

Wisdom Booklet 6



WISDOM QUIZ

Matthew 5:6

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."



How well do you understand what it means to hunger and thirst after righteousness?

1 God compares His written Word to food and drink, which will satisfy our spiritual hunger and thirst.

True/False

☒ ☐

(Read Hebrews 5:13-14.)

- Scripture is compared to honey in Psalm 119:103, milk in I Peter 2:2, and meat in Hebrews 5:13-14. Jesus referred to Himself as the bread of life. He is the living Word which came down from Heaven. What did Jeremiah discover when he found God's Words and "did eat them"? (See Jeremiah 15:16.)

2 Spiritual hunger is something a new Christian must develop.

(Read I Peter 2:2-3.)

☒ ☐

- Hunger and thirst are normal signs of life in both the physical and spiritual worlds. Hunger for good food can be initiated immediately after birth by placing a taste of good food on the roof of a baby's mouth. Peter refers to this practice by saying, "You have tasted that the Lord is gracious." Therefore, you should desire the "sincere milk of the Word." What Scripture passages would you give a new Christian to initiate hunger and thirst for right things?

3 We can lose our appetite for spiritual food the same way we lose our appetite for physical food.

(Read Psalm 107:17-20.)

☒ ☐

- A child will not be hungry for a meal if he has filled himself with stolen cookies beforehand. A child of God will lose his appetite for Scripture if he fills his mind with the sensual pleasures of evil. (See Proverbs 9:17.) How will irregular meals, imbalanced diets, and inadequate nutrition affect both physical and spiritual appetites?

4 Just as fasting brings physical benefit, the occasional setting aside of Bible reading brings spiritual benefit.

(Read Job 23:12.)

☒ ☐

- The functions that produce spiritual growth must be carried out on a regular and continuous basis. For example, we are told to "pray without ceasing" and to seek wisdom daily. (See Proverbs 8:33-34.) How does the purpose of fasting confirm that we are not to take a vacation from spiritual nourishment? (See Joel 2:12.)

5 It is always beneficial to get as much Bible knowledge as you can.

(Read I Corinthians 8:1.)

☒ ☐

- The purpose of learning Scripture is to "observe to do according to all that is written therein." (See Joshua 1:8.) When a person learns Bible facts without applying them, he becomes spiritually obese. What priority does God give to spiritual knowledge in II Peter 1:1-10?

Total Correct 2

Break Thou the Bread of Life

1. Break Thou the bread of life, Dear Lord, to me, As Thou didst
2. Bless Thou the truth, dear Lord, To me—to me—As Thou didst

break the loaves Be - side the sea; Be - yond the sa - cred pa - ge
bless the bread By Gal - i - lee; Then shall all bond - age cease,

I seek Thee, Lord; My spir - it pants for Thee, O liv - ing Word.
All fet - ters fall; And I shall find my peace, My All in all.

WISDOM WORKSHEET ON MATTHEW 5:6



**“BLESSED ARE THEY
WHICH DO HUNGER
AND THIRST AFTER
RIGHTEOUSNESS...”**



**How do baby birds illustrate
hungering and thirsting after
righteousness?**

The controlling need of baby birds is to receive nourishment. They look up and open their mouths wide for food vital to their survival. As they look to their parents to satisfy their need for food and water, they grow up into the likeness of their providers.

Similarly, the Christian must long after spiritual food that will cause him to grow up into the fullness of the stature of Christ. God says to each Christian, “... Open thy mouth wide, and I will fill it” (Psalm 81:10).

**“... FOR THEY SHALL
BE FILLED.”**



As we open our mouths wide to receive proper spiritual nourishment, God will satisfy our most basic needs. Then we will experience the inward contentment which brings health to our bodies and fruitfulness to our souls.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



HUNGER

Greek: πεινάω (pay-NAH-oh)

DEFINITION: A strong desire for food, ranging from mild discomfort to intense craving.

THIRST

Greek: διψάω (dip-SAH-oh)

DEFINITION: A sensation of dryness in the mouth related to a need or desire to drink.

- Hunger and thirst are God-given sensations to motivate us to seek out those things essential for life. “... I have esteemed the words of his mouth more than my necessary food” (Job 23:12).
- Hunger and thirst should ultimately drive us to Christ Himself as the only one who can satisfy our deepest needs. He is the bread of life (see John 6:48) and the source of living water (see John 4:10, 14).

