



# ~ 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 needed this encouragement today, and I thank You for speaking to me through this Sparkling Gem. I do have something to shout about, so I make the decision today to go ahead and let out the joy that is in my heart! I thank You for being a part of my rejoicing and for the great and awesome things You are doing in my life, and my friends and families, in Jesus' name. Amen.

## Scripture

Genesis 31:1-55(AMP)

1 JACOB HEARD Laban's sons complaining, Jacob has taken away all that was our father's; he has acquired all this wealth and honor from what belonged to our father. 2 And Jacob noticed that Laban looked at him less favorably than before. 3 Then the Lord said to Jacob, Return to the land of your fathers and to your people, and I will be with you. 4 So Jacob sent and called Rachel and Leah to the field to his flock, 5 And he said to them, I see how your father looks at me, that he is not [friendly] toward me as before; but the God of my father has been with me. 6 You know that I have served your father with all my might and power. 7 But your father has deceived me and changed my wages ten times, but God did not allow him to hurt me. 8 If he said, The speckled shall be your wages, then all the flock bore speckled; and if he said, The streaked shall be your hire, then all the flock bore streaked. 9 Thus God has taken away the flocks of your father and given them to me. 10 And I had a dream at the time the flock conceived. I looked up and saw that the rams which mated with the she-goats were streaked, speckled, and spotted. 11 And the Angel of God said to me in the dream, Jacob. And I said, Here am I. 12 And He said, Look up and see, all the rams which mate with the flock are streaked, speckled, and mottled; for I have seen all that Laban does to you. 13 I am the God of Bethel, where you anointed the pillar and where you vowed a vow to Me. Now arise, get out from this land and return to your native land. 14 And Rachel and Leah answered him, Is there any portion or inheritance for us in our father's house? 15 Are we not counted by him as strangers? For he sold us and has also quite devoured our money [the price you paid for us]. 16 For all the riches which God has taken from our father are ours and our children's. Now then, whatever God has said to you, do it. 17 Then Jacob rose up and set his sons and his wives upon the camels; 18 And he drove away all his livestock and all his gain which he had gotten, the livestock he had obtained and accumulated in Padan-aram, to go to Isaac his father in the land of Canaan. 19 Now Laban had gone to shear his sheep [possibly to the feast of sheepshearing], and Rachel stole her father's household gods. 20 And Jacob outwitted Laban the Syrian [Aramean] in that he did not tell him that he [intended] to flee and slip away secretly. 21 So he fled with all that he had, and arose and crossed the river [Euphrates] and set his face toward the hill country of Gilead. 22 But on the third day Laban was told that Jacob had fled. 23 So he took his kinsmen with him and pursued after [Jacob] for seven days, and they overtook him in the hill country of Gilead. 24 But God came to Laban the Syrian [Aramean] in a dream by night and said to him, Be careful that you do not speak from good to bad to Jacob [peaceably, then violently]. 25 Then Laban overtook Jacob. Now Jacob had pitched his tent on the hill, and Laban coming with his kinsmen pitched [his tents] on the same hill of Gilead. 26 And Laban said to Jacob, What do you mean stealing away and leaving like this without my knowing it, and carrying off my daughters as if captives of the sword? 27 Why did you flee secretly and cheat me and did not tell me, so that I might have sent you away with joy and gladness and with singing, with tambourine and lyre? 28 And why did you not permit me to kiss my sons [grandchildren] and my daughters good-bye? Now you have done foolishly [in behaving like this]. 29 It is in my power to do you harm; but the God of your father spoke to me last night, saying, Be careful that you do not speak from good to bad to Jacob [peaceably, then violently]. 30 And now you felt you must go because you were homesick for your father's house, but why did you steal my [household] gods? 31 Jacob answered Laban, Because I was afraid; for I thought, Suppose you would take your daughters from me by force. 32 The one with whom you find those gods of yours, let him not live. Here before our kinsmen [search my possessions and] take whatever you find that belongs to you. For Jacob did not know that Rachel had had stolen [the images]. 33 So Laban went into Jacob's tent and into Leah's tent and the tent of the two maids,

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[I'M Dreaming Of A White Christmas-Take 6 Cover](#)

[Angels We Have Heard On High-Andrea Bocelli](#)

