unto the humble," but "resisteth the proud" (James 4:6). It is the egotistical and self-satisfied Laodiceans who are so loathsome in His sight that He spues them out of His mouth (Rev 3:16-17). Now Christian reader, is it really and truly the desire of thy heart that God will "hide pride" from thee (Job 33:17)? If by grace it be so, then are you willing for Him to use His own means and method in accomplishing your desire, even though it be an unpleasant process, yea, galling to your complacency? If you be willing for your natural religiousness to be blasted and to be stripped of your peacock feathers, then it will be by evil remaining in you and bestirring itself to your grief. Second Timothy 3:2 shows (from its order) that pride springs from inordinate self-love. They who are undue lover of themselves soon grow proud of themselves, which is odious to God, for it robs Him of His glory. Since God will be glorious unto His saints, as well as glorified by them, He subdues their pride by leaving that in them which humbles their hearts, but makes them admire Him the more for His longsuffering. Divine light exposes filth within, of which they had no previous realization, causing them to cry with the leper, "Unclean, unclean" (Lev 13:45). They have such painful discoveries of indwelling sin as often makes them lament, "O wretched man that I am!" (Rom 7:24). But how thankful we should be if God makes us "abhor" ourselves (Job 42:6), and thereby make way for prizing Christ all the more! In this life, holiness, my reader, consists largely of pantings after it and grievings because we feel ourselves to be so unholy. What would happen to a man still left in this world if he were full of sin one day and then made absolutely sinless the next? Let our present experience supply the answer. Do we not find it very difficult to keep our proper place, both before God and our brethren, when the evil within us is subdued but a little? Is not that evidence we require something to deliver us from self-righteousness? Even the beloved Paul needed "a thorn in the flesh" lest he "be exalted above measure through the abundance of the revelations" given him (2Co 12:7). The man after God's own heart prayed, "O Lord, open thou my lips; and my mouth shall shew forth thy praise" (Psa 51:15): as though he said, "If Thou, Lord, wilt help me to speak aright, I shall not proclaim my own worth nor boast of what I have done, but will give Thee all the glory." As God left some of the Canaanites in the land to prove Israel (Jdg 2:21-22), so He leaves sin in us to humble us. We shall be sinless in heaven, and the sight of the "Lamb as it had been slain" (Rev 5:6) will for ever prevent the re-entry of pride into our souls. Our consciousness of sin's presence has, first, an emptying influence: it makes way for a pardoning and cleansing Christ, by convicting the soul of its deep need. Second, it has a continual abasing influence, bringing us to realize more and more our utter insufficiency and complete dependence upon God. Third, it has an evangelical influence, for it serves to make us more conscious of the perfect suitability of the great Physician for such lepers as we feel ourselves to be. Fourth, it has a God-honouring influence, for it brings the renewed soul to marvel increasingly at His "longsuffering to us—ward" (2Pe 3:9). Fifth, it should promote a spirit of forbearance to our fellows: we ought not to expect less failure in them than we find in ourselves. February, 1948 (EDITOR: Arthur W. Pink (1886-1952))

February 29 (Leap Year).

Whose Side Are You On?

James 4:4

When a Christian who has walked with God and knows the things of the Spirit decides to step back into the world—intentionally or unintentionally— this is a very serious matter to God. When I say serious, I'm talking about a situation so grave that it eventually causes God to take an aggressive and antagonistic stance toward that believer! This is why James 4:4 says, "... A friend of the world is the enemy of God."

Notice that James refers to believers who have become a "friend" of the world. The word "friend" is from the Greek word *phileo*, a word that has many different facets, including the ideas of fondness, friendship, or love. This is the Greek word someone would use if he wanted to express affection or even romance. And when used to depict friends, this word is the picture of very close friends who are fond of and familiar with each other.

From the word *phileo* we get the word *philema*, which means to kiss. In the ancient world, a kiss was a form of greeting that was reserved for family members, friends, fellow church members, or any other esteemed and cherished people in one's life. A kiss like this would never be given to a stranger, but to someone for whom a person felt deep affection or with whom he had some kind of relationship.

This leads us to the next usage of the word *phileo*. In some places, it portrayed a person who was under some type of commitment or obligation due to a relationship. This relationship could be family-related, business-related, socially-related, or friendship-related. Regardless of the basis for the relationship, it is one that includes obligations, such as the obligations that exist in a marriage, between business partners, or even between friends. These relationships carry responsibilities. The word *phileo* could be used to describe these types of relationships and the obligations that result from entering into them.

So when James talks about believers who have become "a friend of the world" (the Greek word *phileo*), he is talking about Christians who have drifted so far back into the world that they now feel close to the world; they have affection and fondness for it. The connection and sense of familiarity they have with the world is so intense that they feel an obligation to the world or to their worldly friends.

These believers have exchanged their once-deep affection for the Lord for a renewed allegiance to the world from which they were rescued. Because they now have a strong affection for the world, it lets us know that these believers have been drifting for a long time. Backsliding like this doesn't happen overnight. It is clear that a slow, methodical, seducing process has lured them away from Christ and back into a relationship with the world. Now their sense of obligation to the world is greater than their sense of obligation to the Lord.

James solemnly declares that any believer who has slipped back into this type of serious relationship with the world becomes the "enemy" of God. The word "enemy" is from the Greek word *echthros*, a word that appears more than 450 times in the Old Testament Septuagint to describe hate, hatred, hostility, an enemy, or an opponent. One example of its usage in the New Testament is Luke 23:12, where it portrays the animosity, antagonism, enmity, rivalry, and competition that existed between Herod Antipas and Pilate. These two men were definitely not on the same side!

What does this mean to you and me? It tells us that God is jealous when a believer transfers his devotion back to the world. In fact, this creates strong jealousy in the heart of God for that believer. God sees that believer's relationship with the world as a violation of His own relationship with him. Just as a spouse would feel violated if he discovered that his mate had secretly carried on an intimate relationship with someone else, God feels betrayed when a believer transfers his affection away from Him and back to the world. In these cases, God takes an antagonistic view toward the improper relationship and begins to set things in motion to see that relationship end!

Because God wants that believer to refocus his affection where it ought to be, His grace moves in to intervene. It may not feel like help at the time, but God, who is intensely jealous for His people, sees Himself as a Contender for that believer's affection and devotion! He will therefore do what He must to get the attention of His wayward child so He can turn him around and bring him back to where he ought to be!

Backsliding is serious business! When you try to split your heart between the Lord and the world, it simply won't work! There's too much animosity between a holy God and the world from which you were rescued. So don't let yourself head back in the direction of the world, because God won't just sit back and watch it happen. He will come after you like the most serious Competitor in the whole universe!

QUESTIONS FOR YOU TO CONSIDER;..Can you think of any areas in your life where your devotion to the world is greater than your devotion to the Lord? Have there been times recently when you have felt the "pull" of the world trying to seduce you back into the life from which you were delivered? What do you need to do to reject that "pull" and stay free? Sparkling Gems from the Greek.

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pgs 148-150)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devotionals; S Gems From The Greek)