

Hope Living In The Light of Eternity



Hope Living In The Light of Eternity

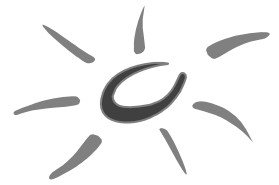


Welcome to Grace Bible Church's 5th Annual Ladies' Retreat. We pray you will be blessed by your time at this conference, and we are grateful that you made it a priority to be here this weekend. It is our desire that your time here this weekend will cause you to grow in your love for Christ and remind you that He is the substance of our Hope. Below is a listing of what you will find in this conference booklet.

Contents

Welcome	1
Schedule.....	2
Session 1.....	3
Session 2.....	4
Session 3.....	7
Session 4.....	8
Appendix 1: The Names of God	13
Appendix 2: "Wives of deacons"	19
Appendix 3: John Piper on birth control	20
Free Time Activity.....	24

Retreat Schedule



Schedule

Saturday

Session One

9:30-12:00 Gainey Room

Lunch

12:00-1:00 Hearth Room

Session Two

1:30-3:00 Gainey Room

Free Time & Check In

3:00-6:00

Dinner

6:00-7:00 Gainey Room

Session Three

7:15-9:00 Gainey Room

Sunday

Breakfast on your own (complimentary continental)

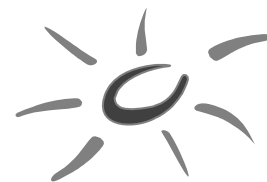
7:00-9:00 Hearth Room

Session Four

9:15 -11:30 Gainey Room

Check out

11:30-12:00



Hope's Source

Session 1

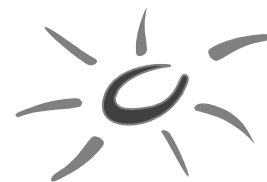
“For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.” Rom. 15:4

HOPE:

Retreat Overview: Hope's Source, Our Hope for the Future, and Hope For Any Circumstance.

1 John 3:1-3

Reference	Who	Circumstances	God's Attributes
Lam.3:18-26	Jeremiah		
1 Ti. 6:17-18	The Rich		
Lk. 10:17-21	70 Disciples		
Gen. 16	Hagar		
APPLICATION			



Our Hope for the Future

Session 2

Introduction

2 Corinthians 4:16, 17

Hope Defined

Ephesians 1:18 "...having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints..."

Hope is something we have been _____ to. Hope is _____.

Romans 5:2 Hope is tied to _____ being displayed.

Hope is a catalyst for our _____ and _____.

Romans 5:4 _____ produces hope.

Romans 5:5 We will not be _____ or _____ of having biblical hope.

Romans 15:4 Hope is something we can _____ and _____.

1 Timothy 1:1 "Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope..."

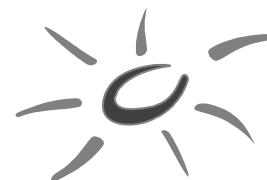
Hope is a _____.

2 Thes. 2:16 "Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace..."

Hope is a _____ from God.

Hebrews 3:6 "...but Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope."

Hope is a _____ of being in Christ.



Promises That Comprise Our Hope

God has promised us, His children,...

1. ...a _____, namely heaven.
2.that we will be with _____ and that we will be in God's presence.

Phil. 1:22-23 "If I am to live in the flesh, that means fruitful labor for me. yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better."

3. ...that we will be with believing family, friends and all other saints.
4. ...that we will worship, _____ and reign with Christ.
Revelation 22:3 "No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him."

5. ...that Christ will _____!
Titus 2:11-14

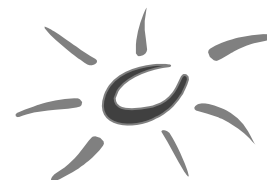
6. ...that He will complete our _____ and resurrect our bodies.
Our hope is anchored on the completion of our salvation at the return of Christ.

Romans 8

1 John 3:2 "Beloved, we are God's children now, and what we will be has not yet appeared, but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure."

1 Corinthians 15

7. ...never-ending life. (John 3:16, 1 Cor. 9:25, James 1:12, 1 John 2:17)
8. ...heavenly reward. (2 Cor. 5:10, Eph. 6:8, Col. 3:24, Rev. 22:12)
9. ...rest. (Heb. 4:1-11, Rev. 14:13)
10. ...that all things will be set right. (1 Cor. 15:24-28, Rom. 8:21)



Character Qualities of a Hope-Filled Person

Humility

Patience

Joyful Expectancy

Wise Steward (invests in eternity with the gifts God has given her)

Evangelistic (quick to proclaim the good news)

Eagerly awaits the return of Christ.

What Hope Looks Like in the Face of Death

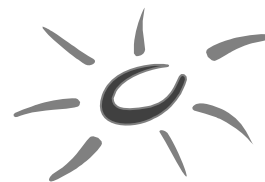
*“Why are we so afraid of death? Maybe it is because we are not as homesick for heaven as we should be. After five minutes of heaven, we’ll wonder why we tried so hard to avoid arriving there sooner”
(Busenitz)*

Philippians 1:21

My desire for all of us is that we will be able to look death in the face and see gain.

Conclusion

Romans 15:13 “May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.”



Hope For Any Circumstance

Session 4

Introduction:

A. GOD IS OUR HOPE

1 Tim. 1:1

Background:

Hope:

Ps. 71:5

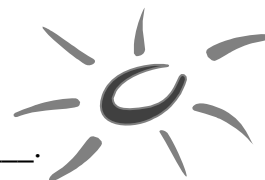
1. God is our hope, and therefore we can _____.
Trust is an assured reliance and dependence on the _____,
_____, _____, and _____ of God.

Prov. 3:5-6

Isaiah 55:8-9

Romans 11:33-34

Trust =



2. God is our hope, and therefore we can_____.

Ps. 42

God teaches us_____by giving us great need for them!