Do Resource A.

* RIGHTEOUSNESS

Greek: δικαιοσύνη

(dih-kie-aw-SOO-nay)

DEFINITION: From *dikaios*, “just” or “right,” and *sune*, “quality of.” The condition of being in a right relationship with God; meeting God’s standards of what is morally right and just.

FILLED

Greek: χορτάζω (kor-TAHD-zoe)

DEFINITION: To be well-fed and fully satisfied. The future tense use of this word, coupled with the authority of the speaker, indicates the absolute certainty with which God will fulfill this promise.

- “... Man shall not live by bread alone, but by every word ... of God” (Matthew 4:4).



Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



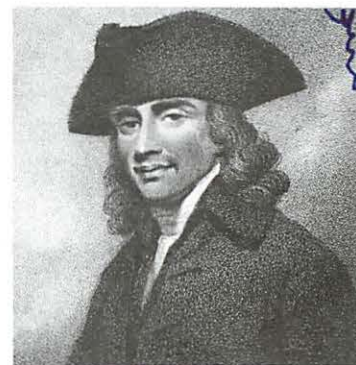
Why were hunger and thirst powerful analogies to those who heard the “Sermon on the Mount”?

In the land of Palestine, hunger and thirst were frequent and vivid experiences. Crop failure could easily mean hunger, and in the hot, dry climate, few things were more precious than water.



Abraham's well

Our Lord used these poignant physical realities to illustrate spiritual truth. We should seek a right standing with God in the same way that a starving man would look for food or a parched man would look for water. In other words, our desire to know God rightly should become the controlling focus of our lives. We should long for it, plan for it, work for it, even dream about it.



Adam Clarke

As a seventeen-year-old boy, Adam Clarke listened to a circuit-riding preacher in Northern Ireland.

A deep spiritual hunger awakened within him. He became a Christian and set his heart to seek after God. The humility he learned, coupled with his study of Greek and Hebrew, made him one of the greatest Bible scholars in Europe.

Do Resource C.

Science

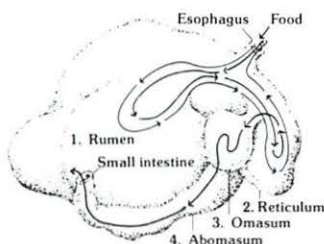
Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How do the eating habits of sheep provide rich insights on meditation?



Sheep, like cows, are ruminants. They rechew their food several times before digesting it. Unlike cows, however, sheep have need for special protection and undisturbed quiet to enable them to ruminate.



Sheep, like most other ruminants, have four stomach compartments: the *rumen*, the *reticulum*, the *omasum*, and the *abomasum*. The role of each compartment in the digestive process illustrates a significant function of meditation on Scripture.

Do Resource D.

How can we determine when our physical hunger has been properly satisfied?



One pear
contains
100 calories.

In order to keep appetite under the control of hunger, we need to learn to calculate normal body weight and to understand how calories function in our bodies.

Do Resource E.

Law

Government,
Economics, Logic



How did hungering and thirsting after righteousness bring a nation into being?

God-fearing families in England desired to establish a government based on the principles of Scripture so that they could seek after God and His righteousness. This desire brought them to America.



While the Pilgrims (both Separatists and Strangers) were still aboard ship, forty-one of the fifty-two men signed a document, the *Mayflower Compact*, which has provided the basis of further government documents.



Signing the Mayflower Compact

"In ye name of God Amen. We whose names are underwritten, the loyall subjects of our dread sovereigne Lord King James, by ye grace of God, of Great Britaine, Franc, & Ireland king, defender of ye faith, &c. Haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant, & combine ourselves together into a Civill body politick..."

Do Resource F.

Medicine

Health,
Nutrition, Behavior,
Counseling



How does the hunger of a baby illustrate a Christian's need for God's Word?

One of the first impulses of a healthy newborn baby is the desire to be fed.

Since an infant's capacity for food is small, he must feed regularly throughout the day.



The mother's milk provides protection from a variety of germs that would attack the young child.

A healthy newborn Christian will similarly desire to take in the sincere milk of the Word, which can protect him from the attacks of Satan. (See 1 Peter 2:2.)

