

No matter how long you nurse a grudge it won't get better

"...Where the Spirit of the Lord is, there is liberty"—2 Corinthians 3:17

The Baptist Examiner

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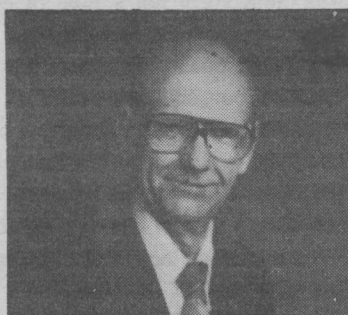
*"To the law and to the testimony; if they speak not according to this word,
it is because there is no light in them" -- Isaiah 8:20*

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FROM EARTH TO HEAVEN

By Pastor Edward G. Graff, Grace Central Baptist Church, Mansfield, Louisiana

Revelation 22:1-5 states "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." John was shown the River of Life, whose waters give life; that flows through the middle of the Broadway of the Heavenly City; that sparkled like crystal, and flows out from the Throne of God, and of the Lamb. And the Tree of Life with its twelve fruits, and its leaves that are for the healing, and the restoration of the nations. John goes on to tell that there shall no longer be anything that is accursed, detestable, foul, offensive, impure, hateful, or horrible. That the Throne of God and His Lamb (Christ) shall be there, and His servants, the elect, shall worship Christ and pay divine honors to Him, and do Him holy service. That Christ's servants, the elect, shall see Christ's face, and His name shall be on His servants' foreheads. That no night shall be there because the Lord God will illuminate the elect and be their light, and the elect shall reign as kings forever and ever through the eternities of the eterni-



ties.

But, before this can happen, God's Son had to come in a fleshly body, and live among men for thirty-three years, die on the cross, rise from the dead, and then had to leave. Why did Jesus, who is the Christ have to leave? That is the question. But to answer the question of Christ leaving, we must first ask the question:

Why the Incarnation?

One day, almost two thousand years ago, Jesus, who is the Christ, that is the Messiah, God's only begotten Son, willingly took upon Himself the form of a servant, that is the form of a slave, and was born on this dilapidated and battered old evil ball of water and dirt

called earth.

Why did the Son of God take upon Himself the form of a servant? Because His incarnation reveals to you the invisible God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (Jn. 1:18). No one has, at any time, ever seen God. So God sent His only and unique Son who is truly God and is closest to the Father to show and interpret to you what God is like. Jesus, who is the Christ, is the only way that we will ever know God:

Why the Crucifixion?

One day Jesus, who is the Christ, who lived among men a sinless life, was crucified on a brutal and ruthless cross.

Why did Jesus have to die? Jesus "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). Jesus yielded Himself to the cross, as the sacrifice to atone for your sins and to save and

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The Baptist Examiner Pulpit

By Pastor Eugene P. Helton

FROM CALVARY TO GRACE

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

Let me begin this writing by saying that this pastor has been blessed exceedingly to have had the wonderful opportunity to pastor such wonderful saints as those that comprise the Calvary Baptist



LIFEWORK

By Pastor Charles Lybrook, Waverly Road Baptist Church, Huntington, West Virginia

"I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:14-16). Our text will be verse 15.

How beautiful the life that is spent in God's service. Yea, how wonderful the sacrifice. How far reaching the surrender. How exquisite the service and how revealing the saga.

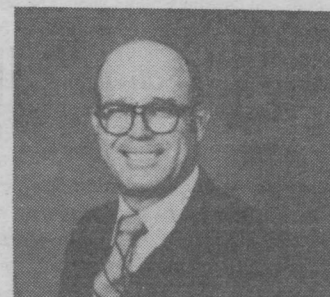
That, my dear friend, is what this message is all about. It is about LIFEWORk. It is the story of a life that is spent in the service of the King, the King of glory, Jesus Christ.

If I get nothing else across in this message, I do want to make this statement, the statement that real service to God is just that, it is LIFEWORk. The saint is "not his own." He or she has been bought at great price, and therefore, being owned by God and owned of God, he or she is to "glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20).

The life of the great apostle Paul was that kind of a life.

Let's look at our text and let us understand the exact weight of this man's declarations therein. And then let us go out and do likewise.

First: Romans 1:15a "So, as much as in me is." Here my



people is the epitome of sacrifice. Behold what depth of self-giving. It is the presenting of a body, the giving up of self, as a "living sacrifice" and given, it is both "holy and acceptable unto God" and that which is expected as our "reasonable service" (Rom. 12:1).

"So, as much as in me is" said Paul and then went on to give his all in the service of the King. This is the epitome of sacrifice.

Here was the man whose concern for the souls of men knew no limits. Romans 9:2-3 expresses this "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." So yes, "as much as in me is."

Here is a statement that says "I will use all of me, I will bring my body into subjection" (I Cor. 9:27). "I will bring every thought into obedience to Christ" (II Cor. 10:5). "I will serve with my heart, with my mind and with my very soul."

Isaiah's "Here I am, send me" was the giving of the whole person without reservation, body, soul, and mind into the arena of service to God. That is what we see in the apostle's "so, as much as in me is."

Here was the man who suffered the loss of all things, gladly counting those former treasures as but "dung" (Phil. 3:8). Here was the man who said "Wherefore we labour, that whether present or absent, we may be accepted of him" (II Cor. 5:9). Here was the man who suffered shipwreck, stoning, and strapping. Here was the man who emptied self of self and became "All things to all men that he might by all means, save some" (I Cor. 9:16-27). The epitome of sacrifice—lifework!

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THE BAPTIST EXAMINER

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Editor

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TO GRACE

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and adversities that I faced never came from the members of Calvary. The Calvary Baptist Church, under my leadership, was going through an image change. Some few folks didn't like that and they gave the church and myself more than a few unscriptural and unfair criticisms. This church always stood tall, never responding to the charges laid at her feet. The conduct of this church was like that of Jesus Himself. This church was Christlike when the accusations and criticisms were made against and about her. "And when he was accused of the chief priests

THE BAPTIST EXAMINER

JUNE 1, 1996

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

Today is Tuesday, April 16th. Two days from now, I will have my second round of prostate surgery at the Wright-Patterson Air Force Base Hospital. My problems are really not all that serious; it will simply take a second surgery to complete what needs to be done.