You will never know He's all you need until He is all you Have!!

Ps. 42

Ps. 62:1

Ps. 130:5

Ps. 39:7

3. God is our hope, and therefore, we can_____.

Ps. 115

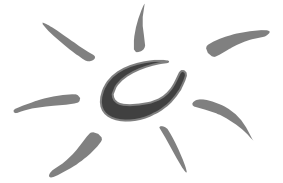
"To trust"

Heb. 13:6

Ps. 146:5-6

Ps. 63:7

"There is no place to which you can be banished where God is not near, and there is not time of day or night when His throne is inaccessible. The caves have heard the best of prayers. Some of God's people shine brightest in the dark. (Charles Spurgeon)



B. HOPE PRODUCES PATIENCE & REJOICING IN TRIBULATION

Rom. 15:4

James 1:2-4

Consider =

Our values determine our evaluation.

All joy =

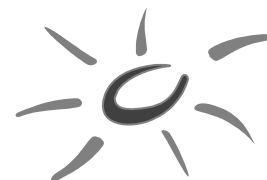
Suffering _____ gives us hope when we see it from an eternal perspective.

1. Trials produce _____ . vs. 3

Knowing =

Endurance =

2 Thes. 1:3-4



2. Trials _____ us. vs. 4

Perfect =

Gal. 4:19

Complete =

Gal. 4:9

1 Pet. 5:10

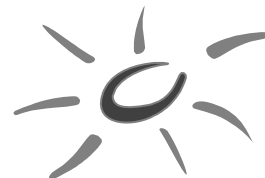
Phil. 1:6

Phil. 4:7

3. Trials reveal our _____ . Deut. 8:2

1 Cor. 1:8

Phil. 4:7



4. Trials _____ so we reflect Jesus.
1 Pet. 1:6-7

5. Trials cause us to _____ in His work in us.

1 Pet. 4:12-13

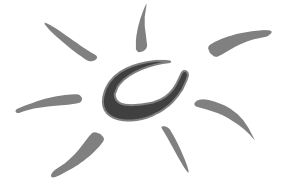
Acts 16:22-25

Col. 3:16

C. HOPE ANTICIPATES _____.

Gal. 5:5

1 Pet. 1:6



The Names of God

Appendix 1: The Names of God

The following is the content of Chapter 14 of: *The One True God: A Biblical Study of the Doctrine of God* by Paul David Washer, included with permission.

What's in a Name?

In the Hebrew culture, one's name is not a mere title, but an expression or revelation of the person. In the Scriptures, we find several examples of this: Abraham means "the Father of a Multitude" (Genesis 17:5), Jacob means one who takes by the heel or one who supplants (Genesis 25:26; 27:36), Nabal means fool (I Samuel 25:25), and Barnabas means Son of Encouragement (Acts 4:36). All these names reflect the character of the men that bore them. In a similar manner, the name of God is inseparable from His person, and a faithful revelation of Him. Each and every name of God expresses some truth about His character and person.

The Names of God

In the following, we will briefly consider the names of God. There are no exercises included in this portion of our study. Simply consider each name carefully and prayerfully.

God la (Hebrew: *El*) The word *el* is one of the oldest and most common names for God employed by Semitic peoples (Babylonian, Phoenician, Aramaic, Hebrew). The exact meaning of the word is uncertain. It probably denotes power, strength, greatness, and majesty. This name is used 208 times in the Scriptures (Exodus 34:14; Psalm 19:1; Isaiah 43:12).

God hwla (Hebrew: *Eloah*) The exact meaning of the word *eloah* is uncertain. It probably communicates the same ideas as *el* - power, strength, greatness, and majesty. The word occurs 56 times in the Old Testament—41 times in the book of Job. (See Job 22:12; 27:3; 27:8; 33:12; 37:22; 40:2.)

God Myhla (Hebrew: *Elohim*) The word *elohim* is the first name of God that appears in the Scriptures (Genesis 1:1) and is used with reference to God more than any other name in the Scriptures (2570 times). The name *elohim* is probably the plural form of *eloah* and communicates the same ideas of strength and power. In the Scriptures, *elohim* is translated in four distinct ways, depending on the context. The word may refer to: (1) God, (2) gods, (3) angels, or (4) judges. The fact that *elohim* is plural is very important and has two possible interpretations: First, all Semitic languages use the plural to communicate that something is exceptional or unique. A small body of water would be called "water," whereas an immense body of water would be called "waters." The plural word *elohim* is used with regard to God, not because there is more than one God, but because He is the great and incomparable God, the one true God above all gods. Second, the plural word *elohim* may possibly denote the plurality of persons within the Trinity.

God hla (Aramaic: *Elah* / Greek: *Theos*) The Aramaic word *elah* is translated God in the book of Ezra (4:8-6:18; 7:12-26) and the book of Daniel (2:4-7:28), both of which were written in Aramaic. The Greek word *theos* is translated God throughout the New Testament. Neither of the words contributes anything new to the biblical understanding of God. By using them, the writers of Scripture are not affirming the erroneous ideas that the Greeks and Aramaic peoples held about God.

Most High Nwyla (Hebrew: *Elyon* / Aramaic: *Illai* / Greek: *Hupsistos*) The Hebrew word *elyon* is translated "Most High," and denotes the exalted state and indescribable majesty of God. In Psalm 97:9, we read, "For



You are the LORD Most High over all the earth; You are exalted far above all gods.” The word is used 31 times in the Scriptures. In the Aramaic passages in Daniel (2:4b7:28), the name “Most High” is translated from the Aramaic word *illai*. In the New Testament, the name “Most High” is translated from the Greek word *hupsistos* (Mark 5:7; Luke 1:32, 35, 76; 6:35; 8:28; Acts 16:17; Hebrews 7:1).