Do Resource G.

How does hunger differ from appetite?

Hunger is a purely physical sensation stimulated by the hypothalamus gland. Appetite, on the other hand, is the learned desire for particular foods. It is triggered by memory, sight, or smell of pleasant or familiar foods.

The process of teaching a newborn baby to have wholesome appetites is called *nurturing*. To prepare a Hebrew child for clean and wholesome foods, the parent would touch those foods to the infant's palate. Later, when he started eating solid foods, he would identify with the tastes which he had learned.

The word *nurture* means "to feed" or "nourish." From *nurture* we get the words *nurse* and *nutrition*.



Do Resource H.



How many of these questions can you answer before studying the resources?

HOW CAN WE DEVELOP SPIRITUAL HUNGER?



- Can you list five words which describe intense hunger?187
- What caused David to be a man after God's own heart?188
- How can a Psalm be written?188
- How do we make melody in our hearts to the Lord? ...190
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- What is righteousness? ...192
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HOW DID GOD REWARD A HUNGRY HEART?



- How did Adam Clarke learn to fear God?195
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- How did dancing affect the feet and heart of Adam Clarke?197
- How did God prepare Adam Clarke to be honored?200
- How did seeking God allow Adam to find a wife?204

HOW DO SHEEP ILLUSTRATE MEDITATION?



- What activity does God promise to reward with success?208
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HOW DO WE REGULATE APPETITE?



- How many calories does a person need each day? ...217
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WHEN DID "HUNGER" FORM A NATION?



- What action of King James I dismayed the Puritans?219
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WHAT DOES A BABY'S HUNGER TEACH US?



- What reflexes indicate that a newborn baby is healthy?227
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HOW DO HUNGER AND APPETITE DIFFER?



- How can a person be hungry and yet have no appetite?231
- How does sight stimulate our appetites?232
- How do our thoughts trigger our appetites?233
- How can appetite be brought under control? ...234



POWER THROUGH PRECISION

LEARN HOW TO EXPRESS THE DESIRE TO HUNGER AND THIRST AFTER RIGHTEOUSNESS

God gives to every Christian a normal hunger and thirst for His righteousness. He also gives us the grace to develop an appetite for righteousness.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

PROJECT 1

Using your vocabulary cards, learn the precise definitions of each of the following words.

SYNONYMS of "HUNGER"

- | | |
|---------------------------------|----------------------------------|
| <input type="checkbox"/> Crave | <input type="checkbox"/> Want |
| <input type="checkbox"/> Desire | <input type="checkbox"/> Relish |
| <input type="checkbox"/> Need | <input type="checkbox"/> Require |
| <input type="checkbox"/> Yearn | <input type="checkbox"/> Seek |

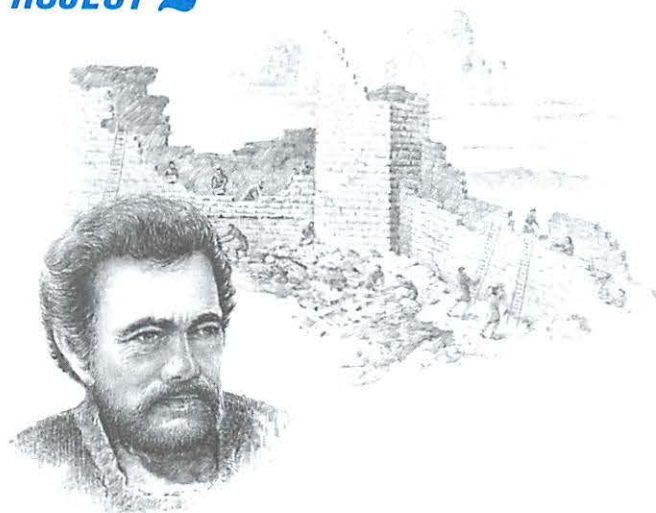
What we allow our hearts to delight in soon becomes the basis of our decisions and our direction; thus, the warning, "Be careful what you want when you are twenty: you will have it when you are forty."

"... The desire of the righteous shall be granted" (Proverbs 10:24), but "the backslider in heart shall be filled with his own ways..." (Proverbs 14:14).

