



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



Vol. 16 Issue 302

Nov.18, 2011

Prayer

Lord, I am so grateful for the opportunity to serve You. I only want to serve as you led me with each passing year. Please give me wisdom to know how to be a wise steward with what You have given me to take care of. Lord I ask that I always have balance in my life, that You increase and that I decrease. It isn't important to me that other people know what I've done, for I know that You see the seeds I sow and I store up treasures in heaven. Help me to be wise with my time, and to know when to say yes, and when to say no, for You also want Your love spread throughout our lives and our families filled with it. Thank You Lord for leading me, changing me, molding me, for correcting me when necessary so that I become all You want me to be, In Jesus' name. Amen.

Scripture

Genesis 18

Genesis 18:1-33 (AMP)

1 NOW THE Lord appeared to Abraham by the oaks or terebinths of Mamre; as he sat at the door of his tent in the heat of the day, 2 He lifted up his eyes and looked, and behold, three men stood at a little distance from him. He ran from the tent door to meet them and bowed himself to the ground 3 And said, My lord, if now I have found favor in your sight, do not pass by your servant, I beg of you. 4 Let a little water be brought, and you may wash your feet and recline and rest yourselves under the tree. 5 And I will bring a morsel (mouthful) of bread to refresh and sustain your hearts before you go on further—for that is why you have come to your servant. And they replied, Do as you have said. 6 So Abraham hastened into the tent to Sarah and said, Quickly get ready three measures of fine meal, knead it, and bake cakes. 7 And Abraham ran to the herd and brought a calf tender and good and gave it to the young man [to butcher]; then he [Abraham] hastened to prepare it. 8 And he took curds and milk and the calf which he had made ready, and set it before [the men]; and he stood by them under the tree while they ate. 9 And they said to him, Where is Sarah your wife? And he said, [She is here] in the tent. 10 [The Lord] said, I will surely return to you when the season comes round, and behold, Sarah your wife will have a son. And Sarah was listening and heard it at the tent door which was behind Him. 11 Now Abraham and Sarah were old, well advanced in years; it had ceased to be with Sarah as with [young] women. [She was past the age of childbearing]. 12 Therefore Sarah laughed to herself, saying, After I have become aged shall I have pleasure and delight, my lord (husband), being old also? 13 And the Lord asked Abraham, Why did Sarah laugh, saying, Shall I really bear a child when I am so old? 14 Is anything too hard or too wonderful for the Lord? At the appointed time, when the season [for her delivery] comes around, I will return to you and Sarah shall have borne a son. 15 Then Sarah denied it, saying, I did not laugh; for she was afraid. And He said, No, but you did laugh. 16 The men rose up from there and faced toward Sodom, and Abraham went with them to bring them on the way. 17 And the Lord said, Shall I hide from Abraham [My friend and servant] what I am going to do, 18 Since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed through him and shall bless themselves by him? 19 For I have known (chosen, acknowledged) him [as My own], so that he may teach and command his children and the sons of his house after him to keep the way of the Lord and to do what is just and righteous, so that the Lord may bring Abraham what He has promised him. 20 And the Lord said, Because the shriek [of the sins] of Sodom and Gomorrah is great and their sin is exceedingly grievous, 21 I will go down now and see whether they have done altogether [as vilely and wickedly] as is the cry of it which has come to Me; and if not, I will know. 22 Now the [two] men turned from there and went toward Sodom, but Abraham still stood before the Lord. 23 And Abraham came close and said, Will You destroy the righteous (those upright and in right standing with God) together with the wicked? 24 Suppose there are in the city fifty righteous; will You destroy the place and not spare it for [the sake of] the fifty righteous in it? 25 Far be it from You to do such a thing—to slay the righteous with the wicked, so that the righteous fare as do the wicked! Far be it from You! Shall not the Judge of all the earth execute judgment and do righteously? 26 And the Lord said, If I find in the city of Sodom fifty righteous (upright and in right standing with God), I will spare the whole place for their sake. 27 Abraham answered, Behold now, I who am but dust and ashes have taken upon myself to speak to the Lord. 28 If five of the fifty righteous should be lacking—will You destroy the whole city for lack of five? He said, If I find forty-five, I will not destroy it. 29 And [Abraham] spoke to Him yet again, and said, Suppose [only] forty shall be found there. And He said, I will not do it for forty's sake.

