



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

Lord, You designed me to live in these last days according to Your great plan. Because You are in charge of my life, I know it's no mistake that I am alive in this generation. Since these days are filled with greater risk than any other generation has ever known, I need faith to face these times victoriously. I need wisdom to minister to others who are wounded and hurt. So today I ask You to help me embrace this time as a part of my destiny and to become strong in faith so I can reach out to those who are near me and who need spiritual assistance! Help me to recognize their need and to know exactly how I should respond to help them, in Jesus' name..... Amen.

Scripture

Leviticus 2: 1-16 (AMP)

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1 WHEN ANYONE offers a cereal offering to the Lord, it shall be of fine flour; and he shall pour oil over it and lay frankincense on it. 2 And he shall bring it to Aaron's sons the priests. Out of it he shall take a handful of the fine flour and oil, with all its frankincense, and the priest shall burn this on the altar as the memorial portion of it, an offering made by fire, of a sweet and satisfying fragrance to the Lord. 3 What is left of the cereal offering shall be Aaron's and his sons'; it is a most holy part of the offerings made to the Lord by fire. 4 When you bring as an offering cereal baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers spread with oil. 5 If your offering is cereal baked on a griddle, it shall be of fine flour unleavened, mixed with oil. 6 You shall break it in pieces and pour oil on it; it is a cereal offering. 7 And if your offering is cereal cooked in the frying pan, it shall be made of fine flour with oil. 8 And you shall bring the cereal offering that is made of these things to the Lord; it shall be presented to the priest, and he shall bring it to the [bronze] altar. 9 The priest shall take from the cereal offering its memorial portion and burn it on the altar, an offering made by fire, a sweet and satisfying fragrance to the Lord. 10 What is left of the cereal offering shall be Aaron's and his sons'; it is a most holy part of the offerings made to the Lord by fire. 11 No cereal offering that you bring to the Lord shall be made with leaven, for you shall burn no leaven or honey in any offering made by fire to the Lord. 12 As an offering of first fruits you may offer leaven and honey to the Lord, but they shall not be burned on the altar for a sweet odor [to the Lord, for their aid to fermentation is symbolic of corruption in the human heart]. 13 Every cereal offering you shall season with salt [symbol of preservation]; neither shall you allow the salt of the covenant of your God to be lacking from your cereal offering; with all your offerings you shall offer salt. 14 If you offer a cereal offering of your first fruits to the Lord, you shall offer for it of your first fruits grain in the ear parched with fire, bruised and crushed grain out of the fresh and fruitful ear. 15 And you shall put oil on it and lay frankincense on it; it is a cereal offering. 16 The priest shall burn as its memorial portion part of the bruised and crushed grain of it and part of the oil of it, with all its frankincense; it is an offering made by fire to the Lord.

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The Meal Offering: V 1 Translated as "meast," but should be meal offering. **V 2** Find flour would be mixed with oil and frankincense and made into a dough and baked unto the Lord. Kaphar=atonement, to cover. Offerings: Burnt; Consecration....Meal: Servie unto God....Peace: Fellowship with God....Sin: Trespass.....Feasts: Passover, Unleavened Bread, Pentecost, Trumpets, Atonement, Tabernacles. These things bespeak the work of man's hand. I am bringing flour, mixing it with oil. In order to get the flour, I had to till the soil, plant the seed, and harvest the seed. I had to thresh the seed, and I had to grind the seed into flour itself. So it was the work of my hands. I picked the olives, pressed them, and got the oil. So in the meal offering, I am offering to God my service, dedicating the work of my hands unto God. And thus, this meal offering again was a sweet smelling savor because what smells better than home-baked bread? **V 11** There were two things that were never to be mixed with the flour; one was leaven and the other was honey. The leaven is always a type of sin through the Scripture; and thus, it was never to be mixed. Leaven actually causes a putrefaction or a decay. Honey can also have that same effect, but honey represents a natural sweetness. It is interesting that being naturally sweet doesn't buy you any points with God. It is only the sweetness that comes from Him that is acceptable. **V 13** Salt was used in those days as a preservative and, of course, to make things more tasty. So the salt was to give the flavor. (Old Testament Study Guide; The Word For Today; 2005; Chuck Smith; Commentaries; pages 46-47)

'Perilous Times' In the Last Days

2 Timothy 3:1

The Bible makes it unmistakably plain that in the last days, the world will be filled with difficulties, the like of which have never before been known in the history of mankind. In fact, the Holy Spirit was so committed to making sure we understand what will occur in the last days that in Second Timothy 3:1, it is as if He points His prophetic finger two thousands years into the future and specifically foretells what will occur at the end of the age.

Paul wrote these words by inspiration of the Holy Spirit in Second Timothy 3:1: "This know also, that in the last days perilous times shall come." Notice that this verse begins by saying, "This know...." The word "know" is the Greek word *ginosko*, the Greek word for knowledge. But in this verse, it is used in the present imperative tense, which means it is a strong command to recognize that there is something that must be known, must be recognized, and must be acknowledged. Having this knowledge is not optional; it is mandatory.