I only mention my upcoming surgery at Wright-Patterson Air Force Base, to lead into another topic of discussion. Wright-Patterson is located at Fairborn, Ohio; just outside of Dayton, Ohio. Since I am retired from the U.S. Air Force, for years, my wife and I have used the medical facilities, the commissary and the base exchange (B.X.) at Wright-Patterson. We made use of these retirement benefits, although we always lived a long distance from the base. We presently live 155 miles from Wright-Patterson.

One of the Lord's wonderful churches is located at Fairborn, Ohio. The Grace Baptist Church, a church pastored for many years by Brother Paul Kirkman, a wonderful man of God, is located on Beaver Valley Road, very near Wright-Patterson Air Force Base. The Grace Baptist Church has had two pastors since Brother Kirkman retired, however, they have been without a pastor since February of this year. On Wednesday night, April 10th, the Grace Baptist Church voted to extend a call to me to be their next pastor. I am deeply honored and with great humility I have accepted this call. Connie and I will move to Fairborn, Ohio in late May. I believe and expect that this will be my final place of service. For some reason, the Lord is placing me in the pastorate of one of His choicest churches; located in a community that provides so much in the way of material blessings for Connie and me as we grow towards the years when the physical strength of our youth will begin to diminish. I fully expect to be at Grace and/or Fairborn when the Lord returns or He calls me home.

There is a sadness in my heart and in Connie's heart. Every place we've gone and will go, we serve a wonderful and unchanging Lord. To this point in time, we've never been so privileged and blessed to serve such a wonderful people as are the people that call themselves the Calvary Baptist Church in Ashland, Kentucky. These folks are the best. They are so gracious and so kind. They have more than met our every need. Many times, I have seen them extend a helping hand to folks in need.

Lord, please give Calvary a great pastor. Lord, please give her a pastor that has a heart like Your own heart. Lord, please let Calvary be more blessed and more prosperous than ever before. I love the Calvary Baptist Church in Ashland, Kentucky!

and elders, he answered nothing" (Matt. 27:12).

The Calvary Baptist Church always stood with this pastor. The church has been so gracious to Connie and myself. They never once let us do without or want for anything.

This church has, during the two and one half years of my pastorate, many times extended a helping hand to someone in need. Calvary has often helped with money, food, gas, and lodging. Today, Calvary has a food pantry, from which food and other necessities are dispensed to folks in need on a regular basis.

It is my desire, that the whole world knows that the Calvary Baptist Church in Ashland, Kentucky, is a very good church. Calvary is a church determined to walk and minister in all the truth of God's Word and do it with a Christlike spirit.

My prayer today and always is that Calvary will have a very good pastor; a pastor that can and will lead the church to a much higher level of spiritual success and prosperity. I want Calvary to be a greater church after my departure than it was before I came and while I was here.

Having had this opportunity to share the feelings of my heart about the Calvary Baptist Church, I will now share the news of my calling to the Grace Baptist Church in Fairborn, Ohio.

Like Calvary, Grace is one of the Lord's wonderful churches. On approximately June 1, 1996, I will leave my post at the Calvary Baptist Church in Ashland, Kentucky and will become the pastor of the Grace Baptist Church in Fairborn, Ohio.

There were times of discouragement when I thought the Lord would surely open a new door of opportunity for me. Instead the Lord closed doors in my face. I never expected the Lord to open this door when He did and where He did. I was not in a period of discouragement but a time of encouragement. However, when I heard that the Grace Baptist Church was a door open, to someone, I became excited that it might possibly be a door the Lord would have me walk through. You see, the Grace Baptist Church and the parsonage of the Grace Baptist Church are located, figuratively speaking, just outside the gate of Wright-Patterson Air Force Base, Ohio. I'm retired from the United States Air Force and I use the medical facility and all the other benefits of Wright-Patterson that come with military retirement. A great church located in a seemingly perfect place for an Air Force retiree such as myself, who also happens to be a Baptist pastor; and that church, Grace Baptist Church, needed a pastor.

All that I've spoken of to this point, concerning Grace Baptist Church and myself, are in themselves physical things and by themselves are not spiritual reasons to leave one church and go to another. Because the physical appeal is so strong, the decision making process was more difficult and more important. I must confess that in my process of deliberation, including much prayer and meditation, I sought to know God's will in this matter in the same manner Gideon sought to know the will of the Lord. I too laid out a fleece. "Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know...And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water" (Jud. 6:37-38).

My fleece was the vote of Grace Baptist Church to either call me or

reject me. The constitution and by-laws of Grace requires a 75% "yes vote" to call a pastor. I informed Grace that I would not accept a call with only the minimum vote of approval. It seems unwise to me to enter a work where one out of every four voters has voted in a disapproval fashion. One member informed me that a unanimous vote of approval was unlikely. I personally did not require a unanimous vote and I certainly didn't expect a unanimous vote. The night before the vote was cast, I prayed and asked the Lord to reveal His will by giving me a 90% "yes vote" if it truly was His will for me to become the pastor of Grace Baptist Church. When the votes were cast, there was one abstention and all other votes were "yes votes."

I'm not sure that I completely understand the correctness or incorrectness of Gideon laying out a fleece, not just once, but twice. What I do understand is, I asked the Lord if He would reveal to me His will in this important and difficult decision so that I wouldn't make a mistake. I believe that the Lord gave me an unmistakable revelation of His will for me to become the pastor of the Grace Baptist Church in Fairborn, Ohio. When I wrung the dew out of my fleece, I had a bowl of water full and running over.

Though I am sad at leaving the wonderful people of Calvary, when I heard the news that Grace Baptist Church needed a pastor: "Then said I, Here am I; send me" (Isa. 6:8). I fully expect this will be my last stop before the Lord returns to rapture His saints or before He calls me to even a higher calling, to be with Him in heaven. Until He does one or the other, I have work to do at the Grace Baptist Church in Fairborn, Ohio.

May our Lord bless you and your church as you serve Him!

**"If you are saved,
serve Him."
Thank you Pastor
Helton for your time
of service here at
Calvary Baptist
Church and with The
Baptist Examiner.**



The Baptist Examiner Bible Study Lesson

By Kirk R. Everman

Member of Calvary Baptist Church, Knoxville, Tennessee

Editor's Note: Brother Kirk Everman is Brother Clyde Everman's grandson. He is a fine young Christian man and a good Baptist. Kirk has been led of the Lord to continue his grandfather's work: The Genesis Bible Study. I know that Kirk will study and write in the tradition of his grandfather.

Passing the Baton Genesis 25:11-34

"And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi" (v. 11). With such simplicity, a transition occurs. Since chapter 12, we have been studying God's relationship with Abraham. The focus now changes to God's relationship with Abraham's descendants.