Worship Music

[What Love Really Means-JJ Heller](#)

[Blessings-JJ Heller](#)

[Someone Worth Dying For-Mike's Chair](#)

[The Heart Of Christmas-Matthew West](#)

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-Cathe Laurie](#)

30 Then [Abraham] said to Him, Oh, let not the Lord be angry, and I will speak [again]. Suppose [only] thirty shall be found there. And He answered, I will not do it if I find thirty there. 31 And [Abraham] said, Behold now, I have taken upon myself to speak [again] to the Lord. Suppose [only] twenty shall be found there. And [the Lord] replied, I will not destroy it for twenty's sake. 32 And he said, Oh, let not the Lord be angry, and I will speak again only this once. Suppose ten [righteous people] shall be found there. And [the Lord] said, I will not destroy it for ten's sake. 33 And the Lord went His way when He had finished speaking with Abraham, and Abraham returned to his place.

Genesis 18–19. Sodom and Gomorrah

These two cities were cesspools of evil. They were located not very far from Hebron, the home of Abraham, and from Jerusalem, the home of Melchizedek. It had been only 400 years since the Flood, almost within the memory of people then living. Yet they had forgotten the lesson of that cataclysmic destruction of the race. And God "rained down burning sulfur" on these two cities, to refresh men's memories and to warn of the wrath of God that is in store for the wicked—and, perhaps, also to serve as a foreshadowing of earth's final doom in a holocaust of fire (2 Peter 2:5–6 ; 3:7 , 10 ; and Revelation 8:5 , 7 ; 9:17–18 ; 16:8 , etc.). Jesus compared the time of His return to the days of Sodom (Luke 17:26–32) and to the days before the Flood. Both were periods of unspeakable wickedness. Today, with greed, brutality, crime, and racial and religious conflict rampant on a scale never before known in history, it does not require much imagination to see the end toward which we are heading, however much good men and statesmen may try to avert it. Unless there comes a worldwide movement of repentance, the day of doom may not be far off. The sons born to Lot's daughters (Genesis 19:37–38) began the lineage of the Moabites and Ammonites, who became bitter enemies of Abraham's descendants (1 Samuel 14:47 ; 2 Chronicles 20:1).

ARCHAEOLOGICAL NOTE: Sodom and Gomorrah...The exact locations of Sodom and Gomorrah, Admah, Zeboiim, and Zoar (see Genesis 14) are not known. Scholars have usually looked for sites near the southern end of the Dead Sea, where the name "Zoar" was preserved into the Byzantine Period (4th–6th century a.d.). The Dead Sea lies at 1,300 feet below sea level—the lowest spot on earth. The surrounding area is a desolate landscape with numerous salt formations. In addition, black masses of bitumen float to the surface, and some have suggested that these factors, along with seismic activity, may have led to the destruction of Sodom and Gomorrah.

Although serious searches have been made, no certain identification has been confirmed. There do not appear to be any remains under the southern end of the Dead Sea—the level of which has been dropping in recent years—contrary to what some biblical students have suggested. Along the southeastern end of the Dead Sea there are five large antiquity sites which date to the Early Bronze Age (3150–2200 b.c.): Bab edh–Dhra, Numeira, Zoar, Feifa, and Khanazir. Several of these sites had massive fortifications, and Early Bronze burials in the region are said to number over 500,000 persons! On the surface of several of the sites is a spongy, black, charcoal-like substance that some have tried to relate to the destruction of Sodom and Gomorrah. At the present time, although there are five sites, just as there are five cities mentioned in Genesis 14 , it is difficult to maintain that these are the five "cities of the plain" mentioned in Genesis, since archaeologically they must be dated prior to the age of the Patriarchs on almost any dating scheme used. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History & Commentaries; pages 114-116)

The Lord Visits Abraham: VV 13-17 When LORD is written with all capital letters, it signifies the Hebrew Yahweh (YHVH) when it is used in the text. The Jews do not speak His holy name. V 22 The men (angels) went on to Sodom, but the Lord (Jesus, as a theophany) stayed with Abraham. VV 23-32 The concept that the Lord would not destroy the righteous with the wicked was argued by Abraham as the "right" way to act. According to this concept, God will not destroy His church in the tribulation, but will take it out before His judgment begins, as He removed Lot from Sodom. (Old Testament Study Guide; The Word For Today; 2005; Chuck Smith; Commentaries; page 13)

Lot and his wife had to leave the city where they lived in order to escape the destruction God would bring upon that city because of the sin there. They were instructed not to look back as they left the city. In what situations in your life do you need to heed God's instruction not to look back? How can you look ahead instead of behind you in those areas?