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[Virtue for Women-Cathe Laurie](#)

but he did not find them. Then he went from Leah's tent into Rachel's tent. 34 Now Rachel had taken the images (gods) and put them in the camel's saddle and sat on them. Laban searched and felt through all the tent, but did not find them. 35 And [Rachel] said to her father, Do not be displeased, my lord, that I cannot rise up before you, for the period of women is upon me and I am unwell. And he searched, but did not find the gods. 36 Then Jacob became angry and reproached and argued with Laban. And Jacob said to Laban, What is my fault? What is my sin, that you so hotly pursued me? 37 Although you have searched and felt through all my household possessions, what have you found of all your household goods? Put it here before my brethren and yours, that they may judge and decide between us. 38 These twenty years I have been with you; your ewes and your she-goats have not lost their young, and the rams of your flock have not been eaten by me. 39 I did not bring you [the carcasses of the animals] torn by wild beasts; I bore the loss of it; you required of me [to make good] all that was stolen, whether it occurred by day or by night. 40 This was [my lot]; by day the heat consumed me and by night the cold, and I could not sleep. 41 I have been twenty years in your house. I served you fourteen years for your two daughters and six years for your flocks; and you have changed my wages ten times. 42 And if the God of my father, the God of Abraham and the Dread [lest he should fall] and Fear [lest he offend] of Isaac, had not been with me, surely you would have sent me away now empty-handed. God has seen my affliction and humiliation and the [wearying] labor of my hands and rebuked you last night. 43 Laban answered Jacob, These daughters are my daughters, these children are my children, these flocks are my flocks, and all that you see is mine. But what can I do today to these my daughters or to their children whom they have borne? 44 So come now, let us make a covenant or league, you and I, and let it be for a witness between you and me. 45 So Jacob set up a stone for a pillar or monument. 46 And Jacob said to his brethren, Gather stones; and they took stones and made a heap, and they ate [together] there upon the heap. 47 Laban called it Jegar-sahadutha [witness heap, in Aramaic ], but Jacob called it Galeed [witness heap, in Hebrew. ] 48 Laban said, This heap is a witness today between you and me. Therefore it was named Galeed. 49 And [the pillar or monument was called] Mizpah [watchpost], for he [Laban] said, May the Lord watch between you and me when we are absent and hidden one from another. 50 If you should afflict, humiliate, or lower [divorce] my daughters, or if you should take other wives beside my daughters, although no man is with us [to witness], see (remember), God is witness between you and me. 51 And Laban said to Jacob, See this heap and this pillar, which I have set up between you and me. 52 This heap is a witness and this pillar is a witness, that I will not pass by this heap to you, and that you will not pass by this heap and this pillar to me, for harm. 53 The God of Abraham and the God of Nahor, and the god [the object of worship] of their father [Terah, an idolator], judge between us. But Jacob swore [only] by [the one true God] the Dread and Fear of his father Isaac. 54 Then Jacob offered a sacrifice on the mountain and called his brethren to eat food; and they ate food and lingered all night on the mountain. 55 And early in the morning Laban rose up and kissed his grandchildren and his daughters and pronounced a blessing [asking God's favor] on them. Then Laban departed and returned to his home.

#### Genesis 31–33. Jacob's Return to Canaan

Jacob had left Canaan 20 years before, alone and empty-handed. (At this point, Isaac was still living; Abraham had been dead for about 100 years.) Now, he was returning, a tribal prince, rich in flocks, herds, and servants. God had kept His promise to Jacob ( 28:15 ). Laban's parting words to Jacob ( 31:49 ) contain the beautiful Mizpah benediction, "The Lord watch between me and thee, when we are absent one from another" ( kjv ). Angels, on Jacob's departure from Canaan, had wished him Godspeed ( 28:12 ). Now, on his return, angels welcome him home ( 32:1 ). Jacob was now entering his inheritance in the Promised Land of Canaan. God had been with him thus far. Jacob remembered that Esau had vowed to kill him ( 27:41 ), and he prayed for God's continued protection. Jacob sent a peace party ahead to his brother Esau with many gifts. The men returned with news that Esau was coming to meet Jacob. Jacob was still afraid. He felt he needed God more than ever ( 32:24–30 ). That night God appeared to Jacob in the form of a man. Jacob had the upper hand in wrestling with "the man" all night, but God showed Jacob that He was more powerful by disabling Jacob's hip socket with His touch. Jacob refused to stop wrestling until "the man" blessed him. In this way Jacob finally acknowledged that he needed God's blessing. As Jacob acknowledged God, so God acknowledged Jacob by changing his name to "Israel," meaning "He struggles with God." After Jacob's encounter with God, he saw Esau coming with his men. He soon realized that Esau came to him in peace. Their meeting was one of reconciliation. They separated again in peace. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History & Commentaries; Page 122)