"And these are the names of the sons of Ishmael...twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years..." (v. 12-18) summarizes the life of Ishmael, whom Sarah's handmaid, Hagar, bore to Abraham. This synopsis says nothing of Ishmael's faith; however it demonstrates God's continued faithfulness in His fulfillment of the promises regarding Ishmael's life and descendants that He made to Hagar (Gen. 16:7-14; 21:18) and to Abraham (Gen. 17:18-20; 21:12-13).

The remainder of chapter 25 introduces the history of Isaac and his sons, Jacob and Esau; this history continues through chapter 36. "And Isaac was forty years old when he took Rebekah to wife...And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived...Isaac was three-score years old when she bare them" (v. 20-21, 26). Through these statements, we see that a period of twenty years of barrenness were overcome as a result of Isaac seeking the Lord to create life within Rebekah's womb. Rebekah is concerned by the struggle taking place within her

body and seeks the Lord for an answer: "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated...the one people shall be stronger than the other people; and the elder shall serve the younger" (v. 23). Explanation of the Lord's reply began when Rebekah gave birth and "behold, there were twins in her womb" (v. 24). Esau was first born, followed by Jacob.

As the brothers mature, we observe that they are starkly contrasting individuals with Esau "a cunning hunter, a man of the field" and Jacob "a plain man, dwelling in tents." We also note that each parent has identified a favorite child: Isaac loved Esau because of the meat that Esau would prepare for his father after successful hunting; Rebekah loved Jacob (her preference is demonstrated in later chapters).

Verses 29-34 record for us an incident between the two brothers that at the very least provides insight about Esau's nature. Esau has returned to the tents from having been hunting in the fields. Esau is hungry. He is aware of the lentil stew that Jacob has prepared and asks Jacob to feed him. Jacob offers to give his stew to Esau in exchange for Esau's birthright. After some additional words, Esau consents to Jacob's offer, swears to Jacob to exchange the birthright for the meal, eats the meal prepared by Jacob and departs. The importance of this event is explained in the final phrase "thus Esau despised his birthright" (v. 34), where "despised" conveys the meaning of considering something to be of little value.

What Does It Mean?

For someone just beginning, or joining this study, Chapter 25 in Genesis may seem a bit confusing to read straight through until you understand the structure of the chapter. There are essentially three passage divisions in this chapter: passage (1) verses 1-11 presents the final days of Abraham; passage (2) verses 12-18 summarizes the life of Ishmael and identifies his offspring;

passage (3) verses 19-34 is the beginning of the next major section in the book of Genesis which illustrates God's relationship with Isaac and his sons. The three passages are not meant to be sequential in time such (1) happened then (2) happened then (3) etc. Instead, each passage is presented somewhat independently with sufficient detail to reveal that which is profitable for us to study (see II Timothy 3:16-17). Thus, there are overlaps in time between passages. For example in (3) Isaac is sixty years old at the birth of Jacob and Esau; at the time of Abraham's death in (1) Isaac is seventy-five years old.

Passage (2) describes Ishmael's life as one filled with worldly blessings, but says nothing of his relationship to God. This passage again reminds us that God is trustworthy and faithful; God will not leave any of His promises unfulfilled (Gen. 17:20). However, God has already said regarding Isaac, "I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19).

Passage (3) covers several significant events during the life of Isaac. We see that Rebekah's womb is made fruitful as a result of God answering Isaac's prayers; how much greater a blessing this is than if Isaac had leaned upon his own understanding and sought to father descendants outside of his union with Rebekah. God uses the double blessing of twins to further demonstrate aspects of His covenant with His people, which are not children of the flesh, but are children of the promise (see Romans 9:6-13).

As the Lord told Rebekah, "two manner of people shall be separated from thy bowels" (v. 23), we begin to see this meaning revealed as the two boys grow up. First, we see their external differences in terms of their physical appearances and in their interests. In Esau's exchange of his birthright for the meal prepared by Jacob, we begin to see the nature of Esau's inner man revealed. For the birthright not only meant a greater portion of

material inheritance, it also carried with it the responsibility of family leadership. That Esau would exchange this for a single meal demonstrates the importance that he placed on satisfying the immediate needs of the body over enduring temporary hardship in order to receive future blessings. Esau's carnal nature will continue to be demonstrated in future chapters.

What Do You Despise?

Let us examine this transaction between Jacob and Esau to identify application to our own lives. When Esau returned from the fields, the fact that he was hungry represents a legitimate physical need. How much more would his awareness of his own hunger be intensified by smelling the aroma of his brother's cooking! So it is with the temptations that we encounter in our lives. The alluring part of the temptation is that it is presented as an immediate solution for satisfying an existing need. Accepting, or yielding to, the temptation requires us to lean on our own understanding or rationalize. Esau demonstrates this process with his statement "Behold, I am at the point to die: and what profit shall this birthright do to me?" (v. 32). And as Esau finished his meal and "went his way," it demonstrates that we often do not understand the cost of what we have exchanged or given away, until after yielding to the temptation.

While we have many needs in each of our lives (such as food, shelter, companionship, to be loved, to be useful, etc), these are mere shadows suggesting some aspect of our greatest need—to be reconciled with God. For we are born into this world with a sin nature, making us enemies of God. This places a void in our lives that can only be filled through the establishment of a personal relationship with God. This relationship is solely established through placing your trust in the finished work of Jesus Christ (where Jesus as the Son of God was born of a virgin, lived a sinless life, was willing to be

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LIFEWORX

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Secondly: Here was not only the epitome of sacrifice but also the epitome of surrender.

"I am ready"

According to Titus 3:1, we that are saved by the grace of God are to "Be ready to every good work" and in I Peter 5:2 we are exhorted to a "ready mind."

"So, as much as in me is" is a noble statement, but stands useless if it has to stand alone for very long! There must come the decree "I am ready."

If we are ever to be able to say "I am ready to be offered" we must first be able to say "I am ready" to serve. Paul's statement of "I am ready" in Romans 1:15 was the readiness of a self-sacrificing service, his "I am ready to be offered" in II Timothy 4:6 was the readiness of a faithful and dutiful servant who had "Fought a good fight, kept the faith and finished the course" (II Tim. 4:6-7). This was the epitome of sacrifice and surrender.