Those Who Minister... God also uses people for Jesus' ministry, In Luke 8:2 and 3, we find that Jesus had ministry people who gave of their own to support His ministry while He was on the earth. Those verses say, "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Notice that Luke 8:3 says that these women "... ministered unto him of their substance." The word "ministered" is the Greek word diakoneo. The word diakoneo comes from the Greek word diakonos, the Greek word for a servant whose primary responsibility is to serve food and wait on tables. It presents a picture of a waiter or waitress who painstakingly attends to the needs, wishes, and desires of his or her client. It was these servants' supreme task to professionally please clients; therefore, the servants served honorably, pleasurably, and in a fashion that made the people they waited on feel as if they were nobility. Luke uses this word to picture the attitude of the women who served in Jesus' ministry. These women believed it was their God-given assignment to painstakingly attend to the needs, wishes, and desires of Jesus. Their supreme task was to provide what He and His disciples needed to fulfill their ministry without hindrance. Furthermore, the tense used in the original Greek indisputably means that these women did this task consistently and regularly, in other words, they habitually served in Jesus' ministry. They were faithful servants on whom Jesus could rely. The verse goes on to say that these women ministered unto Him of their "substance." The word "substance" is the Greek word huparchontos, which is the word for goods, possessions, or property. The word huparchontos would only be used to describe individuals of great wealth who possessed large fortunes or enormous assets. This lets us know that these were wealthy women (they assume).

The King James Version says these women "... ministered unto him of their substance." But in Greek, it actually says out of their substance. This implies that these very women may have donated funds out of the income they earned on properties they owned (depending on their class and station in life, otherwise woman did not own property). But precisely who were these women who supported Jesus' ministry? Let's look very carefully at Luke 8:2, 3 to see what we can find out about these women whom God used to financially support Jesus' ministry.

1. 'Certain women, which had been healed of evil spirits and infirmities';...First, Luke 8:2 tells us about "... certain women, which had been healed of evil spirits and infirmities...." This was an unnamed group of women whom Jesus had healed from various sicknesses or delivered from demonic powers. Afterward, these women supported His ministry. Notice that this verse says these women "... had been healed of evil spirits...." The word "healed" is the Greek word *therapeuo*, an old Greek word from which we get the word therapy. This carries the idea of repeated actions, such as a patient who visits a physician over and over until the desired cure is obtained. This seems to suggest that these women had been so severely demonized that although they were helped when they first came to Jesus, they had to keep coming back again and again until, finally, they were completely freed. It may have been Jesus' constant, tender, compassionate attention that caused them to have such grateful hearts, producing in these women a firm commitment to support His ministry. The verse also says that they were healed of "infirmities." The word "infirmities" is the Greek word *astheneia*, which emphatically depicts physical frailties, weaknesses, sicknesses, or a state of ill health. The word "healed" (*therapeuo*) is applied both to the women's deliverance from demonic spirits and to their freedom from illnesses. Just as the Greek suggests frequent visits were made to Jesus before they were finally and completely delivered from demon powers, it also implies that these women made recurring visits to Jesus before they found total relief from their physical maladies. The use of this word *therapeuo* lets us know, then, that it can sometimes take time before a healing is completely manifested in a person's life.

No wonder these women were serving in Jesus' ministry! It was through His compassionate touch that they were set free from demons and restored to full health!

It is simply a fact whom serve are those whose lives have been changed by one's ministry. These women are vivid examples of people with grateful hearts who want to do what they can so the ministry that helped them can reach out and touch others' lives as well.

Sparkling Gems from the Greek.

Psalm 24:1-10 (AMP)

1 THE EARTH is the Lord's, and the fullness of it, the world and they who dwell in it.

2 For He has founded it upon the seas and established it upon the currents and the rivers.

3 Who shall go up into the mountain of the Lord? Or who shall stand in His Holy Place?

4 He who has clean hands and a pure heart, who has not lifted himself up to falsehood or to what is false, nor sworn deceitfully.

5 He shall receive blessing from the Lord and righteousness from the God of his salvation.

6 This is the generation [description] of those who seek Him [who inquire of and for Him and of necessity require Him], who seek Your face, [O God of] Jacob. Selah [pause, and think of that]!

7 Lift up your heads, O you gates; and be lifted up, you age-abiding doors, that the King of glory may come in.

8 Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O you gates; yes, lift them up, you age-abiding doors, that the King of glory may come in.

10 Who is [He then] this King of glory? The Lord of hosts, He is the King of glory. Selah [pause, and think of that]!