Jacob Departs: The three basic principles of God's guidance are illustrated in this chapter: 1. Desire-God placed the desire to return home in Jacob's heart. 2. Uncomfortable circumstances-the situation at Laban's house was getting unbearable. 3. Direct word-the Lord told Jacob to return to his home. V 7 Laban had tried to outwit Jacob. V 13 God reminded Jacob of the vow he had made to Him at Bethel. VV 26-30 Laban was a hypocrite, in verse 29 we can see what was in his heart. It is sad that a man's gods can be stolen. V 47 " Jegarsahadutha" and " Galeed" both mean the witness. V 49 " Mizpah " means the Lord watch between you and me when we are absent one from another. VV 50-53 The intent of Mizpah was negative because Laban and Jacob did not trust each other. They wanted God to watch between them since they could not constantly see each other. (Old Testament Study Guide; The Word For Today; Chuck Smith; 2005; Commentaries; page 16)

#### Is There Any Merry Among You?...James 5:13

Have you ever experienced something that thrilled you so deeply, you felt as if you'd explode if you couldn't express your joy about it? If you were alone when this happened, did it sadden you that you had no one to rejoice with you? Did it throw cold water on what you were feeling? What should you do if you ever come to one of those moments when you're all alone, but you feel so elated that you just need to shout, dance, or sing to express yourself? I encourage you to go ahead and do it! The Lord is right there with you, and He'll be happy to share that moment of bliss with you. So don't waste time feeling sorry for yourself—just open your heart to the Lord and let out that shout! If you feel like screaming with joy, then scream! If you're so excited that you can't stand still, then throw off your shoes and start dancing! It's right for you to rejoice when something wonderful has happened in your life. That is precisely what

James means when he says, "... Is any merry? let him sing psalms."

The word "merry" in this verse is the Greek word *euthumeo*, which is a compound of the Greek words *eu* and *thumos*. The word *eu* describes a good feeling, and it is where we get the word *euphoric*. It pictures a person who is absolutely elated, thrilled, or ecstatic about something. The word *thumos* is the idea of swelling emotions or a strong and growing passion about something. When these two are joined together to form the word *euthumeo*, the new word expresses the idea of a person who is just about to explode with joy! This person is so excited and overjoyed that he can hardly contain himself. He is so tickled about something that he can no longer restrain the happiness he feels! James says that when you are filled with this kind of overflowing joy, you should express your exultation. Go ahead and let your heart sing! That is why he wrote, "... Is any merry? let him sing psalms." The words "sing psalms" comes from the single Greek word *psallo*, which first meant to pluck, as to pluck the strings of a harp or bow. Then later it meant to play, as a musician would play a stringed instrument. But by the time of the New Testament, it pictured a person who sings a hymn or some other special heartfelt expression of music. It is as if the strings of a person's heart are being plucked and played so he can fully express his heartfelt gratitude, praise, and worship to God.

In light of this, James 5:13 could be interpreted as follows: "... Is there anyone among you who is so excited that he can hardly contain it and who feels as if he is about to burst with joy? If that person is so overjoyed and tickled that he can no longer restrain the happiness he feels, let him sing the song he feels in his heart."

Oh, how wonderful those moments are when your spirit is so filled with God's Presence that you feel a song arising from your heart! Why restrict the flow of life that is trying to emerge and refresh you at that moment? Remember, God gave your emotions to you. So when you're overflowing with joy because of something God has done for you or because of some wonderful event that has just transpired, don't hold back. It's healthy and good for you to let your joy out!

Also, don't let your rejoicing depend on whether or not people are present to do it with you. Have you forgotten that the Lord is always there with you? He will be happy to be a part of your celebration! In fact, it might even help you to express your joy if no one is there with you. If it's just you and the Lord, there is nothing to stop you from laying aside all your inhibitions so you can really throw your entire being into rejoicing!

#### QUESTIONS FOR YOU TO CONSIDER

Can you think of a time when you were so filled with joy that you started dancing and shouting? Did it feel like a volcano of joyous emotion was released from your spirit when you finally let your joy out?

How does it affect you when you see someone shouting and dancing for joy because of something good that has happened to him? Does it make you feel happy for that person, or does it make you want to tell him to be quiet?

If you find yourself getting upset when other people rejoice, what do you think lies at the root of this displeasure? Could it be that there is something inside you that the Spirit of God wants to remove so you can rejoice too?

Sparkling Gems from the Greek.

#### Matthew 22:37-40 (AMP)

37 And He replied to him, You shall love the Lord your God with all your heart and with all your soul and with all your mind (intellect).

38 This is the great (most important, principal) and first commandment.

39 And a second is like it: You shall love your neighbor as [you do] yourself.

40 These two commandments sum up and upon them depend all the Law and the Prophets.

(Word 9 Bible Software: Bible Software, multiple translations, dictionary, atlas, sermons of the past saints, concordance, 2005)  
(The Everyday Life Bible; Amplified, 2005, Joyce Meyers, Scripture, Commentaries, page 52-56)