When Saul of Tarsus met the Saviour on that old Damascus road he was never the same. "Lord, what wilt thou have me to do?" was tantamount to Lord. "I am ready." This man truly became the Lord's peculiar man. "Redeemed from all iniquity, and zealous of good works" (Titus 2:14). The epitome of surrender! Lifework!

Thirdly: "To preach the gospel." Here my people is the epitome of service!

Gospel preaching: Here is the beginning of that great work which our Sovereign King has given us to do, to go into all the world and proclaim the glorious soul saving, life altering message of the cross to every creature. "As thou hast sent me into the world" said Jesus, "Even so have I also sent them into the world" (Jn. 17:18).

In John 14:12 Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." So yes, gospel preaching is the epitome of service, for it reaches out across the world. It reaches out across time barriers. It reaches out across

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The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

Please explain James 1:18. Is the word "begat" equivalent to "quicken"?
(Submitted by Ruth Rule)

JAMES E. HOBBS

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Before I answer this question let me apologize for not having an answer in last month's paper. While I realize that it is mostly excuses, I will say that between my wife and me we had an overabundance of sickness. I had to prepare for the Bible conference even during the sickness and so as a result I was behind on everything.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18).

The word "quicken" comes from the Greek word "zooporeo" which means to vitalize or make alive; while the word "begat" comes from the Greek word "apokulio" which means to breed forth, i.e. to generate. While there is a similarity to the meanings of these words there is a slight difference. Begat means to be conceived while quicken means to give life.

We as children of God are begotten by the Holy Spirit and the Word of God is the seed by which we are conceived. **"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"** (I Pet. 1:23).

John 3:5 tells us that we must be born again (or from above) by the Spirit. He uses the preached Word and quickens us through planting the seed of conception in us and bringing us forth as a new creature. **"...It pleased God by the foolishness of preaching to save them that believe"** (I Cor. 1:21). We must preach the Gospel, the Holy Spirit used the seed (the Word) and applies it or

begets the person and makes him alive (quickens him by the new birth). We are alive in Christ.

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Though these two words are related in meaning, they are not equivalent to each other. This word "begat" (Apokueo) means "to bring forth from the womb, to give birth." "Quicken" (Zoopoeio) is translated "to produce life or to cause to live." **"And you hath he quickened, who were dead in trespasses and sins."** Both words are used in a spiritual sense to describe the new birth into the kingdom of God. Now both words describe something that takes place at the same instant of time, a person is born again by the Spirit of God. I know that some use these two words to try to prove that you can be begotten but not quickened or you can be quickened without being born again. I reject both notions. If a person has been begotten of God they have also been quickened to have spiritual life. The begetting is when God separates one of His elect from the world; He calls them forth through the preaching of the Gospel of His Son Jesus Christ. This word "begat" in James 1:18 is rendered in the first aorist active indicative. "He brought us forth." This is an action of the past which is active in the present. That is, in eternity we were His elect; He knew us in a purpose of love. So the word "begat" indicates not only eternal election but also bringing the elect unto salvation in time. I have had a few people tell me that they were "saved before the foundation of the world." Well, if you are saved, indeed you were chosen in Christ before the foundation of the world, but you are not saved until you experience the

new birth which takes place in earthly time. In the process of time He brings us forth, drawing us to Himself through the Gospel of His Son. The quickening or giving of spiritual life is simply the manner in which the Father draws us to Himself. It is infusing the principle of eternal life in our hearts, thus enabling us to come to Christ and believe on Him. Now, how are the two terms related? Well first of all, both words describe something God does in the new birth. He brings forth that which has not previously existed, a new life. The new birth is not an improvement of the old man. It is creating a new man. **"Therefore, if any man be in Christ, he is a NEW CREATURE: old things are passed away behold, all things are become NEW."** Quickening is creating life and light in a dead spirit. When God regenerates a sinner He gives him eyes to see the glory of Christ, His truth and love. He gives him ears to hear and understand the Word of God. He gives him a new direction for related is that this birth and quickening are something that God does Himself. A sinner cannot give birth to himself. He cannot quicken life into himself. He is wholly passive in this. A sinner believes on Christ, but he does so because this divine life has been quickened into his heart. Thus, life precedes faith.

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Church
Ashland, KY



May we first define the two words "begat" and "quicken." According to my Greek concordance, the word "begat" means "to generate, beget, bring forth." To "quicken" is "to make alive, give life, especially of that life which will last forever." Begat, beget, and begotten are words used in the Bible, especially in

the Old Testament, showing family genealogies. **"And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth"** (Gen. 5:3). Thus these words are so used to show the natural method of human procreation.

The word "quicken" most often refers to the spiritual and supernatural act of God in giving spiritual life to a sinner dead in trespasses and sins, and this being accomplished through the published Word of God or the Gospel. The Psalmist said **"This is my comfort in my affliction: for thy word hath quickened me"** (Ps. 119:50). John 5:21 states **"For the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."** We see in this verse that God the Father and God the Son are co-equal in dominion and power. Referring now to the verse in question, James 1:18 **"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."**

Two important truths are evident from this verse: (1) God chooses His own unto salvation by HIS own will and that man cannot and will not choose God on his own. **"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"** (Jn. 6:44). (2) That salvation comes by and through the Gospel (the word of truth). Thus in answer to the question before us, it is my opinion that the word "begat" as used in this context is the same as to "quicken" or be made spiritually alive. Yes, God "begets," brings forth life to unworthy sinners. And it is a never ending life. May God quicken many more souls who are yet dead in their trespasses and sins.

BEAR YE ONE
ANOTHER'S
BURDENS

CHOSEN

By Irene Orrick

Some time ago John Henderson, originally from West Virginia, preached at our church. John and his wife Pat are now missionaries to the Philippines. While he was here, he and I swapped poor childhood tales. We never really determined which of us had been poorer. He had two pair of overalls, one for everyday and one for school. I also had two pair, but wore them for both everyday and school. He saved his one pair of shoes for school; I hated to go barefoot, and wore my brown high-tops all the time. And I had to confess that I had black patent slippers for church. The snow blew through the cracks in the upstairs of each of our log homes. Oh, doubtless we both qualified for the status of poor. However, John had resources at hand for getting spending money near Cabin Creek, West Virginia, that I didn't have at Stark.

His aunt lived in a little settlement, Wet Branch, that had a tavern directly across the road from her house. John and his cousins liked to go spend weekends with this aunt. No doubt they enjoyed visiting their kin, but they had other motives for these visits as well, for on Saturday nights John and the cousins took a position at the front window of the house and watched intently as business flourished across the road. When the men were well drunk, lot of fights spilled out of the tavern into the yard. And the thing that John and his cousins were waiting for was the money that spilled out of pockets while the men fought.