Almighty ydS (**Hebrew: Shaddai / Greek: Pantokrátor**) The Hebrew word *shaddai* is translated “Almighty,” and denotes the infinite power of God. In the Septuagint (the Greek translation of the Hebrew Old Testament), the word is translated by the word *pantokrátor* (all powerful), and in the Latin Vulgate, it is translated *omnipotens*, from which we derive the English word “omnipotent”.

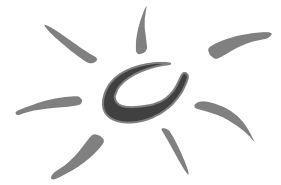
Lord Nwda, ynda (**Hebrew: Adon, Adonai**) The name *Adon* denotes both lordship and ownership. In the Scriptures, when the name is found in its plural form [i.e. *Adonai*] it always refers to God. The plural form denotes intensity – God is the absolute Lord of all things without exception (see *Elohim* above). The title *Adonai* denotes the Lordship of God over all creation. It also communicates a great deal about the relationship that exists between God and His people. As Owner and Master, God is committed to care for His people and provide for their needs. As servants of the Master, we are to be committed to serve Him in absolute obedience. The name *Adonai* appears 456 times in the Scripture with reference to God.

Lord hwby (**Hebrew: Yahweh or Jehovah**) The name *Yahweh* is the personal name of God and the one most employed in the Scriptures (6825 times). In Hebrew, the name is written in the form of a tetragram (a word with four letters): YHWH. Although it is not known for certain, the true pronunciation is probably *Yahveh* or *Yahweh*. The great majority of Bible scholars believe that the name *Yahweh* comes from the verb *hayáh* - “to be” (Exodus 3:14). The name denotes the eternity, immutability, and uniqueness of God. It is important to recognize that the Lord Jesus Christ applied this name to Himself (John 8:58-59), and thus affirmed His deity.

Lord hy (**Hebrew: Yah**) The name *Yah* is the contracted form of *Yahweh*. It appears 48 times in the Scriptures, mostly in the book of Psalms and in the exclamation *hallelujah* *hywllh* (i.e. “Praise *Yahweh!*” or “Praise the Lord!”). The word *yah* also forms part of several personal names in the Scriptures: *Elijah* – i.e. “My God is *Yahweh*” or “*Yahweh* is God.”

Lord (Greek: *kúrios* or *kyrios*) For the Greeks, the word *kyrios* could refer to a man of high position and power or a supernatural being (i.e. a god). The word is used in the Septuagint (the Greek translation of the Hebrew Old Testament) in place of the Hebrew name *Yahweh* or *Jehovah*, and in the New Testament to communicate the Hebrew idea of God as Lord. The word is employed 640 times in the New Testament as a reference to God. It is significant that the word *kyrios* is used without reservation with reference to Jesus.

Lord (Greek: *despótes*) The Greek word *despótes* denotes ownership and absolute lordship. In its oldest use, the *despótes* was the master of the house who ruled with absolute authority. In time, the term came to denote someone of unlimited or even tyrannical political authority. Today, the term is most often used negatively for the simple reason that absolute power corrupts fallen men absolutely. When the term is ascribed to God in the Septuagint and the New Testament, it communicates nothing negative. God is the rightful Owner and Lord of what He has made. His holiness and righteousness guarantee that He will always use His absolute authority with perfect justice. The term *despótes* is used 6 times in the New Testament with reference to God (Luke 2:29; Acts 4:24; II Timothy 2:21; Revelation 6:10; II Peter 2:1; Jude 1:4). In II Peter 2:1 and Jude 1:4, the reference is specifically to Jesus Christ.



A Closer Look at *Yahweh*

In the following, we will briefly consider the compound names of God that are formed using the name *Yahweh*. Each name will give us greater insight into the person and work of God. There are no exercises included in this portion of our study. Simply consider each name carefully and prayerfully.

The Lord of Hosts (Hebrew: *Yahweh-Sabaoth*)

The name *yahweh-sabaoth* represents God as the omnipotent King and Warrior who rules and protects His people. The word *hosts* may refer to: (1) angelic beings or (2) the cosmos – sun, stars, and the forces of nature. The idea communicated is that the Lord rules over all beings and things earthly, cosmic, or heavenly. He carries out His perfect will and there are none who can oppose Him. (Psalm 24:10; Isaiah 6:15; Isaiah 31:4-5).

The Lord Most High (Hebrew: *Yahweh-Elyon*)

The name *Yahweh-elyon* speaks of the sovereignty, exaltation, and majesty of Yahweh. God is Lord over all and worthy of all worship and praise (Psalm 7:17; 47:2; 97:9).

The Lord will Provide (Hebrew: *Yahweh-Jireh*)

This name was ascribed to God by the patriarch Abraham in Genesis 22:14. In obedience to God's command, Abraham placed his son Isaac on the altar as a sacrifice. Before Abraham could strike his son, God detained him and provided a ram in his place. The redemption that God provided that day on Mount Moriah motivated Abraham to call the place *Yahweh-Jireh*. Although it is true that God is powerful and faithful to supply *all* our needs, the name *Yahweh-Jireh* is not a promise of economic prosperity, but a promise of redemption from sin. We should die for our sins (Romans 6:23), but *Yahweh-Jireh* has provided a sacrifice in our place – His only begotten and beloved Son. He is the Lamb that takes away the sin of the world (John 1:29). It is near blasphemy to emphasize economic prosperity over redemption. Jesus did not shed His blood for our monetary gain, but for the salvation of our souls – the redemption of the soul is costly (Psalm 49:8).

The Lord is my Standard (Hebrew: *Yahweh-Nissi*)

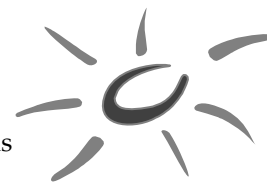
This name was ascribed to God by Moses in Exodus 17:15 after God defeated the army of the Amalekites. In ancient times, the troops would rally together around a standard or banner in preparation for battle. The truth communicated here is that God is the standard of His people. When we rally around Him, our victory is sure.