SYNONYMS of "FILLED"

- | | |
|------------------------------------|------------------------------------|
| <input type="checkbox"/> Abounding | <input type="checkbox"/> Gratified |
| <input type="checkbox"/> Content | <input type="checkbox"/> Satisfied |
| <input type="checkbox"/> Fulfilled | <input type="checkbox"/> Supplied |

PROJECT 2



HOW DID NEHEMIAH DEMONSTRATE HUNGER AND THIRST AFTER RIGHTEOUSNESS?

Read Nehemiah chapters one and two. Learn how God accomplishes His mighty work through those who hunger and thirst after His righteousness. Then fill in each of the following blanks with the most precise vocabulary word that you have learned for this project which fits most precisely.

Nehemiah was a courageous and dedicated man of God who held a powerful position under the Persian king Artaxerxes. Although Nehemiah's people had been scattered across the land, a few were left in Jerusalem.

Nehemiah inquired about his home city. When he heard that Jerusalem's walls had been destroyed, his heart broke. He ⁽¹⁾ to rebuild the walls of the once beautiful and strong city.

As the king's cupbearer, Nehemiah saw his opportunity to approach Artaxerxes with his request. Nehemiah ⁽²⁾ to return to Jerusalem and start to rebuild, but he was deeply afraid of the foreign king's reaction. He wept, prayed, and fasted for many days. As his body ⁽³⁾ the food which he abstained from eating, his soul ⁽⁴⁾ the thought of a newly fortified city for his family and his people.

Nehemiah ⁽⁵⁾ the Lord's forgiveness and protection. He reminded God of His promise to restore the nation of Israel if they turned to Him.

One day, the king noticed Nehemiah's sad countenance. He asked, "Why are you sad?"

Nehemiah replied, "The city of my fathers

lies waste. Its walls and gates are in ruins.”

The king asked, “What do you ⁽⁶⁾?”
Nehemiah’s heart was pounding. He silently prayed for God to protect him.

“I ⁽⁷⁾ that you would send me to Jerusalem to rebuild it. I will ⁽⁸⁾ letters from you to grant me a safe journey and permission to use wood from the king’s forest.”

Then Nehemiah perceived God’s ⁽⁹⁾ goodness as the king responded. Artaxerxes ensured that Nehemiah’s request would be ⁽¹⁰⁾ and that the proper letter would be ⁽¹¹⁾.

Nehemiah went to Jerusalem and surveyed the city’s ruins. With his heart still ⁽¹²⁾ by God’s blessing, he enthusiastically told the people how God was providing the opportunity to rebuild the city. Although some Gentiles mocked him, Nehemiah told them, “God will prosper us until the plan has been ⁽¹³⁾. Therefore, we will arise and build.” He was ⁽¹⁴⁾ with the liberty God had given him to achieve his vision.

PROJECT 3

DISCOVER THE SECRET THAT MADE DAVID A MAN AFTER GOD’S OWN HEART



David had a deep hunger and thirst after God. He expressed it in the Psalms. To the degree that we are also able to make Psalms the expression of our hearts, God will be able to say of us that we are men and women after His own heart.

The importance of expressing ourselves with Psalms is clearly taught in Ephesians 5:18–19. It is the first evidence of being filled with the Holy Spirit. “. . . But be filled with the Spirit; Speaking to yourselves in psalms. . . .”



LET’S WRITE A PSALM!

HOW TO WRITE A PSALM

1 The first step is to list the hindrances that keep us from hungering and thirsting after God’s righteousness.

- ☐ Pleasures of sin
- ☐ Cares of this world
- ☐ Carnal friends
- ☐ Lack of understanding
- ☐ Physical limitations
- ☐ Weariness of the flesh
- ☐ Slothfulness
- ☐ Unbelief
- ☐ Willfulness

2 The second step is to learn the key phrases which David used to express his hunger and thirst after the Lord.



1. “. . . I lift up my soul unto thee” (Psalm 143:8).

The soul involves the mind, will, and emotions. David, through his spirit, presented his soul to his heavenly Father so that it could be filled.

2. “. . . I cry unto thee . . .” (Psalm 61:2).

David described his cry as that of a hungry bird crying out to be fed. It was usually audible and always intense.



