



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Worship Music

[All Ye-Coffey Anderson](#)

[Father I need You-Coffey Anderson](#)

[Call On The Name-Coffey Anderson](#)

[No Turning Back-Coffey Anderson](#)

[How He Loves-David Crowder](#)

[Never Let Go-David Crowder](#)

Prayer

Lord, I thank You that the Holy Spirit joins me in the challenges I am facing in my life today. You sent Him to be my Helper, my Guide, my Teacher, and my Intercessor—the One who meets my problems head-on and helps me to overcome them. Rather than try to work out those problems by myself, I open my heart today for the Holy Spirit to join me as my divine Partner so I can be more than a conqueror in every situation. Lord I ask that You also correct me through conviction when it is necessary, so that I am always in Your will, and walking in Your way. I ask it in Jesus’ name. Amen.

Scripture

Leviticus 16: 1-34 (AMP)

1 AFTER THE death of Aaron’s two sons, when they drew near before the Lord [offered false fire] and died, 2 The Lord said to Moses, Tell Aaron your brother he must not come at all times into the Holy of Holies within the veil before the mercy seat upon the ark, lest he die; for I will appear in the cloud on the mercy seat. 3 But Aaron shall come into the holy enclosure in this way: with a young bull for a sin offering and a ram for a burnt offering. 4 He shall put on the holy linen undergarment, and he shall have the linen breeches upon his body, and be girded with the linen girdle or sash, and with the linen turban or miter shall he be attired; these are the holy garments; he shall bathe his body in water and then put them on. 5 He shall take [at the expense] of the congregation of the Israelites two male goats for a sin offering and one ram for a burnt offering. 6 And Aaron shall present the bull as the sin offering for himself and make atonement for himself and for his house [the other priests]. 7 He shall take the two goats and present them before the Lord at the door of the Tent of Meeting. 8 Aaron shall cast lots on the two goats—one lot for the Lord, the other lot for Azazel or removal. 9 And Aaron shall bring the goat on which the Lord’s lot fell and offer him as a sin offering. 10 But the goat on which the lot fell for Azazel or removal shall be presented alive before the Lord to make atonement over him, that he may be let go into the wilderness for Azazel (for dismissal). 11 Aaron shall present the bull as the sin offering for his own sins and shall make atonement for himself and for his house [the other priests], and shall kill the bull as the sin offering for himself. 12 He shall take a censer full of burning coals of fire from off the [bronze] altar before the Lord, and his two hands full of sweet incense beaten small, and bring it within the veil [into the Holy of Holies], 13 And put the incense on the fire [in the censer] before the Lord, that the cloud of the incense may cover the mercy seat that is upon [the ark of] the Testimony, lest he die. 14 He shall take of the bull’s blood and sprinkle it with his finger on the front [the east side] of the mercy seat, and before the mercy seat he shall sprinkle of the blood with his finger seven times. 15 Then shall he kill the goat of the sin offering that is for [the sins of] the people and bring its blood within the veil [into the Holy of Holies] and do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. 16 Thus he shall make atonement for the Holy Place because of the uncleanness of the Israelites and because of their transgressions, even all their sins; and so shall he do for the Tent of Meeting, that remains among them in the midst of their uncleanness. 17 There shall be no man in the Tent of Meeting when the high priest goes in to make atonement in the Holy of Holies [within the veil] until he comes out and has made atonement for his own sins and those of his house [the other priests] and of all the congregation of Israel. 18 And he shall go out to the altar [of burnt offering in the court] which is before the Lord and make atonement for it, and shall take some of the blood of the bull and of the goat and put it on the horns of the altar round about. 19 And he shall sprinkle some of the blood on it with his fingers seven times and cleanse it and hallow it from the uncleanness of the Israelites. 20 And when he has finished atoning for the Holy of Holies and the Tent of Meeting and the altar [of burnt offering], he shall present the live goat; 21 And Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the Israelites and all their transgressions, all their sins; and he shall put them upon the head of the goat [the sin-bearer], and send him away into the wilderness by the hand of a man who is timely (ready, fit). 22 The goat shall bear upon himself all their iniquities, carrying them to a land cut off (a land of forgetfulness and separation, not inhabited)! And the man leading it shall let the goat go in the wilderness. 23 Aaron shall come into the Tent of Meeting and put off the linen garments which he put on when he went into the Holy of Holies, and leave them there; 24 And he shall bathe his body with water in a sacred place and put on his garments, and come forth and offer