Sunday daybreak found the boys combing the tavern yard for the lost change. Then they took their precious gleanings, and risking a severe thrashing by the railroad guard, hopped a freight and rode the five miles to Chelyan for the Sunday matinee at the little theater.

Who, passing by in the early Sunday dawn, and seeing a little ragged boy scrounging for nickles in a dirty tavern yard, would have said, "There God is growing a man for

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THAT BLESSED HOPE

By Pastor Robert Barkman, Landmark Baptist Church, Collinsville, Illinois

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

Our text, which is a very familiar passage of Scripture, contains many wonderful nuggets of truth. Let us ask the Lord for the Berean attitude of receptivity and their desire for accuracy as we seek to mine these truths from our passage.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts. 17:11).

"Looking for that blessed hope"

Here, we find that the second coming of the Lord Jesus Christ is described as a "blessed hope."

A. Hope - The Greek word for "hope" is the word "elpis," which is defined as "a favorable, confident, expectation." Scripturally, hope implies three practical aspects for our life:

1. A passionate longing - Scriptural hope we must have a yearning for the object of hope to come to pass: "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life" (Prov. 13:12). In this verse, "hope" and "desire" are synonymous. Without desire there can be no hope. As Christians, we should be passionately longing for the second coming of Christ. The hope of His coming should be constantly on our minds as a major regulating factor in our life.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had watched, known in what watch the thief would come, he would love and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 24:42-46).

2. A confident expectation - True hope involves a firm belief that the object of our hope will

come to pass: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:18-20).

Here, we find that the hope a Christian possesses is described as "an anchor of the soul," "sure," and "steadfast." Hope is "certainty" for the Christian; it is not simply a "possibility" nor even a "probability." The second coming for the Christian is an absolute certainty. The same Jesus that saved us is the same Jesus that ascended to be with the Father and will come again for us.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

3. A patient waiting - A God-given hope is one that results in a lifestyle of patience and consistency in our service to Christ: "But if we hope for that we see not, then do we with patience wait for it" (Rom 8:25).

The God-given graces of patience and hope go hand in hand. If we possess hope we will exhibit a patient continuance until the object of our hope is secured. An impatient, hasty, reckless attitude is a sign of a weak, or nonexistent, hope. Our hope in the second coming should be a life changing hope. Our lives should be characterized by a consistent, longsuffering obedience to the will of our Lord.

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from

heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thess. 1:9-10).

Not only do we find that the second coming of Christ was described as a hope but it was a "blessed hope."

B. Blessed - The Greek word for "blessed" is the word "makarios," which is defined as "to be happy, due to prosperity or favor shown." Scripturally, a "blessed hope" is a very specific type of hope with these aspects:

1. A hope brought about through grace - A "blessed hope" is a hope whose object came to pass through a divine act of grace. God's infinite grace wrought salvation for His people, which, in turn, fulfils the Christian's hope: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace" (II Thess. 2:16).

The ultimate act of God's grace, the sending of Christ, His work on the cross, and our resulting salvation, is brought to consummation at the second coming of Christ.

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:2).

2. A hope which brings prosperity - A "blessed hope," when fulfilled, brings prosperity to its recipient: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace" (II Thess. 2:16).

The ultimate act of God's grace, the sending of Christ and the bestowing of salvation through His work, is the source of the hope we have within us as Christians. The second coming of Christ is the doorway to an eternity in the presence of our Lord. The second coming of Christ is the departure from a sin-sick world of sorrow, suffering, and death.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs;

heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:15-23).

3. A hope that bestows happiness - A "blessed hope" is a hope whose consummation results in happiness. Many times, the culmination of our fleshly hopes do not bring true, lasting happiness. A godly hope, when obtained, always brings lasting happiness, contentment, and peace: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous" (Ps. 146:5-8).

The "blessed hope" of Christ's second coming brings to His people a perfect eternal joy.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (I Thess. 2:19).

In the small, two-word phrase we find a vast storehouse of truth concerning the second coming of Christ. The blessings of His second coming will only be received by those who are saved through the shed blood of Christ accepted by faith: "Whom God hath set

forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25).

If there is one truth that the "blessed hope" presents to lost mankind, it is certainly the truth of man's need of salvation. Without Christ, eternity is only filled with suffering and separation from Christ. With Christ eternity truly becomes a blessed hope of joy and gladness in His presence.

For those who are saved, the truths in the phrase "blessed hope" can be summarized in the following passage. By God's grace may we all be found living according to this principle: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls" (I Pet. 1:6-9).

**Show your love
and
appreciation to
your Father on
June 16, 1996.**

**'Hear, ye
children, the
instruction of
a father, and
attend to
know
understanding'
Proverbs 4:1**

**Happy Father's
Day!**

HEAVEN

(Continued from Page 1)

sanctify you. He yielded Himself to rescue you and deliver you from this current wicked age and world order in accordance with the plan, will, and purpose of your God and Father. **"Without shedding of blood is no remission"** (Heb. 9:22). The fact is that without the shedding of blood there is neither release from sin, nor the guilt that comes with sin, neither is there remission of the due and deserved punishment for sins. The blood of Jesus, who is the Christ, blots out your sin! You are the reason why Jesus had to die!

Why the Resurrection?

One day Jesus, who is the Christ, rose from the dead. The grave could not hold Him. Why did Jesus have to be resurrected from death and the grave? **"And if Christ be not raised, your faith is vain; ye are yet in your sins"** (I Cor. 15:17). Christ's resurrection was necessary to Him being believed in as a Saviour, and as proof that Christ is the Son of God. But also the resurrection of Christ had to transpire if there is to be redemption of your sins. Thus, unless Christ was raised to life, your faith would be useless and you would still be living in your sins, and heading for hell! How could a dead Messiah save anyone?

To Recap

Up to this point you have learned that the incarnation revealed the invisible God, to show and to interpret to you what God is like; that Calvary settled your sin problem in accordance with the plan, will, and purpose of your God and Father; and the empty tomb points to the risen Saviour and to your redemption from sin. But the question still to be asked is:

Why the Ascension?

Why from Heaven to Earth?

Why did Jesus, who is the Christ, have to leave earth for heaven? The answer is in the Word of God, and the Word of God is truth! Let's look at the answer in five parts.

