



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

Lord, especially at this time of the year and throughout the year, I want to see what I can do to meet the needs of others whose situations are in lack. Lord led me in whom I am to assist and how, fill me with whom to bless on a daily basis. Lord, please help me to always be grateful for what I have. Guide me as I seek to distribute, and give, and may I also give joyfully and in agape love as You would do, for all that I have come from Your hand, and I know You don't need it but I joyfully in love give it, to further Your kingdom. It has been said I cannot help everyone, but, Lord I know You can through all of us Your kids working together to do as you would have us to do, led us Lord, for You are Lord. Led us always my Lord do God's will for us, in Jesus' name. Amen.

Scripture

Genesis 36:1-43 (AMP)

1 NOW THIS is the history of the descendants of Esau, that is, Edom. 2 Esau took his wives from the women of Canaan: Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah, the son of Zibeon the Hivite, 3 And Basemath, Ishmael's daughter, sister of Nebaioth. 4 Adah bore to Esau, Eliphaz; Basemath bore Reuel; 5 And Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau born to him in Canaan. 6 Now Esau took his wives, his sons, his daughters, and all the members of his household, his cattle, all his beasts, and all his possessions which he had obtained in the land of Canaan, and he went into a land away from his brother Jacob. 7 For their great flocks and herds and possessions [which they had collected] made it impossible for them to dwell together; the land in which they were strangers could not support them because of their livestock. 8 So Esau dwelt in the hill country of Seir; Esau is Edom. 9 And this is the history of the descendants of Esau the father of the Edomites in the hill country of Seir. 10 These are the names of Esau's sons: Eliphaz, the son of Adah, Esau's wife, and Reuel, the son of Basemath, Esau's wife. 11 And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. 12 And Timna was a concubine of Eliphaz, Esau's son; and she bore Amalek to Eliphaz. These are the sons of Adah, Esau's wife. 13 These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These are the sons of Basemath, Esau's wife. 14 And these are the sons of Oholibamah daughter of Anah, the son of Zibeon, Esau's wife. She bore to Esau: Jeush, Jalam, and Korah. 15 These are the chiefs of the sons of Esau: The sons of Eliphaz the firstborn of Esau: Chiefs Teman, Omar, Zepho, Kenaz, 16 Korah, Gatam, and Amalek. These are the chiefs of Eliphaz in the land of Edom; they are the sons of Adah. 17 These are the sons of Reuel, Esau's son: Chiefs Nahath, Zerah, Shammah, Mizzah. These are the chiefs of Reuel in the land of Edom; they are the sons of Basemath, Esau's wife. 18 These are the sons of Oholibamah, Esau's wife: Chiefs Jeush, Jalam, and Korah. These are the chiefs born of Oholibamah daughter of Anah, Esau's wife. 19 These are the sons of Esau, that is, Edom, and these are their chiefs. 20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, 21 Dishon, Ezer, and Dishan. These are the chiefs of the Horites, the sons of Seir in the land of Edom. 22 The sons of Lotan are Hori and Hemam; and Lotan's sister is Timna. 23 The sons of Shobal are these: Alvan, Manahath, Ebal, Shepho, and Onam. 24 These are the sons of Zibeon: Aiah and Anah. This is the Anah who found the hot springs in the wilderness as he pastured the donkeys of Zibeon his father. 25 The children of Anah are these: Dishon and Oholibamah daughter of Anah [Esau's wife]. 26 These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran. 27 Ezer's sons are these: Bilhan, Zaavan, and Akan. 28 The sons of Dishan are these: Uz and Aran. 29 The Horite chiefs are these: Lotan, Shobal, Zibeon, Anah, 30 Dishon, Ezer, Dishan. These are the Horite chiefs, according to their clans, in the land of Seir. 31 And these are the kings who reigned in Edom before any king reigned over the Israelites: 32 Bela son of Beor reigned in Edom. And the name of his city was Dinhabah. 33 Now Bela died, and Jobab son of Zerah of Bozrah reigned in his stead. 34 Then Jobab died, and Husham of the land of the Temanites reigned in his stead. 35 And Husham died, and Hadad son of Bedad, who defeated Midian in the country of Moab, reigned in his stead. The name of his [enclosed] city was Avith. 36 Hadad died, and Samlah of Masrekah succeeded him. 37 Then Samlah died, and Shaul of Rehoboth on the river [Euphrates] reigned in his stead. 38 And Shaul died, and Baal-hanan son of Achbor reigned in his stead. 39 Baal-hanan son of Achbor died, and then Hadar reigned. His [enclosed] city was Pau; his wife's name was Mehetabel daughter of Matred, the daughter of Mezahab. 40 And these are the names of the chiefs of Esau, according to their families and places of residence, by their names: Chiefs Timna, Alvah, Jetheth, 41 Oholibamah, Elah, Pinon, 42 Kenaz, Teman, Mibzar, 43 Magdiel, and Iram. These are the chiefs of Edom [that is, of Esau the father of the Edomites], according to their dwelling places in their land.