3. “. . . So panteth my soul after thee . . .” (Psalm 42:1)

This expression pictures David’s inner desire for God in terms of the extreme thirst of a deer after a time of fleeing from danger.

4. "... I pour out my soul in me ..." (Psalm 42:4)

This statement signifies that David held nothing back from the Lord, his most cherished and loyal Confidant.

5. "Mine eyes are ever toward the Lord ..." (Psalm 25:15).

Because David knew that only God could fulfill his expectations and bring the help that he desperately needed, he watched continually for God's response.

6. "With my whole heart have I sought thee ..." (Psalm 119:10).

David knew that secret sins or hidden motives would destroy fellowship with the Lord; thus, he willingly opened his heart to God—the deepest part of his inner being.

7. "... My flesh crieth out for the living God" (Psalm 84:2).

Not only did David seek God with his heart, his physical being also yearned for God's fellowship, without which he would languish.



8. "My soul followeth hard after thee ..." (Psalm 63:8).

David pictures himself pursuing God as a young animal running after its mother, the source of its sustenance and protection.

9. "... Thy face, Lord, will I seek" (Psalm 27:8).

David longed for the approval and blessing which attend those upon whom God looks with favor.

10. "... I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

David's one desire was to be like the Lord. Only in reaching this goal would he find fulfillment.

3 The third step is to express our joy in remembering what God has done in the past and our confidence in what He will do in the future.

The psalm should conclude with gratefulness for the benefits which God has already given to us, such as

- | | |
|--|---|
| <input type="checkbox"/> Forgiveness | <input type="checkbox"/> Deliverance from enemies |
| <input type="checkbox"/> Fellowship with Him | <input type="checkbox"/> Provision of needs |
| <input type="checkbox"/> Inward peace | <input type="checkbox"/> Restored health |
| <input type="checkbox"/> Confidence | <input type="checkbox"/> Renewed strength |
| <input type="checkbox"/> Joyful heart | <input type="checkbox"/> Power over sin |
| <input type="checkbox"/> Protection | |

- On a separate sheet of paper write out a psalm to God expressing the desire that you have or want to have in hungering and thirsting after His righteousness.

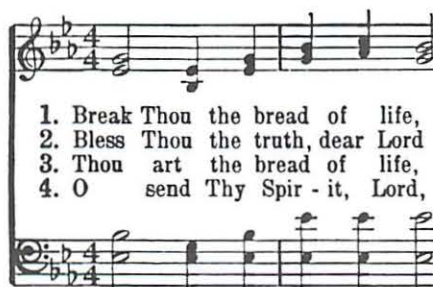


In your psalm, use as many new vocabulary words and familiar expressions of David as you can. Surround these words and phrases with the realities of your own needs and of your expectations for God's righteousness.

EXAMPLE:

"Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments" (Psalm 119:4-7).

PROJECT 4



**LET'S TURN
YOUR
PSALM INTO
A SONG!**

As a psalm becomes a living experience in our souls, the Holy Spirit will minister to us, making that psalm a musical expression of our hearts.

"... Be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:18-19).



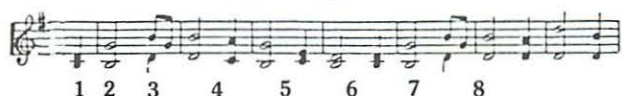
HOW TO MAKE MELODY IN YOUR HEART TO THE LORD

The skill of putting your psalm to music involves assigning a pitch (symbolized by a note) to each word or syllable of the message and making sure that the strong beats of the musical rhythm emphasize the important words of your text.

• Count the syllables

Begin by counting the number of syllables in each line or phrase.

Amazing Grace



Amazing grace, how sweet the sound	8
That saved a wretch like me.	6
I once was lost but now am found,	8
Was blind but now I see.	6

There Is a Fountain



There is a fountain filled with blood	8
Drawn from Emmanuel's veins,	—
And sinners plunged beneath that flood	—
Lose all their guilty stains.	—

Jesus, the Very Thought of Thee



Jesus, the very thought of Thee	—
With sweetness fills the breast,	—
But sweeter far Thy face to see	—
And in Thy presence rest.	—

O for a Thousand Tongues to Sing



Oh, for a thousand tongues to sing	—
My great redeemer's praise,	—
The glories of my God and King,	—
The triumphs of His grace!	—

Because each of these verses of text has the same number of syllables per line and the same pattern of line lengths [8, 6, 8, 6], the melody for any one of them could be used to sing any of the others. Try singing each of these songs with the other three tunes.