1. Jesus left to go and prepare a place for those who know Him as Saviour.

This Christ declared to you when He said, **"In my Father's**

house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (Jn. 14:2). And in Revelation 21:10-11, the apostle John was shown this shining city of the stars, **"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."** Praise God that you and I have a home waiting for us in heaven and Christ will be there (Rev. 22:3).

2. Jesus, who is the Christ, ascended to heaven, where He acts as the born again believer's Great High Priest and divine defense Attorney.

Now, the reason Christ acts as your divine defense Attorney is that Satan, that Old Devil, the abominable accuser of the brethren, repeatedly approaches the throne of God. Satan can do this, you understand, as proven, and establish by the Word of God Himself. Job 1:6-12, **"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them and the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath one every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."** And Revelation 12:10 states **"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren**

is cast down, which accused them before our God day and night." But, what a glorious thought to realize that Jesus Christ pleads the elect's cause before God the Father.

"Arise My Soul, Arise" one of Charles Wesley's hymns says: **"Arise, my soul, arise, Shake off your guilty fears; The bleeding Sacrifice in my behalf appears, Before the throne my Surety stands, Before the throne my Surety stands; My name is written on his hands. The Father hears him pray, His dear anointed One; He cannot turn away the presence of his Son; His Spirit answers to the blood, His Spirit answers to the blood, And tells me I am born of God."**

3. The Ascension of Christ is to care for His beloved assemblies.

A long time after the Saviour left this earth from atop the Mount of Olivet, Christ was seen by John the apostle on a deserted wave and windswept island. Now, John had not seen Christ his Saviour and Lord for over forty years. And what a change John saw! No longer was Jesus, who is the Christ, wearing the clothes of a humble prophet and teacher, but was clothed, down to the foot, in shining garments of a High Priest. Revelation 1:12-13 **"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."** But John was perplexed. Why was Christ walking amid seven golden lampstands? What was the King of Kings and the Lord of Lords doing. The answer came quickly, given by Christ, the wonderful Messiah Himself. John was informed that the lampstands represented seven local assemblies in Asia Minor, today called Turkey. Revelation 1:20 **"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."** Accordingly, as Israel's high priest once attended the lampstands in the temple, providing their necessary care, so your great High Priest, Christ, cares for His lampstands, which are the Bible believing local as-

semblies.

4. The Ascension of the Lord and Saviour Jesus Christ is to enkindle courage within His elect followers.

This magnificent fact is made plain by two passages in the book of Hebrews. First, Hebrews 4:14-16, **"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."** You have a High Priest, which is Christ, who can understand your weakness and infirmity because Christ was tempted like you, yet He remained without sin. Therefore, because of that truth, you can come bravely before the throne of grace, the throne of God's unmerited favor, so that you may receive mercy for you failures, and find grace just when you need it. Second, Hebrews 12:1-3, **"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."** Surrounded, as you are, by these serried ranks of witnesses, strip off everything that hinders you, as well as the sin that just will not let you go, and run the race that you have to run with patience, your eyes fixed on Jesus, the source, and the goal of your faith. Jesus, who is the Christ, thought nothing of the shame of being nailed to a cross, because of the joy He knew would follow His suffering. Now, Jesus Christ is seated at the right side of God's throne. So meditate constantly on Jesus, who endured many insults from sinful man, and you will not lose your purpose, nor get discouraged and give up.

Jesus Christ knows how you feel because He walked among

men, as a man, for thirty-three years. We have the witness of the Bible, and all those within the Bible who saw Jesus with their own eyes, to this truth. For this reason you can stand strong in your faith without discouragement.

5. Simply to wait until the enemies of Jesus Christ become His footstool.

Let's look at two passages of Scripture. First, Psalm 110:1 **"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."** The Lord God the Father said to my Lord the Messiah **"Sit at my right side, until I make your enemies into a footstool for you."** Second, Hebrews 10:12-14 **"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."**

Here, in these five reasons, you find why Jesus Christ had to leave this earth. But you say, what of the future? It has already been stated that while Jesus was on the earth He wore the robe of a prophet. Then after the Ascension, Jesus put on the shining garments of a High Priest. This has been His garments for almost twenty centuries. But it may be that, even now, Jesus Christ is putting on His third and last robe. Would you like to know what that robe is? God the Father knew you would; so God had John write a description for us. Revelation 19:11-16 **"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a**

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THIS MAN

By Pastor Ronnie Wolfe, First Baptist Church, Harrison, Ohio

References to Christ are made in the New Testament by the phrase "this man." This man is the real man, the perfect man, the priest man, the God-man. He is our Savior and our Keeper. He is our Shepherd and our Lawyer, our Teacher and our Friend. With this phrase, let's see what we can learn about "THIS MAN."

This Man is Related To God

Jesus is related to God in a way that no other man is related to God. Yes, we as God's people are related to Him as adopted children (Eph. 1:5). But Jesus is related to God as His "only begotten Son" (Jn. 3:16).

Mark 15:39 states "And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God."

"Truly this man was the Son of God." Not only WAS He the Son of God, but He IS the Son of God. He is related to God as an only begotten Son. He does not have angels as His begotten sons (Heb. 1:5). He does not have human beings as His begotten sons. He has only one begotten Son and that is Jesus.

This Man is Respected by Men

Some people just simply demand respect by their actions and attitudes. Though Jesus' enemies abhorred Him, they respected Him as a man. Pilate said "I find no fault in this man" (Lk. 23:4). Then the officers of the law came to the chief priests and said, "Never man spake like this man" (Jn. 7:46).

Certainly that is true. No man ever spoke like Jesus spoke. He spoke with authority. He spoke as the Divine Fiat, the commanding voice of God. When He spoke, things were created; when He spoke, men were healed; when He spoke, men were raised from the dead; when He spoke, men listened. We should certainly both respect Him and listen to Him today.

This Man was Rejected By Men

This man, the Son of God, the Creator of all things, the Savior

of the world, was rejected by the men who knew that He was the Messiah. These men knew His power and His authority. They knew from His miracles and from His teachings and from the fulfillment of prophecies that this man was the promised One. But they rejected Him. "He came unto his own, and his own received him not" (Jn. 1:11). He was "rejected of men" (Isa. 53:3).

Luke 19:14 states "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

Luke 23:18 states "And they cried out all at once, saying, Away with this man, and release unto us Barabbas."