The Lord that Sanctifies (Hebrew: *Yahweh-Qadesh*)

The name appears for the first time in Exodus 31:13 and several times in the book of Leviticus (20:8; 21:8, 15, 23; 22:9, 16, 32). The word "sanctify" (Heb.: *qadash*) means to separate something or someone from common use and to consecrate or dedicate them to some special purpose. The name *Yahweh-qadesh* communicates many wonderful truths to the people of God. God has separated us from the rest of the peoples of the earth, He has consecrated us for His service, and He is working to conform us to His image.

The Lord is my Shepherd (Hebrew: *Yahweh-Raah*)

This name is found in one of the most well-known and beloved chapters in all the Scriptures – Psalm 23. For the people of God, the name *Yahweh-raah* is one of the most esteemed. God is the pastor of His people. He loves them, feeds them, guides them and guards them from their enemies (Genesis 48:15; 49:24; Psalm 28:9;



Isaiah 40:11; Ezekiel 34:12; Micah 7:14; John 10; Revelation 7:17). In the New Testament, God is present in Jesus Christ as the Good Pastor that lays down His life for His sheep (John 10:11).

The Lord your Healer (Hebrew: Yahweh-Rafah)

This name is found in Exodus 15:26, where Moses communicates God's promise to Israel: "If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the

Egyptians; for I, the LORD, am your healer." The name *Yahweh-rafah* assures us that we can trust in the Lord's providential care. He has healed us from the mortal illness of sin, and is able to heal us physically if, by such healing, His will and glory may be promoted.

The Lord is Peace (Hebrew: Yahweh-Shalom)

The name is found in Judges 6:22-24 and communicates one of the most important aspects of the relationship that exists between God and His people—peace. In this passage, Gideon had seen the awesome revelation of God through the Angel of the Lord and is sure that he will die. Such dread is common whenever sinful man has an encounter with a Holy God. In the case of Gideon and the people of God, the grace of God changes such terror to peace. This truth finds its greatest fulfillment in the Lord Jesus Christ who is our peace (Ephesians 2:14).

The Lord is Here or Personally Present (Hebrew: Yahweh-Sama)

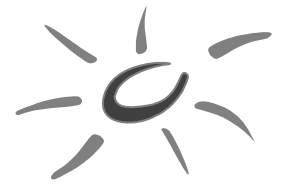
The name is found in Ezekiel 48:35 where God promises His presence in the complete restoration of His people in the later days. The presence of God has always been a very special blessing for the people of God. Adam walked with God in Eden before his fall and judgment (Genesis 3:8). In Exodus 33:12-16, Moses asked that the presence of God might accompany Israel in her journey through the wilderness. In I Kings 8:10-11, God blessed His people by filling the temple with His presence. In the New Testament, the promise of God's presence was fulfilled in its most perfect way through Jesus Christ. In Him, God was made flesh, and dwelt among men (John 1:1, 14). In the Church, God not only dwells with His people, but in His people through the Holy Spirit (John 14:17). In the consummation of all things, God will dwell with His people in the New Heaven and New Earth (Revelation 21:1-3).

The Lord our Righteousness (Hebrew: Yahweh-Tsidkenu)

The name is found in Jeremiah 23:5-6. In this text, God promises that the Messiah will both "save" His people and will "rule over" them with perfect righteousness. This prophecy has found its perfect fulfillment in Jesus Christ. Through His perfect life and atoning death, He has made His people righteous and He rules over them with perfect righteousness. Our righteousness is not our own, but the Lord Jesus Christ is our righteousness.

Divine Names, Titles, and Metaphors

In the following, we will briefly consider the many names, titles, and metaphors that are ascribed to God in the Scriptures. Each name will give us greater insight into the person and work of God. There are no exercises included in this portion of our study. Simply consider each name carefully and prayerfully.



Names that Reflect God's Glory and Majesty (8)

God of Gods: Deuteronomy 10:17; Psalm 136:2; Daniel 2:47; 11:36 *God of Glory:* Psalm 29:3; Acts 7:2 *God in Heaven Above and on Earth Beneath:* Joshua 2:11 *Invisible God:* Colossians 1:15 *Blessed God:* I Timothy 1:11 *Majestic Glory:* II Peter 1:17 *Majesty in the Heavens:* Hebrews 8:1 *He Who is to be Feared:* Psalm 76:11

Names that Reflect the Eternity of God (6)

Everlasting or Eternal God: Genesis 21:33; Deuteronomy 33:27; Isaiah 40:28; Romans 16:26 *Ancient of Days:* Daniel 7:9-10, 13-14, 22 *I Am:* Exodus 3:13-14; John 8:56-58 *Alpha and Omega:* Revelation 1:8; 21:6, 13 *The Beginning and the End:* Revelation 21:6

The First and the Last: Isaiah 41:4; 44:6; Revelation 22:13

Names that Reflect the Holiness and Justice of God (6)

The Holy One: Proverbs 9:10; Isaiah 40:25; 43:15; Hosea 11:9; Habakkuk 1:12 *Holy God:* I Samuel 6:20 *Jealous God:* Joshua 24:19 *God of Justice:* Isaiah 30:18 *Righteous God:* Isaiah 45:21 *Righteous Judge:* Psalm 7:11

Names that Reflect the Power and Sovereignty of God (29)