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his burnt offering and that of the people, and put off the linen garments which he put on when he went into the Holy of Holies, and leave them there; 24 And he shall bathe his body with water in a sacred place and put on his garments, and come forth and offer his burnt offering and that of the people, and make atonement for himself and for them. 25 And the fat of the sin offering he shall burn upon the altar. 26 The man who led the sin-bearing goat out and let him go for Azazel or removal shall wash his clothes and bathe his body, and afterward he may come into the camp. 27 The bull and the goat for the sin offering, whose blood was brought in to make atonement in the Holy of Holies, shall be carried forth without the camp; their skins, their flesh, and their dung shall be burned with fire. 28 And he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp. 29 It shall be a statute to you forever that in the seventh month [nearly October] on the tenth day of the month you shall afflict yourselves [by fasting with penitence and humiliation] and do no work at all, either the native-born or the stranger who dwells temporarily among you. 30 For on this day atonement shall be made for you, to cleanse you; from all your sins you shall be clean before the Lord. 31 It is a sabbath of [solemn] rest to you, and you shall afflict yourselves [by fasting with penitence and humiliation]; it is a statute forever. 32 And the priest who shall be anointed and consecrated to minister in the priest's office in his father's stead shall make atonement, wearing the holy linen garments; 33 He shall make atonement for the Holy Sanctuary, for the Tent of Meeting, and for the altar [of burnt offering in the court], and shall make atonement for the priests and for all the people of the assembly. 34 This shall be an everlasting statute for you, that atonement may be made for the Israelites for all their sins once a year. And Moses did as the Lord commanded him.

Leviticus 16. The Annual Day of Atonement

The annual Day of Atonement (still celebrated in Judaism today in modified form and known by its Hebrew name, Yom Kippur) fell on the 10th day of the seventh month (the month Tishri, see Jewish Calendar). It was the most solemn day of the year. Each time, the removal of sin was only for one year (Hebrews 10:3), but it pointed forward to its eternal removal (Zechariah 3:4 , 8-9 ; 13:1 ; Hebrews 10:14).

After the sacrificial goat had been offered, the high priest laid his hands on the head of the scapegoat, confessing over him the sins of the people. The goat was then sent away into the wilderness, bearing away with it the sins of the people. This ceremony was one of God's historical foreshadowings of the coming atonement for human sin by the death of Christ.

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 160)

The Day Of Atonement: VV 1-4 On the Day of Atonement the high priest would do all the work. If you, count the number of animals that he had to kill and butcher, it comes to over thirty, plus he had to bathe five times. On this day, he did not wear the beautiful garments of the high priest, the ephod, or the blue mitre. He wore just the plain leinen robes of the priesthood. First, he sacrificed an offering for his own sins, then he would offer for the sins of the people. This is looking forward to Jesus Christ. This is a beautiful symbolism all the way through, except that there is no equivalent in Christ for the sin offering that the high priest offered for himself. Jesus did not have to offer any sacrifice for Himself, as He is sinless. Christ has become our High Priest, entering into the heavens, of which the earthly tabernacle was only a model. Jesus once and for all was our sacrifice, not with the blood of goats, but with His own blood. He was not an annual affair, as the high priest was required to offer each year, but is forever sitting down now at the right hand of the Father, until His enemies are made His footstool.

(Old Testament Study Guide; The Word For Today; 2005; Chuck Smith; Bible Commentaries; page 50-51)

The Open Secret

When viewed from the perspective of eternity, the most critical need of this hour may well be that the Church should be brought back from her long Babylonian captivity and the name of God be glorified in her again as of old. Yet we must not think of the Church as an anonymous body, a mystical religious abstraction. We Christians are the Church and whatever we do is what the Church is doing. The matter, therefore, is for each of us a personal one. Any forward step in the Church must begin with the individual.

What can we plain Christians do to bring back the departed glory? Is there some secret we may learn? Is there a formula for personal revival we can apply to the present situation, to our own situation? The answer to these questions is yes.

Yet the answer may easily disappoint some persons, for it is anything but profound. I bring no esoteric cryptogram, no mystic code to be painfully deciphered. I appeal to no hidden law of the unconscious, no occult knowledge meant only for the few. The secret is an open one which the wayfaring man may read. It is simply the old and ever new counsel: Acquaint thyself with God. To regain her lost power the Church must see heaven opened and have a transforming vision of God.