The verse continues, "This know also, that in the last days...." The word "last" in this verse is from the word *eschatos*, which points to the ultimate end of a thing—such as the last month of the year; the last week of the month; the last day of a week; or the very extreme end of the age. In other words, the word *eschatos* doesn't merely describe the last days in general, but the very last of the last days. It was used in classical Greek literature to depict a place furthest away such as the very ends of the earth. In this sense, it also signified something that is final.

With this word *eschatos*, the Holy Spirit through Paul takes us right into the end of the age to enlighten our eyes and help us see what the world environment will be like in the concluding moments of the age. Paul goes on to say that "perilous" times will mark that final age. "Perilous" is the Greek word *chalepos*—a word used to describe ugly words that, when spoken, are hurtful and emotionally hard to bear. It is also used in various pieces of literatures to depict wild, vicious, uncontrollable animals that are unpredictable and dangerous. It always carries the idea of an action, place, person, or thing that is harsh, harmful, and filled with high risk.

This is the very word used in Matthew 8:28 to portray the two demon-possessed men who were so legendary in the country of the Gadarenes. It says, "And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way." The words "exceeding fierce" is this same word *chalepos*. This means the two demon-possessed men were like wild, vicious, and uncontrollable animals, completely unpredictable and dangerous. Simply being in the region near these men placed one's life in jeopardy because these demonized men were *chalepos*—harsh and harmful, presenting a high risk to anyone in the region.

Taking the definitions of all these words into consideration, Second Timothy 3:1 could be taken to mean:

"You emphatically must know what I am about to tell you! In the very last part of the last days, in the very end of the age, hurtful, harmful, dangerous, unpredictable, uncontrollable, high-risk periods of time will come."

Considering the events that have shaken the world in recent years, we shouldn't be shocked to hear that this is the meaning of Second Timothy 3:1. Dangerous, harmful, high-risk periods of time have already arrived! We are living in a generation that faces world threats no other generation has ever known. As always, the Holy Spirit was correct in what He was trying to tell us.

But why did the Holy Spirit forewarn us about these events? Were His prophetic warnings intended to scare or to fill us with fear? No! The Holy Spirit, as He always has done, wanted to prepare God's people so they could be spiritually alert and ready to minister to people who suffer harm as a result of the events that will grip the world at the end of the age.

According to Second Timothy 3:1, we are living in an age that will be marked by "perilous" world events. Let us therefore be wise, protecting our minds, our family members, and every other area of our lives by renewing our minds with the Word of God. Rather than hide in fear, let's get God's perspective about what we should be doing to help people who have been victimized by this age. Let's move out with the power of God and be ready to minister to those who have suffered harm because of the times in which we live!

QUESTIONS FOR YOU TO CONSIDER

Are you heeding the warning of the Holy Spirit to be spiritually alert in these last days?

If God were to ask you to minister to someone who is suffering, do you feel prepared to help that person? How can you become better prepared?

Do you feel overcome with fear or filled with faith as you contemplate what it will take to face the special challenges of our generation?

Sparkling Gems from the Greek.

Isaiah 53:1-12 (AMP)

1 WHO HAS believed (trusted in, relied upon, and clung to) our message [of that which was revealed to us]? And to whom has the arm of the Lord been disclosed?

2 For [the Servant of God] grew up before Him like a tender plant, and like a root out of dry ground; He has no form or comeliness [royal, kingly pomp], that we should look at Him, and no beauty that we should desire Him.

3 He was despised and rejected and forsaken by men, a Man of sorrows and pains, and acquainted with grief and sickness; and like One from Whom men hide their faces He was despised, and we did not appreciate His worth or have any esteem for Him.

4 Surely He has borne our griefs (sicknesses, weaknesses, and distresses) and carried our sorrows and pains [of punishment], yet we [ignorantly] considered Him stricken, smitten, and afflicted by God [as if with leprosy].

5 But He was wounded for our transgressions, He was bruised for our guilt and iniquities; the chastisement [needful to obtain] peace and well-being for us was upon Him, and with the stripes [that wounded] Him we are healed and made whole.

6 All we like sheep have gone astray, we have turned every one to his own way; and the Lord has made to light upon Him the guilt and iniquity of us all.

7 He was oppressed, [yet when] He was afflicted, He was submissive and opened not His mouth; like a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

8 By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living [stricken to His death] for the transgression of my [Isaiah's] people, to whom the stroke was due?

9 And they assigned Him a grave with the wicked, and with a rich man in His death, although He had done no violence, neither was any deceit in His mouth.

10 Yet it was the will of the Lord to bruise Him; He has put Him to grief and made Him sick. When You and He make His life an offering for sin [and He has risen from the dead, in time to come], He shall see His [spiritual] offspring, He shall prolong His days, and the will and pleasure of the Lord shall prosper in His hand.

