



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

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Prayer

Lord, I want You to see me as growing more like You in my Love walk. Therefore, I choose to put away childish Christian attitudes and behaviors! For me to be all You want me to be, I understand that it's going to require more of me. Right now I am making up my mind to move to a higher level of commitment with God, to give Him all that I have, and to never stop until the job is done and the assignment is complete! Help me move into "a closer Love walk with You" as a believer and to leave the life of the childish ways behind, that I grow to be the best that You want me to be in You. I ask that You lead me, teach me, mentor me whatsoever that You will, I ask it in Jesus' name. Amen.

Scripture

Leviticus 15: 1-33 (AMP)

1 AND THE Lord said to Moses and Aaron, 2 Say to the Israelites, When any man has a running discharge from his body, because of his discharge he is unclean. 3 This shall be [the law concerning] his uncleanness in his discharge: whether his body runs with his discharge or has stopped [running], it is uncleanness in him. 4 Every bed on which the one who has the discharge lies is unclean, and everything on which he sits shall be unclean. 5 Whoever touches that person's bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. 6 And whoever sits on anything on which he who has the discharge has sat shall wash his clothes and bathe himself in water, and be unclean until the evening. 7 And he who touches the flesh of him who has the discharge shall wash his clothes and bathe himself in water, and be unclean until the evening. 8 And if he who has the discharge spits on him who is clean, then he shall wash his clothes and bathe himself in water, and be unclean until the evening. 9 And any saddle on which he who has the discharge rides shall be unclean. 10 Whoever touches anything that has been under him shall be unclean until evening; and he who carries those things shall wash his clothes and bathe himself in water, and be unclean until evening. 11 Whomever he who has the discharge touches without rinsing his hands in water shall wash his clothes and bathe himself in water, and be unclean until evening. 12 The earthen vessel that he with the discharge touches shall be broken, and every vessel of wood shall be rinsed in water. 13 When he who has a discharge is cleansed of it, he shall count seven days for his purification, then wash his clothes, bathe in running water, and be clean. 14 On the eighth day he shall take two turtledoves or two young pigeons and come before the Lord to the door of the Tent of Meeting and give them to the priest; 15 And the priest shall offer them, one for a sin offering and the other for a burnt offering; and [he] shall make atonement for the man before the Lord for his discharge. 16 And if any man has a discharge of semen, he shall wash all his body in water, and be unclean until evening. 17 And every garment and every skin on which the sperm comes shall be washed with water, and be unclean until evening. 18 The woman also with whom a man with emission of semen shall lie, they shall both bathe themselves in water, and be unclean until evening. 19 And if a woman has a discharge, her [regular] discharge of blood of her body, she shall be in her impurity or separation for seven days, and whoever touches her shall be unclean until evening. 20 And everything that she lies on in her separation shall be unclean; everything also that she sits on shall be unclean. 21 And whoever touches her bed shall wash his clothes and bathe himself in water, and be unclean until evening. 22 Whoever touches anything she sat on shall wash his clothes and bathe himself in water, and be unclean until evening. 23 And if her flow has stained her bed or anything on which she sat, when he touches it, he shall be unclean until evening. 24 And if any man lie with her and her impurity be upon him, he shall be unclean seven days; and every bed on which he lies shall be unclean. 25 And if a woman has an issue of blood for many days, not during the time of her separation, or if she has a discharge beyond the time of her [regular] impurity, all the days of the issue of her uncleanness she shall be as in the days of her impurity; she shall be unclean. 26 Every bed on which she lies all the days of her discharge shall be as the bed of her impurity, and whatever she sits on shall be unclean, as in her impurity. 27 And whoever touches those things shall be unclean, and shall wash his clothes and bathe himself in water, and be unclean until evening. 28 But if she is cleansed of her discharge, then she shall wait seven days, and after that she shall be clean. 29 And on the eighth day she shall take two turtledoves or two young pigeons and bring them to the priest at the door of the Tent of Meeting; 30 He shall offer one for a sin offering and the other for a burnt offering; and he shall make atonement for her before the Lord for her unclean discharge. 31 Thus you shall separate the Israelites

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from their uncleanness, lest they die in their uncleanness by defiling My tabernacle that is in the midst of them. 32 This is the law for him who has a discharge and for him who has emissions of sperm, being made unclean by it; 33 And for her who is sick with her impurity, and for any person who has a discharge, whether man or woman, and for him who lies with her who is unclean.

Leviticus 15. Ceremonial Uncleanness

The elaborate system of specifications as to how a person could become ceremonially unclean and what had to be done about it was, it seems, designed to promote personal physical cleanliness (and thus help prevent illness) as well as a continual recognition of God's involvement in all areas of life. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History & Commentaries; page 159)

Uncleanness: V 31 It is important that we realize that this was a ceremonial uncleanness, in which they were not allowed to come to the tabernacle of God. If you had a running sore, you were not allowed to come to the tabernacle of God until you had gone through the seven days of washing; your clothes, your body, everything. After the running sores had scabbed and healed, they you could come to the tabernacle. (Old Testament Study Guide; The Word For Today; 2005; Chuck Smith; Commentaries; page 50)

The Justice of God

Our Father, we love Thee for Thy justice. We acknowledge that Thy judgments are true and righteous altogether. Thy justice upholds the order of the universe and guarantees the safety of all who put their trust in Thee. We live because Thou art just - and merciful. Holy, holy, holy, Lord God Almighty, righteous in all Thy ways and holy in all Thy works. Amen.

In the inspired Scriptures justice and righteousness are scarcely to be distinguished from each other. The same word in the original becomes in English justice or righteousness, almost, one would suspect, at the whim of the translator.