But the God we must see is not the utilitarian God who is having such a run of popularity today, whose chief claim to men's attention is His ability to bring them success in their various undertakings and who for that reason is being cajoled and flattered by everyone who wants a favor. The God we must learn to know is the Majesty in the heavens, God the Father Almighty, Maker of heaven and earth, the only wise God, our Saviour. He it is that sitteth upon the circle of the earth, who stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in, who bringeth out His starry host by number and calleth them all by name through the greatness of His power, who seeth the works of man as vanity, who putteth no confidence in princes and asks no counsel of kings. Knowledge of such a Being cannot be gained by study alone. It comes by a wisdom the natural man knows nothing of, neither can know, because it is spiritually discerned. To know God is at once the easiest and the most difficult thing in the world. It is easy because the knowledge is not won by hard mental toil, but is something freely given. As sunlight falls free on the open field, so the knowledge of the holy God is a free gift to men who are open to receive it. But this knowledge is difficult because there are

conditions to be met and the obstinate nature of fallen man does not take kindly to them.

Let me present a brief summary of these conditions as taught by the Bible and repeated through the centuries by the holiest, sweetest saints the world has ever known:

First, we must forsake our sins. The belief that a holy God cannot be known by men of confirmed evil lives is not new to the Christian religion. The Hebrew book, *The Wisdom of Solomon*, which antedates Christianity by many years, has the following passage: "Love righteousness, ye that be judges of the earth: think of the Lord with a good heart, and in simplicity of heart seek him. For he will be found of them that tempt him not; and showeth himself unto such as do not distrust him. For froward thoughts separate from God and his power, when it is tried, reproveth the unwise. For unto a malicious soul wisdom shall not enter; nor dwell in the body that is subject to sin. For the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in." This same thought is found in various sayings throughout the inspired Scriptures, the best known probably being the words of Christ, "Blessed are the pure in heart: for they shall see God."

Second, there must be an utter committal of the whole life to Christ in faith. This is what it means to "believe in Christ." It involves a volitional and emotional attachment to Him accompanied by a firm purpose to obey Him in all things. This requires that we keep His commandments, carry our cross, and love God and our fellow men.

Third, there must be a reckoning of ourselves to have died unto sin and to be alive unto God in Christ Jesus, followed by a throwing open of the entire personality to the inflow of the Holy Spirit. Then we must practice whatever self-discipline is required to walk in the Spirit, and trample under our feet the lusts of the flesh.

Fourth, we must boldly repudiate the cheap values of the fallen world and become completely detached in spirit from everything that unbelieving men set their hearts upon, allowing ourselves only the simplest enjoyments of nature which God has bestowed alike upon the just and the unjust.

Fifth, we must practice the art of long and loving meditation upon the majesty of God. This will take some effort, for the concept of majesty has all but disappeared from the human race. The focal point of man's interest is now himself. Humanism in its various forms has displaced theology as the key to the understanding of life. When the nineteenth-century poet Swinburne wrote, "Glory to Man in the highest! for man is the master of things," he gave to the modern world its new *Te Deum*. All this must be reversed by a deliberate act of the will and kept so by a patient effort of the mind.

God is a Person and can be known in increasing degrees of intimate acquaintance as we prepare our hearts for the wonder. It may be necessary for us to alter our former beliefs about God as the glory that gilds the Sacred Scriptures dawns over our interior lives. We may also need to break quietly and graciously with the lifeless textualism that prevails among the gospel churches, and to protest the frivolous character of much that passes for Christianity among us. By this we may for the time lose friends and gain a passing reputation for being holier-than-thou; but no man who permits the expectation of unpleasant consequences to influence him in a matter like this is fit for the kingdom of God.

Sixth, as the knowledge of God becomes more wonderful, greater service to our fellow men will become for us imperative. This blessed knowledge is not given to be enjoyed selfishly. The more perfectly we know God the more we will feel the desire to translate the new-found knowledge into deeds of mercy toward suffering humanity. The God who gave all to us will continue to give all through us as we come to know Him better.

Thus far we have considered the individual's personal relation to God, but like the ointment of a man's right hand, which by its fragrance "betrayeth itself", any intensified knowledge of God will soon begin to affect those around us in the Christian community. And we must seek purposefully to share our increasing light with the fellow members of the household of God.

This we can best do by keeping the majesty of God in full focus in all our public services. Not only our private prayers should be filled with God, by our witnessing, our singing, our preaching, our writing should center around the Person of our holy, holy Lord and extol continually the greatness of His dignity and power. There is a glorified Man on the right hand of the Majesty in heaven faithfully representing us there. We are left for a season among men; let us faithfully represent Him here.

END

A.W. Tozer

(AMP Bible; The Everyday Life Bible; Joyce Meyers; Scripture; Commentaries; Past Pastor Sermons; Dictionary; 2006; pg 181-183)
(Word 9 Bible Software; 2010; Concordance, Dictionary, Scripture, Sermons of Saints past, Devos; Sparkling Gems From The Greek)