Creator: Romans 1:25 *Architect and Builder:* Hebrews 11:10 *Possessor of Heaven and Earth:* Genesis 14:19, 22 *Potter:* Romans 9:20-21 *Mighty One:* Luke 1:49 *God of all Flesh:* Jeremiah 32:27 *God of all the Earth:* Isaiah 54:5 *God of all the Kingdoms of the Earth:* Isaiah 37:16 *Mighty God:* Isaiah 9:6 *Great and Awesome God:* Nehemiah 1:5 *Great, Mighty, and Awesome God:* Deuteronomy 10:17 *Great God and King Above all Gods:* Psalm 95:3 *Great King over all the Earth:* Psalm 47:2 *Living God and Everlasting King:* Jeremiah 10:10 *King Eternal, Immortal, Invisible:* I Timothy 1:17 *King from Old:* Psalm 74:12 *King of all the Earth:* Psalm 47:7 *King of the Nations:* Jeremiah 10:7 *King of Heaven:* Daniel 4:37 *King of Kings:* I Timothy 6:15; Revelation 17:14; 19:16 *Lord of Heaven:* Daniel 5:23 *Lord of the Whole Earth:* Psalm 97:5 *Lord of Heaven and Earth:* Luke 10:21; Acts 17:24 *Lord of Kings:* Daniel 2:47 *Lord of Lords:* Deuteronomy 10:17; Psalm 136:3; I Timothy 6:15; Revelation 17:14; 19:16 *Lord of the Harvest:* Matthew 9:37-38 *Blessed and only Sovereign:* I Timothy 6:15 *Lawgiver:* Isaiah 33:22; James 4:12 *Judge of all the Earth:* Genesis 18:25

Names that Reflect the Judgment and Wrath of God (7)

Jealous God: Exodus 20:4-5; Deuteronomy 4:24; Joshua 24:19-20 *Consuming Fire:* Deuteronomy 4:24; Hebrews 12:29 *Jealous and Avenging God:* Nahum 1:2 *God of Recompense:* Jeremiah 51:56 *Watcher of Men:* Job 7:20 *Judge of all the Earth:* Genesis 18:25; Psalm 94:2 *Righteous Judge:* Psalm 7:11

Names that Reflect God's Relationship with His People

God is the Only God and Creator of His People (4) *True God:* Jeremiah 10:10; John 17:3 *Creator:* Isaiah 43:15; 44:2, 21; 43:7 *Faithful Creator:* I Peter 4:19 *Maker:* Psalm 95:6; 149:2-3; Isaiah 54:5

God is Intimate with His People (10) *Father:* Psalm 103:13; Isaiah 64:8; Malachi 1:6; 2:10; John 20:17; I John 3:1 *Holy Father:* John 17:11 *Righteous Father:* John 17:25 *Father of Mercies:* II Corinthians 1:3 *Father of Lights:* James 1:17 *Father of Glory:* Ephesians 1:17 *Heavenly Father:* Matthew 6:14 *Father of Spirits:* Hebrews 12:9 *Abba Father:* Romans 8:15; Galatians 4:6 *Husband:* Isaiah 54:5

God is the Faithful One Who Loves and Forgives His People (9) *God of Truth:* Psalm 31:5; Isaiah 65:16 *Faithful God:* Deuteronomy 7:9 *Compassionate God:* Deuteronomy 4:31 *Gracious and Compassionate God:* Nehemiah 9:31;



Psalm 86:15 *Forgiving God*: Psalm 99:8 *God of all Grace*: I Peter 5:10 *God of Peace*: Romans 15:33; 16:20; I Thessalonians 5:23; Hebrews 13:20 *God of Love and Peace*: II Corinthians 13:11 *God of all Comfort*: II Corinthians 1:3

God Reigns Over His People (4) *King*: Isaiah 33:22; 43:15 *Great King*: Psalm 48:2 *Lawgiver*: Isaiah 33:22; James 4:12 *Judge*: Isaiah 33:22; James 4:12; 5:9

God Saves His People (9) *Redeemer*: Job 19:25; Psalm 19:14; Isaiah 44:24; 54:5; Jeremiah 50:34 *Redeemer from of Old*: Isaiah 63:16 *Horn of my Salvation*: II Samuel 22:3 *Deliverer*: II Samuel 22:2; Psalm 40:17; Psalm 144:2 *Saving Defense*: Psalm 28:8 *Salvation*: Exodus 15:2; Psalm 27:1; 62:1-2; 118:14; Isaiah 12:2 *Savior*: II Samuel 22:3; Isaiah 45:21; Luke 1:47; I Timothy 1:1; Jude 1:25 *Savior of all Men*: I Timothy 4:10 *Strength of my Salvation*: Psalm 140:7

God Gives Security to His People (26) *Rock*: Deuteronomy 32:4, 31; II Samuel 22:2, 32, 47; Psalm 62:6-7 *Everlasting Rock*: Isaiah 26:4 *Rock of our Salvation*: Psalm 95:1 *Rock of Strength*: Psalm 31:1-2 *Rock of my Strength*: Psalm 62:7

Rock of Habitation: Psalm 71:3 *Fortress*: II Samuel 22:2; Psalm 71:3; 91:2 144:2 *Stronghold*: Psalm 59:9, 16-17; 144:2; Jeremiah 16:19 *Tower of Strength*: Psalm 61:3 *Strong Tower*: Proverbs 18:10 *Sanctuary*: Isaiah 8:13-14 *Refuge*: Psalm 59:16; 61:3; 62:7; 91:2 *Refuge in the Day of Distress*: Jeremiah 16:19 *Refuge from the Storm*: Isaiah 25:4 *Hiding Place*: Psalm 32:7; 119:114 *Dwelling Place*: Deuteronomy 33:27; Psalm 91:9 *Shade from the Heat*: Isaiah 25:4 *Defense of my Life*: Psalm 27:1 *Defense for the Helpless*: Isaiah 25:4 *Defense for the Needy in his Distress*: Isaiah 25:4 *Shield*: Genesis 15:1; II Samuel 22:3, 31; Psalm 3:3; 18:2, 30; 28:7; 115:9-11; 119:114; 144:2; Proverbs 2:7; 30:5 *Shield of our Help*: Deuteronomy 33:29 *Wall of Fire*: Zechariah 2:5 *Father of the Fatherless*: Psalm 68:5 *Judge of the Widows*: Psalm 68:5 *Strength of my Heart*: Psalm 73:26