The Old Testament asserts God's justice in language clear and full, and as beautiful as may be found anywhere in the literature of mankind. When the destruction of Sodom was announced, Abraham interceded for the righteous within the city, reminding God that he knew He would act like Himself in the human emergency. "That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?"

The concept of God held by the psalmists and prophets of Israel was that of an all-powerful ruler, high and lifted up, reigning in equity. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." Of the long-awaited Messiah it was prophesied that when He came He should judge the people with righteousness and the poor with judgment.

Holy men of tender compassion, outraged by the inequity of the world's rulers, prayed, "O Lord God, to whom vengeance belongeth; a God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou Judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph?" And this is to be understood not as a plea for personal vengeance but as a longing to see moral equity prevail in human society.

Such men as David and Daniel acknowledged their own un-righteousness in contrast to the righteousness of God, and as result their penitential prayers gained great power and effectiveness. "O Lord, righteousness belongeth unto thee, but unto us confusion of faces." And when the long-withheld judgment of God begins to fall upon the world, John sees the victorious saints standing upon a sea of glass mingled with fire. In their hands they hold harps of God; the song they sing is the song of Moses and the Lamb, and the theme of their song is the divine justice.

"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou alone art holy: for all nations I shall come and worship before thee; for thy judgments are made manifest."

Justice embodies the idea of moral equity, and iniquity is the exact opposite; it is in-equity, the absence of equality from human thoughts and acts. Judgment is the application of equity to moral situations and may be favorable or unfavorable according to whether the one under examination has been equitable or in-equitable in heart and conduct.

It is sometimes said, "Justice requires God to do this," referring to some act we know He will perform. This is an error of thinking as well as of speaking, for it postulates a principle of justice outside of God which compels Him to act in a certain way. Of course there is no such principle. If there were it would be superior to God, for only a superior power can compel obedience.

The truth is that there is not and can never be anything outside of the nature of God which can move Him in the least degree. All God's reasons come from within His uncreated being. Nothing has entered the being of God from eternity, nothing has been removed, and nothing has been changed.

Justice, when used of God, is a name we give to the way God is, nothing more; and when God acts justly He is not doing so to conform to an independent criterion, but simply acting like Himself in a given situation. As gold is an element in itself and can never change nor compromise but is gold wherever it is found, so God is God, always, only, fully God, and can never be other than He is. Everything in the universe is good to the degree it conforms to the nature of God and evil as it fails to do so. God is His own self-existent principle of moral equity, and when He sentences evil men or rewards the righteous, He simply acts like Himself from within, uninfluenced by anything that is not Himself.

All this seems, but only seems, to destroy the hope of justification for the returning sinner. The Christian philosopher and saint, Anselm, Archbishop of Canterbury, sought a solution to the apparent contradiction between the justice and the mercy of God. "How dost Thou spare the wicked," he inquired of God, "if Thou art all just and supremely just?" Then he looked straight at God for the answer, for he knew that it lies in what God is.

Anselm's findings may be paraphrased this way: God's being is unitary; it is not composed of a number of parts working harmoniously, but simply one. There is nothing in His justice which forbids the exercise of His mercy. To think of God as we sometimes think of a court where a kindly judge, compelled by law sentences a man to death with tears and apologies, is to think in a manner wholly unworthy of the true God. God is never at cross-purposes with Himself. No attribute of God is in conflict with another.

God's compassion flows out of His goodness, and goodness without justice is not goodness. God spares us because He is good, but He could not be good if He were not just. When God punishes the wicked, Anselm concludes, it is just because it is consistent with their deserts; and when He spares the wicked it is just because it is compatible with His goodness; so God does what becomes Him as the supremely good God. This is reason seeking to understand, not that it may believe but because it already believes.

A simpler and more familiar solution for the problem of how God can be just and still justify the unjust is found in the Christian doctrine of redemption. It is that, through the work of Christ in atonement, justice is not violated but satisfied when God spares a sinner. Redemptive theology teaches that mercy does not become effective toward a man until justice has done its work. The just penalty for sin was exacted when Christ our Substitute died for us on the cross. However unpleasant this may sound to the ear of the natural man, it has ever been sweet to the ear of faith. Millions have been morally and spiritually transformed by this message, have lived lives of great moral power, and died at last peacefully trusting in it.

This message of justice discharged and mercy operative is more than a pleasant theological theory; it announces a fact made necessary by our deep human need. Because of our sin we are all under sentence of death, a judgment which resulted when justice confronted our moral situation. When infinite equity encountered our chronic and willful in-equity, there was violent war between the two, a war which God won and must always win. But when the penitent sinner casts himself upon Christ for salvation, the moral situation is reversed. Justice confronts the changed situation and pronounces the believing man just.

Thus justice actually goes over to the side of God's trusting children. This is the meaning of those daring words of the apostle John: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But God's justice stands forever against the sinner in utter severity. The vague and tenuous hope that God is too kind to punish the ungodly has become a deadly opiate for the consciences of millions. It hushes their fears and allows them to practice all pleasant forms of iniquity while death draws every day nearer and the command to repent goes unregarded. As responsible moral beings we dare not so trifle with our eternal future.

Jesus, Thy blood and righteousness

My beauty are, my glorious dress;

'Midst flaming worlds, in these arrayed,

With joy shall I lift up my head.

Bold shall I stand in Thy great day;

For who aught to my charge shall lay?

Fully absolved through these I am

From sin and fear, from guilt and shame.

Count N. L. von Zinzendorf

A.W. Tozer

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 179-181)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)