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10. The Account of Esau, Genesis 36:1–43

The 10th document composing Genesis (see *How Genesis Is Organized*). It contains a brief account of the origin of the Edomites.

Esau, in personal character, was profane and irreligious; he "despised" his birthright. Compared with Esau, Jacob was more fit to be the father of God's Messianic Nation. (On the Edomites and the land of Edom, see *Obadiah* .)

The Amalekites (v. 12) were a branch of Esau's descendants. They were a wandering tribe, centering mainly around Kadesh, in the northern part of the Sinai Peninsula, but roaming in wide circles, even into Judah and far to the east. They were the first to attack Israel upon their departure from Egypt, and they oppressed Israel during the period of the Judges.

Jobab (v. 34) is thought by some to have been the Job of the book of Job. Eliphaz and Teman (vv. 10–11) are named in the book of Job. This chapter may supply the setting for the book of Job.

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History and Commentaries; page 123)

The Generations Of Esau: V 1 Edom was Esau's nickname. V 12 Though Esau did not strike Jacob, when the children of Israel came out of Egypt, the first people they fought were the Amalekites—the descendants of Esau. V 15 "Duke" means prince, chief of thousands. Eliphaz was the name of one of Job's comforters; the events in the book of Job may have taken place during the time of Jacob and Esau. (Old Testament Study Guide, The Word For Today; Chuck Smith; 2005; Commentaries; page 17)

Meeting the Needs of Other Believers**Romans 12:13**

One of the most exciting things our ministry does is meet the needs of pastors who are leading congregations in the former Soviet Union. We feel a deep commitment to help these pastors because they haven't had the same opportunity for education that exists in Western countries. As a result of the revival that has swept across the former USSR since the collapse of communism, scores of pastors have found themselves leading congregations before they could receive any training to equip them for the job. These pastors are doing all they know to do in their leadership positions, but they are often ill-prepared for the task due to lack of teaching, training, and education.

Because of the work of our Church Association, pastors and leaders who formerly felt isolated and alone have now become spiritually "linked" to other pastors. Close friendships have formed as these pastors look to each other for support, fellowship, and spiritual encouragement. But in addition to providing this spiritual fellowship, our ministry has also become a channel through which designated offerings are routed to support many of these pastors whose income is not sufficient to support them full-time in the ministry.

You see, so many of these pastors live in villages that were economically devastated by the collapse of the Soviet Union. Because of this dire financial crisis, churches do not yet have the finances to support their pastor full-time, even though they desperately need a full-time pastor. Today many of these pastors are able to serve full-time because of the financial gifts that we channel to them each month. Because of these gifts, we have been able to distribute funds to meet the needs of these saints.

It is very easy for us as believers to get so caught up in our own projects and plans that we forget about the needy people in the world who need our help. This is precisely why Paul encouraged us to be constantly "distributing to the necessity of saints..." (Romans 12:13). Especially at this time of the year when people are in a spirit of giving, I think it is important to look for ways to bless people who are less fortunate than ourselves. Every day we should pray and ask the Lord how He wants to use us to make a difference in someone else's life, though this time of year more people are aware of giving, it should be done every day of the year, helping people in some way, not necessarily with fiancés; but in offering two pair of hands, a word here and there in encouragement, calling someone.....just helping people in agape love, than it is a blessing.