11 He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many and make many righteous (upright and in right standing with God), for He shall bear their iniquities and their guilt [with the consequences, says the Lord].

12 Therefore will I divide Him a portion with the great [kings and rulers], and He shall divide the spoil with the mighty, because He poured out His life unto death, and [He let Himself] be regarded as a criminal and be numbered with the transgressors; yet He bore [and took away] the sin of many and made intercession for the transgressors (the rebellious).

Isaiah 40:1-31 (AMP)

1 COMFORT, COMFORT My people, says your God. **2** Speak tenderly to the heart of Jerusalem, and cry to her that her time of service and her warfare are ended, that [her punishment is accepted and] her iniquity is pardoned, that she has received [punishment] from the Lord's hand double for all her sins. **3** A voice of one who cries: Prepare in the wilderness the way of the Lord [clear away the obstacles]; make straight and smooth in the desert a highway for our God! **4** Every valley shall be lifted and filled up, and every mountain and hill shall be made low; and the crooked and uneven shall be made straight and level, and the rough places a plain. **5** And the glory (majesty and splendor) of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it. **6** A voice says, Cry [prophesy]! And I said, What shall I cry? [The voice answered, Proclaim:] All flesh is as frail as grass, and all that makes it attractive [its kindness, its goodwill, its mercy from God, its glory and comeliness, however good] is transitory, like the flower of the field. **7** The grass withers, the flower fades, when the breath of the Lord blows upon it; surely [all] the people are like grass. **8** The grass withers, the flower fades, but the word of our God will stand forever. **9** O you who bring good tidings to Zion, get up to the high mountain. O you who bring good tidings to Jerusalem, lift up your voice with strength, lift it up, be not afraid; say to the cities of Judah, Behold your God! **10** Behold, the Lord God will come with might, and His arm will rule for Him. Behold, His reward is with Him, and His recompense before Him. **11** He will feed His flock like a shepherd: He will gather the lambs in His arm, He will carry them in His bosom and will gently lead those that have their young. **12** Who has measured the waters in the hollow of his hand, marked off the heavens with a [nine-inch] span, enclosed the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? **13** Who has directed the Spirit of the Lord, or as His counselor has taught Him? **14** With whom did He take counsel, that instruction might be given Him? Who taught Him the path of justice and taught Him knowledge and showed Him the way of understanding? **15** Behold, the nations are like a drop from a bucket and are counted as small dust on the scales; behold, He takes up the isles like a very little thing. **16** And all Lebanon's [forests] cannot supply sufficient fuel, nor all its wild beasts furnish victims enough to burn sacrifices [worthy of the Lord]. **17** All the nations are as nothing before Him; they are regarded by Him as less than nothing and emptiness (waste, futility, and worthlessness). **18** To whom then will you liken God? Or with what likeness will you compare Him? **19** The graven image! A workman casts it, and a goldsmith overlays it with gold and casts silver chains for it. **20** He who is so impoverished that he has no offering or oblation or rich gift to give [to his god is constrained to make a wooden offering, an idol; so he] chooses a tree that will not rot; he seeks out a skillful craftsman to carve and set up an image that will not totter or deteriorate. **21** [You worshipers of idols, you are without excuse.] Do you not know? Have you not heard? Has it not been told you from the beginning? [These things ought to convince you of God's omnipotence and of the folly of bowing to idols.] Have you not understood from the foundations of the earth? **22** It is God Who sits above the circle (the horizon) of the earth, and its inhabitants are like grasshoppers; it is He Who stretches out the heavens like [gauze] curtains and spreads them out like a tent to dwell in, **23** Who brings dignitaries to nothing, Who makes the judges and rulers of the earth as chaos (emptiness, falsity, and futility). **24** Yes, these men are scarcely planted, scarcely are they sown, scarcely does their stock take root in the earth, when [the Lord] blows upon them and they wither, and the whirlwind or tempest takes them away like stubble. **25** To whom then will you liken Me, that I should be equal to him? says the Holy One. **26** Lift up your eyes on high and see! Who has created these? He Who brings out their host by number and calls them all by name; through the greatness of His might and because He is strong in power, not one is missing or lacks anything. **27** Why, O Jacob, do you say, and declare, O Israel, My way and my lot are hidden from the Lord, and my right is passed over without regard from my God? **28** Have you not known? Have you not heard? The everlasting God, the Lord, the Creator of the ends of the earth, does not faint or grow weary; there is no searching of His understanding. **29** He gives power to the faint and weary, and to him who has no might He increases strength [causing it to multiply and making it to abound]. **30** Even youths shall faint and be weary, and [selected] young men shall feebly stumble and fall exhausted; **31** But those who wait for the Lord [who expect, look for, and hope in Him] shall change and renew their strength and power; they shall lift their wings and mount up [close to God] as eagles [mount up to the sun]; they shall run and not be weary, they shall walk and not faint or become tired.