This Man was Receptive to Sinners

Oh sinner, realize today that whatever you think of Jesus Christ, He does love sinners. From timeless eternity past He sat His love upon His sheep, the sinful seed of Adam, the rebels of earth, the enemies of heaven, the aliens of God's kingdom, the wandering ones who wander across the hills of life through the valley of the shadow of death, the dangers of death daily appointed to pass by their path, and care not what precious love protected them from being hell's prey, God's grace daily sustaining their life till grace flows from heaven through the power of the written Word and pricks their hearts to know their wicked way and to make them wonder why they had not before known it, seeking after His lost sheep, snatching them in divine pity and mercy, bringing them life within, giving the gift of faith and enabling them to believe His Word and to trust His Son, forever placing them in His own and in His Son's hands to secure them safe eternally.

Luke 15:2 states "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

Luke 19:10 states "For the Son of man is come to seek and to save that which was lost."

This Man Rules in

Salvation

Salvation is neither determined nor dominated by man. Man is not the captain of his own soul. He cannot pull himself up by his own boot straps. He cannot and will not come to Christ (Jn. 5:40). But thank God, Jesus will come to us. He will save us. He will convict us. He will sustain us. He will keep us. He will deliver us from this present evil world. He will give us our inheritance of eternal things. This man rules in salvation.

If another way were established whereby we could be born again, I could not think it better to take that way; because the way of Jesus Christ is so wonderful. But, then, no other has been nor could be established; for "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Now let us look at some verses in the book of Hebrews to finalize the message.

This man is worthy of more glory than Moses: Hebrews 3:3 states "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house."

This man is greater than Melchizedek. Hebrews 7:4 states "Now consider how great this man (Melchizedek) was, unto whom even the patriarch Abraham gave the tenth of the spoils." Hebrews 7:24 states "But this man (Christ), because he continueth ever, hath an unchangeable priesthood."

This man offered one sacrifice for sin. Hebrews 10:12 states "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

This man saves forever. Hebrews 10:14 states "For by one offering he hath perfected for ever them that are sanctified."

Thank God for THIS MAN!

(Article taken from: The Baptist Defence, January 1996).

A Woman's Touch

By Wendy Barkman



Bilhah

Genesis 29:29, 30:3-8, 31:33, 33:1-2, 6, 35:22, 25, 37:2, 46:23-25

I Chronicles 7:13

General Information

Genesis 29:29 - Bilhah was given to Rachel by her father, Laban, when Rachel became the wife of Jacob. Bilhah was Rachel's maid (servant, female slave, wench, etc.). Bilhah became a concubine or secondary wife of Jacob.

Genesis 30:3-8 - She gave birth to two of Jacob's twelve sons, Dan and Naphtali, making her the mother of two of the twelve tribes of Israel.

Genesis 31:33, 33:1-2, 6 - These are references to her as one of the handmaids.

Genesis 35:22 - She had intimate relations with Reuben, one of Jacob's other sons.

Genesis 35:25 - She is mentioned as the mother of Dan and Naphtali.

Genesis 37:2 - This is a reference to her sons.

Genesis 46:23-25 - These are the sons and grandsons of Bilhah and Jacob.

I Chronicles 7:13 - These sons of Naphtali are mentioned as the sons of Bilhah.

Note - Aholiab, the son of Ahiash, who was involved in the building of the tabernacle, was a descendant of this woman (Ex. 31:6, 38:23). Another well-known Biblical character, Samson, was a descendant of Bilhah (Jud. 13:2). In Judges 18:1-31, we read about idolatry in the tribe of Dan, descendants of Bilhah.

Name Study

Bilhah - modesty, who is old, troubled, or confused; which spreads itself, foolish, timid, to palpitate, to terrify, alarm, destruction: translated terror, trouble: Ezra 4:4; Job 18:11, 14, 24:17, 27:20, 30:15; Ps. 73:19; Isa. 17:14; Ezek. 26:21, 27:36,



28:19. Her name is derived from a root word meaning to tremble inwardly, be alarmed or agitated, to hasten anxiously, to terrify, to hasten, panic, destruction: translated be affrighted, haste, speedy, thrust out, trouble, vex, terror, in haste: Gen. 45:3; Ex. 15:15; Lev. 26:16; Jud. 20:41; I Sam. 28:21; II Sam. 4:1; II Chron. 26:20, 32:18, 35:21; Ezra 4:4; Esth. 2:9, 6:14, 8:14; Job 4:5, 21:6, 22:10, 23:15, 16; Ps. 2:5, 6:2-3, 10, 30:7, 48:5, 78:33, 83:15, 17, 90:7, 104:29; Prov. 20:21, 28:22; Eccl. 5:2, 7:9, 8:3; Isa. 13:8, 21:3, 65:23; Jer. 15:8, 51:32; Ezek. 7:27, 26:18; Dan. 2:25, 3:24, 4:5, 19, 5:6, 9-10, 6:19, 7:15, 28, 11:44; Zeph. 1:18.

Personal Application

Bilhah, along with Zilpah, Leah's handmaid, was a used woman. The fact that Bilhah and Zilpah were used in the competition between the two sisters, Rachel and Leah, might possibly have caused great trouble and anxiety for Bilhah. (Refer to "Zilpah".)

Practical Application

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array" (I Tim. 2:9). This verse tells how a Christian woman ought to present herself to the world. She ought not to be concerned with the outward decorating of her body, but the ornament of a meek and quiet spirit is very precious to Him (I Pet. 3:4).

PRAISE BE

TO GOD!

--- If opportunity doesn't knock, ---
build a door!

BIBLE STUDY

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crucified to pay the penalty of our sins, was resurrected to demonstrate God's acceptance of His sacrifice, and ascended to the right hand of God the Father (see Gal. 4:4; II Cor. 5:21; Rom. 4:25; Eph. 1:20) to reconcile you with God. We are justified by our faith in Christ (Rom. 5:1) and adopted as sons of God and joint-heirs with Christ (see Rom. 8:14-17).

To accept Christ as your Saviour means that you must acknowledge that you are a sinner in need of a Savior. In our own esteem this is a costly transaction for we must humble ourselves in surrendering our pride. It is at this point that temptation enters: instead of despising one's own pride (viewing it as having little value), one may prefer to say in his or her heart, "there is no God" (as in Ps. 14:1) or "God will accept me on account of my good works, especially when compared to those around me" (contrast this with Eph. 2:8-9). If one chooses not to receive Christ by faith as the means of salvation (to be reconciled with God), then he or she considers that which is THE ultimate in worth as having NO value! This by definition represents profanity in the greatest sense and explains what is meant by "profane person" in Hebrews 12:15-17, which uses the incident of Esau selling his birthright for an illustration.