The word "distributing" is the Greek word *koinoneo*, which means to share or to give some kind of contribution. In the context of Romans 12:13, it means to give a contribution. However, the Greek tense suggests that this is not an occasional act but rather a regular, consistent, habitual contributing for the "necessity of saints." That word "necessity" is the Greek word *chreia*, and it simply means a need. In other words, Paul is talking here about giving to meet the basic needs of the saints, and not just saints, we should give to those in need as God guides us, for the Bible does talk about widows, orphans, ill, elderly and etc.

Certainly it is right to meet the needs of fellow believers ; after all, they are our brothers and sisters, we are to support the church, and others as God leads us, but in any giving we are to give joyfully, because frankly if you are not giving joyfully than you are probably not giving in love, so than you are probably better off not to give if you have the wrong motive behind it, 1 Corin. 13.. First John 3:17 asks us, "But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" When we know there is a need, it is time for us to act. This is why the apostle John goes on to say, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

Help as the Lord led's you to help the believers, servants, poor and needy. Assess the needs of the saints as you become aware of them; then let the Holy Spirit led you in distributing as you give in agape love. Discover the joy of helping to meet the needs of fellow brothers and sisters and all others who truly need any help you can give. Sparkling Gems from the Greek.

Philippians 4:1-23 (KJV)

1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. 2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. 4 Rejoice in the Lord always: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding ye have well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account. 18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. 19 But my God shall supply all your need according to his riches in glory by Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen. 21 Salute every saint in Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.

Romans 12:8 or he who exhorts, to his exhorting: he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness (RSV)

1 Corinthians 9:14-27 (AMP)

14 [On the same principle] the Lord directed that those who publish the good news (the Gospel) should live (get their maintenance) by the Gospel. 15 But I have not made use of any of these privileges, nor am I writing this [to suggest] that any such provision be made for me [now]. For it would be better for me to die than to have anyone make void and deprive me of my [ground for] glorifying [in this matter]. 16 For if I [merely] preach the Gospel, that gives me no reason to boast, for I feel compelled of necessity to do it. Woe is me if I do not preach the glad tidings (the Gospel)! 17 For if I do this work of my own free will, then I have my pay (my reward); but if it is not of my own will, but is done reluctantly and under compulsion, I am [still] entrusted with a [sacred] trusteeship and commission. 18 What then is the [actual] reward that I get? Just this: that in my preaching the good news (the Gospel), I may offer it [absolutely] free of expense [to anybody], not taking advantage of my rights and privileges [as a preacher] of the Gospel.

19 For although I am free in every way from anyone's control, I have made myself a bond servant to everyone, so that I might gain the more [for Christ]. 20 To the Jews I became as a Jew, that I might win Jews; to men under the Law, [I became] as one under the Law, though not myself being under the Law, that I might win those under the Law. 21 To those without (outside) law I became as one without law, not that I am without the law of God and lawless toward Him, but that I am [especially keeping] within and committed to the law of Christ, that I might win those who are without law. 22 To the weak (wanting in discernment) I have become weak (wanting in discernment) that I might win the weak and over scrupulous. I have [in short] become all things to all men, that I might by all means (at all costs and in any and every way) save some [by winning them to faith in Jesus Christ]. 23 And I do this for the sake of the good news (the Gospel), in order that I may become a participator in it and share in its [blessings along with you]. 24 Do you not know that in a race all the runners compete, but [only] one receives the prize? So run [your race] that you may lay hold [of the prize] and make it yours. 25 Now every athlete who goes into training conducts himself temperately and restricts himself in all things. They do it to win a wreath that will soon wither, but we [do it to receive a crown of eternal blessedness] that cannot wither. 26 Therefore I do not run uncertainly (without definite aim). I do not box like one beating the air and striking without an adversary. 27 But [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it, for fear that after proclaiming to others the Gospel and things pertaining to it, I myself should become unfit [not stand the test, be unapproved and rejected as a counterfeit].

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Timothy 3:16

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself, Let each of you look out not only for his own interests, but also for the interests of others. Philippians 2:3-4

(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 60-63)