God Fights for His People (6) *Warrior*: Exodus 15:3; Isaiah 42:13 *Man of War*: Isaiah 42:13 *Dread Champion*: Jeremiah 20:11 *Sword of our Majesty*: Deuteronomy 33:29 *Consuming Fire*: Deuteronomy 9:3 *Lion*: Isaiah 31:4-5

God Helps His People (4) *Strength*: Exodus 15:2; Psalm 18:1; 28:8; Jeremiah 16:19; Habakkuk 3:19 *Helper*: Psalm 30:10; Hebrews 13:6 *Stay*: Psalm 18:18 *Very Present Help in Trouble*: Psalm 46:1

God Sustains His People (7) *Sun*: Psalm 84:11; Malachi 4:2 *Shade*: Psalm 121:5; Isaiah 25:4 *Dew*: Hosea 14:5 *Fountain of Living Waters*: Jeremiah 2:13; 17:13 *Life*: John 14:6; Colossians 3:4 *Light*: Psalm 27:1; Micah 7:8; I John 1:5 *Everlasting Light*: Isaiah 60:19-20

God Cares for His People (10) *God Who Sees*: Genesis 16:7-14 *Shepherd*: Psalm 23:1; Isaiah 40:11; Ezekiel 34:11-16 *Chief Shepherd*: I Peter 5:4 *Great Shepherd*: Hebrews 13:20 *Good Shepherd*: John 10:11, 14 *Shepherd and Guardian of our Souls*: I Peter 2:25 *Vinedresser*: John 15:1-2

Potter: Isaiah 64:8; Jeremiah 18:1-6 *Lamp*: II Samuel 22:29 *Keeper*: Psalm 121:5

God is the Reward of His People (6) *Inheritance*: Numbers 18:20; Deuteronomy 10:9; 18:2; Joshua 13:33; Ezekiel 44:28 *Possession*: Ezekiel 44:28 *Portion*: Numbers 18:20 *Beautiful Crown*: Isaiah 28:5 *Glorious Diadem*: Isaiah 28:5 *Song*: Exodus 15:2; Isaiah 12:2



Grace Bible Church's position on 1 Timothy 3:11 – “Wives of deacons”

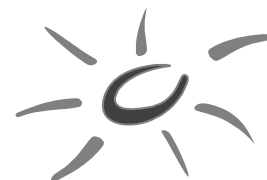
Appendix 2: “Wives of deacons”

Two options for translation are available in 3:11 – “deacon’s wives” or “women” (in general). If one takes “deacon’s wives,” meaning, “women – the wives of the deacons”, then there are not women deacons in the church (“deaconesses”). If one takes “women” in general (the word certainly allows for this meaning), then what is meant is this – “women deacons” or “deaconesses” serve in the church. These would be not just wives, but godly women in general in this more official servant leadership position in the ministries of the church. Good men and good churches can be found on both sides of this discussion. Both options can be defended biblically. Both positions have strengths and weaknesses.

The elders of Grace Bible Church believe that “wives of deacons” is the best translation to take. This means we do not believe Paul is highlighting a third office of servant leadership in 1 Timothy 3 (elders, 3:17, deacons, 3:8, 10, 12, 13, deaconesses, 3:11). Why do we believe these women referred to by Paul are simply the wives of the deacons and not a third office of servant leadership parallel to the deacon?

1. Paul does not use a third specific leadership title or office position in 3:11 like he did with both “overseer/elder” (3:2) and “deacon” (3:8, 12). Rather, he used “women” – a generic word for an adult woman. This generic word’s meaning doesn’t have to stretch much at all to mean “wives”, but it has to stretch further to mean “deaconesses” (as a third, official, leadership position like “elder” and “deacon”).
2. The placement of 3:11, sandwiched between the “deacon” qualifications (3:8, 10, 12, 13) seems disjoint logically if Paul is introducing a new office. If Paul meant “deaconesses”, it would have seemed more logical to introduce them at the end of 3:12 or 3:13. If Paul was not finished with his thoughts for the deacons, why did he inject another office category before finishing the one on deacons? However, if Paul means “the wives of deacons”, this fits in coherently with Paul’s mention of the “deacon being the husband of one wife” in 3:12.
3. Historically we do not find conclusive evidence for women deacons or “deaconesses” during New Testament times (Strauch, 119). The first positive identification of deaconesses is found in writings of Eastern churches of the Roman Empire dated at AD 230. “The beginnings of a feminine diaconate are indeed hidden in shadow and darkness, and difficult to perceive with any exactness, historically speaking” (Strauch, 119).
4. The majority of English translations go with “wives” rather than “women” or “deaconesses” (KJV, NIV, ESV, The New English Bible, The New Translation, The Good News Bible (Today’s English Version). NASBU95 is one of the only translations which translates “women” (allowing for the meaning of “deaconesses”).
5. “Wives of deacons” avoids any potential conflict with Paul’s earlier teaching on women not being out in a position of authority over men in the church (1 Timothy 2:12) since they would be under the ministry of their husbands.
6. The early church in Acts 6 decided to go with all men servants (prototype deacons) when it would have been easy to assign women to the care of the widows. If there was a perfect time to capitalize on the ministry strengths of women ministering to women from an official servant leadership role, the Apostles could have (should have) in Acts 6. But they didn’t!

This means that in the deacon application process which a husband goes through, his wife will also need to have her character evaluated as well. If you would like to have further dialogue about this with the elders, please contact any one of them.



Does the Bible permit birth control?