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance though he sought it carefully with tears" (Heb. 12:17). The flood of tears that one sheds in regret for having rejected Christ as Savior during his or her lifetime will be cried in vain; the tears of repentance that lead to trusting Christ as Savior and Lord are eminently more profitable (see II Cor. 7:9-10).

Now that we understand what a "profane person" is, let us look at the context in which it appears. **"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his**

birthright" (Heb. 12:15-16). As the last entry in a series of exhortations, we are urged to watch and make sure that no one views God's gracious gift of salvation as being worthless. While we are each accountable for accepting by faith Christ as Savior and Lord, we are responsible to demonstrate the precious reality of this by the lives that we live and the words that we share, so that others might see and understand (see Col. 3:12-17). Thus, we must not despise the testimony and witness of our lives as believers. **"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did"** (Jn. 4:39).

Finally, to complete this study in Genesis 25 on an encouraging note, if the Lord can use the foolish transaction of one man, Esau, to illustrate the need that we each have to repent of our sins and to accept Jesus Christ as Savior, know that the Lord can also use our past failures for His glory, even as an instructive warning to others. Yet, how much more can the Lord accomplish through one who has yielded his or her life to the Lord. **"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work"** (II Tim. 2:21).

LIFEWOR

(Continued from Page 3)

actual barriers. It reaches out across race barriers and across prejudice barriers. It reaches to the lowest depths of human degradation and despair. Gospel preaching, the great message of the ages. The greatest message ever preached to fallen humanity. The greatest story ever told. It is the old story of salvation that we love to hear and sing about..."I heard an old, old story, how a Saviour came from glory, how He gave His life on Calvary, to save a wretch like me."

My people, today we need as never before, saints who are ready to serve, ready to give of themselves doing more than just be counted on Sunday morning. My people, so much depends on us! Look around you. Who does God have to do this great work today? He does not have apostles. He has us, you and me, and it is His sovereign will that it be so. There is work to be done. There are

souls to be won and lives to be saved and **"The King's business requires haste"** (I Sam. 21:8). Too many people are forgetting that it is the King's business that requires haste and not their own, yes, we must take care of our own jobs and businesses, but we forget that promise of the Lord in Matthew 6:33 **"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."** Where the Lord's work is concerned we read in Ecclesiastes 9:10 **"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."** My people, hurt abounds in this world. Men are going on in their lost condition, going on to hell. There is much suffering and I am reminded of the words of George Washington to his troops when he said "The fate of unborn millions may now depend, under God, upon the conduct and courage of this army. Our country's honor calls upon us for vigorous and manly exertion, and if we now shamefully fail, we shall become infamous to the whole world. Let every good soldier be silent and attentive; wait for orders, and reserve his fire until he is sure of doing execution."

Sacrifice. Surrender. Service. **LIFEWOR!**

And that brings me to my last consideration—saga!

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." To you that are. The epitome of saga!

Saga means the long history of a life work, a prose epic narrating the history of early heroes or families, any long narrative story tracing the fortunes of a family through several generations. This, my people, is that which should mark the life of a saint, or of a Christian family, or of one of the Lord's churches. Saga, a history of self-sacrificing surrender, in service to God, as we serve the teeming millions around us. With our bodies being temples of deity (I Cor. 6:19), our histories should be told as a saga of soul winning and life altering endeavor, a saga of loving and giving, a saga of cross bearing, and a saga of **"looking unto Jesus the author and finisher of our faith"** (Heb. 12:2).

LIFEWOR! This is a doomed world, a world full of men and

women destined for the most dreadful experience and existence that could ever be imagined by finite minds, and they need the Lord. They need someone to care and share the glorious gospel of salvation with them. They need someone to trust and make a difference while there is still time and we, my brothers and sisters in Christ, are to be that **"light of the world"** (Matt. 5:14-16), and to this end we must pursue, and to this end we should live out our lives for God and for man. **"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"** (Dan. 12:3).

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

L-I-F-E-W-O-R-K!

HEAVEN

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name written, **KING OF KINGS, AND LORD OF LORDS."** Heaven opens, and behold, a white horse appears! And, Jesus Christ is riding, and is called Faithful and True. And Christ passes judgment and wages war in righteousness. And Christ eyes blaze like a flame of fire and on His head are many kingly crowns: on the cross He wore a crown of thorns, but in heaven He wears crowns of beauty. And Jesus Christ has a name inscribed which He alone understands. And Christ is dressed in a robe dipped or dyed, in blood and the title by which Christ is called is the **Word of God**. John 1:1 **"In the beginning was the Word, and the Word was with God, and the Word was God."** I John 1:1 **"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."** What a name, what a wonderful name! And the troops of heaven, clothed in fine linen, dazzling,

and clean followed Christ on their white horses. And from the mouth of Jesus Christ comes a sharp sword with which He can afflict and strike the nations. And Jesus, who is the Christ, risen from the grave, will shepherd and control the nations with a scepter, a rod of iron. Christ will tread the wine press of the fierceness of the wrath, and indignation of God the Almighty. And on the robe of Jesus (the One who went to the cross wearing a crown of thorns), and on His thigh He has a title inscribed **KING OF KINGS, LORD OF LORDS**. Do you understand that as the elect you should see Christ as King of Kings and Lord of Lords not only as Saviour! Do you understand that, as the elect, serving your Christ is more important than home, job, self, friends, family, and nation and that putting any of these things before Christ is making Him less than your King of Kings and Lord of Lords!

Yes! Jesus the Messiah, the One Who died between two thieves; the One that the grave could not hold, at this present time, rules with love, and is calling His elect people. But, when Christ comes to rule the nations for one thousand years He will reign with a staff made of iron.

On which side of heaven will you be on, when Christ returns to this world to rule and reign? Will you see Christ's second advent from heaven or from earth? Will you stand before the mercy seat or the great white throne of judgment? Look up because the time of the Lord is near!

CHOSEN

(Continued from Page 4)

Himself?" But like the rising sun glinting on a copper penny in the tavern yard, God's preappropriated grace rested on John.

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5).

**PRAY FOR A FOREIGN MISSIONARY
TODAY AND WRITE A NOTE OF
ENCOURAGEMENT TO TELL THEM
YOU'VE DONE SO!**

**"The effectual fervent prayer of a
righteous man availeth much"**
James 5:16