Appendix 3: John Piper on birth control

By DG Staff January 23, 2006

Desiring God and Bethlehem Baptist Church have no formal position on birth control, but John Piper and most of the pastors on staff believe that non-abortive forms of birth control are permissible. The Bible nowhere forbids birth control, either explicitly or implicitly, and we should not add universal rules that are not in Scripture (cf. Psalm 119:1, 9 on the sufficiency of Scripture). What is important is our attitude in using it. Any attitude which fails to see that children are a good gift from the Lord is wrong: "Behold, children are a gift of the Lord; the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. How blessed is the man whose quiver is full of them" (Psalm 127:3-4).

There are, of course, some Christians who would disagree with this position on birth control. Some of the major theological objections that have been made to birth control can be categorized according to the following questions:

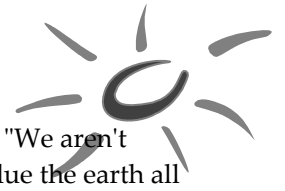
- Is birth control consistent with the truth that children are a gift from the Lord?
- Shouldn't we let God determine the size of our family?
- Should natural family planning be preferred to "artificial" contraception?

Is birth control consistent with the truth that children are a gift from the Lord?

It is very important to delight in the reality that "children are a gift of the Lord." But some people go further and argue from this that since children are gifts from God, it is wrong to take steps to regulate the timing and number of children one has.

In response, it can be pointed out that the Scriptures also say that a wife is a gift from the Lord (Proverbs 18:22), but that doesn't mean that it is wrong to stay single (1 Corinthians 7:8). Just because something is a gift from the Lord does not mean that it is wrong to be a steward of when or whether you will come into possession of it. It is wrong to reason that since A is good and a gift from the Lord, then we must pursue as much of A as possible. God has made this a world in which tradeoffs have to be made and we cannot do everything to the fullest extent. For kingdom purposes, it might be wise not to get married. And for kingdom purposes, it might be wise to regulate the size of one's family and to regulate when the new additions to the family will likely arrive. As Wayne Grudem has said, "it is okay to place less emphasis on some good activities in order to focus on other good activities."

When I was teaching a summer course at a seminary in Africa, a student of mine made a perceptive observation along these same lines. He noted first of all that in the creation account the command to multiply is given together with the command to subdue the earth: "And God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth (Genesis 1:28).'" He then asked how a farmer (he lived in a largely agrarian society) knows how much land he should cultivate. The answer, of course, is that a farmer seeks to cultivate what he believes he can reasonably handle. He doesn't take this command to mean that he needs to make his farm be as large as is naturally possible. Likewise, then, it is right for a couple to seek to have the number of children that they believe they can reasonably nurture in light of the



other callings they may also have on their lives. In the same vein, Wayne Grudem points out: "We aren't required to maximize the amount of children we have any more than we are required to subdue the earth all the time—plant, grow, harvest, etc."

In reality, then, although it is true that "blessed is the man whose quiver is full of [children]," we need to realize that God has not given everyone the same size quiver. And so birth control is a gift from God that may be used for the wise regulation of the size of one's family, as well as a means of seeking to have children at the time which seems to be wisest.

Shouldn't we let God determine the size of our family?

Sometimes people also reason that if you really want to "trust God" to determine the size of your family, then you should not use birth control. The assumption seems to be that if you "just let things happen naturally," then God is more at work than if you seek to regulate things and be a steward of when they happen. But surely this is wrong! God is just as much in control of whether you have children when you use birth control as when you don't. The hands of the almighty are not tied by birth control! A couple will have children precisely at the time God wants, whether they use birth control or not. Either way, then, God is ultimately in control of the size of one's family.

The "trust God, therefore don't use birth control" thinking is based upon the incorrect assumption that what happens "naturally" reflects "God's best" for our lives, but that what happens through human means does not. Why should we conclude that the way to let *God* decide the size of our family is to get out of the way and just let nature take its course? We certainly don't think that way in other areas of life. We don't reason, for example, that we should never get haircuts so that "God can decide" the length of our hair. Farmers don't just let the wind plant their crops in the fear that actively regulating what is grown on their land somehow interferes with the provision God wants to give them. And a family doesn't just trust God to provide food for by waiting for it to drop from the sky, but instead goes to the store to buy it. God ultimately determines everything that will happen, both in nature and in human decisions, and He brings His will to pass through *means*. Human activity does not therefore interfere with his plans, but is instead itself governed by Him as the means to bring to pass His will. Hence, we should not conclude that what happens apart from our planning is "better" and more reflective of God's desires for us than what happens through our planning. God very often causes us to plan as the *means* towards improving our lives and advancing His kingdom purposes.

Further, God has revealed that it is His will for us to regulate and direct creation for His glory (Genesis 1:28). God has given us the privilege of being able to make significant life decisions because this exercises wisdom and thus shows the fruit that His word is bearing in our lives. When we rightly use the godly wisdom God has given us, God is glorified. He doesn't want us to simply think we have to take what comes naturally, apart from our efforts, because then our sanctified wisdom is not expressed. In fact, very often it is God's will that we *not* simply let things move along naturally. Going back to the analogy mentioned above, farmers don't simply collect whatever grain happens to grow in their fields, concluding "this is what God wants to provide." Rather, they go out and plant grain, realizing that God wants to provide not only through nature, but also through the means they employ to steward nature.

It does not work, therefore, to conclude that the use of birth control interferes with God's role in granting children. Birth control can be a way of wisely stewarding the timing and size of one's family. One might be able to minister more effectively for the kingdom, for example, by waiting 3 years after marriage to have



children in order to enable the husband to go to graduate school. And one might be able to minister more effectively for the kingdom by deciding to have 4 children instead of 15, so that more resources can be given to the cause of missions and more time can be devoted to other areas. If such planning is done for God's glory and in wisdom, and if such planning continues to acknowledge that our plans are not perfect and that birth control does not absolutely ensure anything, it is pleasing to God.

Does birth control express a lack of faith in God?

Without regulating the size of their family, many couples would end up having more children than they can reasonably support financially. In response, some argue that we should simply have faith that God will provide the funds. However, we don't use the "God would provide" reasoning to justify going beyond our means in other areas of life. We wouldn't consider it wise, for example, to pledge twice our annual income to missions organizations in faith that God will supply the extra funds. God expects us to make wise decisions according to what he has given us, and not presume upon him providing from out of the blue. Reasonable financial considerations are a relevant factor: "If anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever" (1 Timothy 5:8).

Should natural family planning be preferred to "artificial" contraception?

Some conclude that "natural family planning" is acceptable but "artificial" means are not. But this seems to overlook something significant: in both cases, you are still seeking to regulate when you have children. And so if one concludes that it is wrong to seek to regulate the timing and size of a family, then it would have to be concluded that natural family planning is just as wrong as "artificial" means. But if one concludes that it is appropriate to steward the timing and size of one's family, then what makes "artificial" means wrong but natural family planning right? Surely it is not because God is "more free" to overrule our plans with natural family planning! Perhaps some have concluded that artificial forms are wrong because they allow one more fully to separate intercourse from the possibility of procreation. But if it is wrong to have intercourse without a significant possibility of procreation, then it would also be wrong to have intercourse during pregnancy or after a woman is past her childbearing years. There is no reason to conclude that natural family planning is appropriate but that "artificial" means are not.

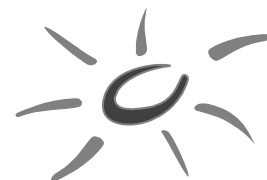
Further Resources

John and Paul Feinberg, *Ethics for a Brave New World*, chapter 7, "Birth Control."

Gregory Koukl, "Birth Control and God's Will," previously available from Stand to Reason.

Scott Klusendorf, "Why Pro-Life Advocates Should Not Link Abortion to Contraception in Public Debates," previously available from Stand to Reason.

By John Piper. © Desiring God. Website: desiringGod.org



Is it wrong to use birth control?

As for pills: if it's an abortifacient, then don't use it. If you're persuaded by your doctor or by some literature that a certain pill is really going to unseat a fertilized egg, then I don't think that should be your form of birth control. And if that's your only question in regards to birth control then that should settle the issue for you. But if you're wondering about the biblical fitness of having *any* influence in whether you get pregnant, then things get more complicated. My answer is: Yes, there is a place for thoughtful regulation of when children come and how many come.

To explain how I come to this conclusion, let me give you an analogous situation.

Sometimes people ask me if everybody should get married. I say, "No I don't think so." And they say, "What about Genesis 2:18—'It is not good for man to be alone'? You're saying it is good sometimes?" And I say, "Yes, because in 1 Corinthians 7 Paul wishes that everybody would be alone like he is in singleness."

So evidently the fall of man into sin—which happened after Genesis 2:18—and the redemption that comes in Christ affect the natural world order ("It is not good for man to be alone"). They do so in such a way that, under some circumstances, it is better for man to be alone. It certainly was better for Paul to be alone than to be married, he thought, because he was more devoted to Christ and was able to go to jail every other weekend without traumatizing his wife.

Now what about the analogy of that situation to birth control?

Genesis 1 says to fill the earth and be a blessing. Go ahead: have lots of babies, a quiver full of babies. That's natural and normal, and I think we should have lots of babies. I preached on this recently and said to the people in my church with eight kids that we would never scoff at them or make fun of them. We love those big families, and anybody that wants to can have a big family in this church. It is a good thing, if you bring those kids up to be radical soldiers for Jesus.

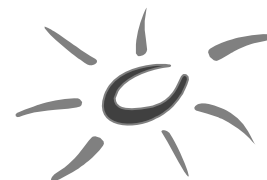
But if you're celebrating big families then why would you encourage anybody to *not* have children? Well, just like there is a change in whether or not you marry on account of the fall and redemption, so there is a change in how many children you have and when you have them.

I would simply say: Don't make your choices on worldly principles. This is the killer.

The world thinks children are a pain in the rear and that you should have as few as possible. "The day care center should take care of them, thank you very much, because I have other things to do. Don't get in my way." Children are just a bother. But that is a totally non-Christian way to think.

We should make our decisions on Kingdom purposes. If—for Kingdom reasons, gospel reasons, advancement reasons, and radical service reasons—having another child would be unwise then I think we have the right and the freedom to regulate that. But such regulation must presuppose that we're not doing anything like abortion to measure out when and how many children we have.

By John Piper. © Desiring God. Website: desiringGod.org



“Scavenger” Activity

Free Time Activity

Complete as many of these challenges as you can. Have fun with it. When possible, have a witness initial the activity as proof that you have accomplished it. Turn in your sheet by Sunday morning before the first session and there will be a gift given to the one who has completed the most challenges. You may work in teams, up to four members.

- Hug a grandma and ask her what she likes most about being one.
- Share something that God has challenged you with from his word this last week or during this retreat, with another women here.
- Chew some bubble gum and blow a bubble.
- Give an anonymous gift to a fellow retreator. It does not have to cost you money. Be creative!
- Call your husband or a friend or family member and tell them that you love them and why you are thankful for them.
- Jump rope for 5 minutes.
- Share with another woman here a way that you hope to or have been able to apply a “grace truth” in your life experiences lately.
- Hula hoop for 5 minutes.
- Say a verse you hear this weekend from memory to someone in the hospitality suite.
- Share your testimony with another woman here.
- Select another woman here and share with her the evidences of God's grace working in her life that you have seen.
- Go to Paradise Bakery and tip the cashier, smile and say "today is your special day".
- Have a gospel conversation with someone you don't know.
- Thank one of the speakers here, and share with them how God spoke to you through their words this weekend.