• Mark the accents

Now determine the accent pattern of the words in the text. Treating the stanzas as poetry, mark the accented syllables with an accent [/] mark and the weak syllables with this non-stress mark [∨].



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∨ / ∨ / ∨ / ∨ /
Amazing grace, how sweet the sound

That saved a wretch like me.

∨ / ∨ / ∨ / ∨ /
There is a fountain filled with blood

Drawn from Emmanuel's veins.

/ ∨ ∨ / ∨ / ∨ /
Jesus, the very thought of Thee

With sweetness fills the breast.

Oh, for a thousand tongues to sing

My great redeemer's praise.

Notice that each of the verses has the same predominant accent pattern, alternating weak and strong syllables. In poetry, this rhythmic pattern [∨ /] is called an *iamb*, or an *iambic foot*. (A foot is one unit of a rhythm pattern.)

The opposite of an iambic pattern would be the strong/weak [/ ∨] pattern. It is called a *trochee*, or a *trochaic foot*.

In each of the above rhythms, the pattern contains two syllables and then repeats itself. Because the stress pattern repeats every two syllables, these are called *duple* (double) meter.

Lines of text can have triple meter patterns, in which cases the accent will occur only once in three syllables.

The strong, weak, weak [/ ∨ ∨] unit is called a *dactyl*, or *dactylic foot*.

/ ∨ ∨ / ∨ ∨ / ∨ ∨ /
Saved by the blood of the Crucified One,
Now ransomed from sin and a new work begun.

Its opposite, the weak, weak, strong [∨ ∨ /] unit is called an *anapest*, or an *anapestic foot*.

Occasionally poetry will have a unit with no accent [∪ ∪], called a *pyrrhic* foot, or a unit with both syllables accented [/ /], called a *spondee*, or *spondaic* foot. These units will never make up a whole line of poetry; they will be used sparingly in another type of rhythmic line as a special “seasoning” for the line.

Musical lines also have rhythmic patterns of their own. Though there are many different time signatures for songs, really there are only two possible metric patterns. A listener does not need to see the musical score in order to determine what they are, for they are clearly discernible by the ear.

DUPLE METER—Strong-weak, strong-weak . . .

$\frac{2}{4}$ $\frac{4}{4}$ $\frac{4}{2}$

TRIPLE METER—Strong-weak-weak, Strong-weak-weak

$\frac{3}{4}$ $\frac{6}{8}$ $\frac{9}{8}$ $\frac{12}{8}$

A well-written song will be organized so that the important words of the text fall on the strong beats of the music. Occasionally, an accent could be shifted in the music for a special effect or emphasis. However, this technique (called *syncopation*) should be used sparingly, as spices would be used on food. Music which has only “accents” (a continuous driving beat) or music which has little discernable pulse is physically, emotionally, and spiritually destructive.



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• Analyze the meter

Analyze the original four melodies you sang to determine which musical meter they have.

Sing the melody on a neutral syllable like “da.” Lightly tap the rhythmic pulse of the melody as you sing it. Is it duple or triple? Does the strong pulse occur every other beat or every third beat?

Amazing Grace	<u>triple</u>
There is a Fountain	_____
Jesus, the Very Thought	_____
Oh, For a Thousand Tongues	_____

• Match the rhythm of the words to the rhythm of the musical line

Now go back and notice how the composer of each song matched the accented word to the accented beat of the music. How did the composers of the triple meter melodies fit the duple meter poetry to their tunes? Clue—How many musical pulses does each word of the text get in the melody?

MATCH YOUR PSALM TO AN EXISTING MELODY



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1 Count the number of syllables you have written in each line of your psalm.

If you have written your psalm in paragraph form, rewrite into lines as poetry is written. Do not worry about having a rhyme scheme; the real test of poetry is the rhythm and expression of the lines rather than its rhyme scheme. In fact, in many cultures, people enjoy types of poetry that do not rhyme at all!

2 Mark the accent pattern of the text you have written.

3 Find a melody in your hymnbook or in your memory which has the same number of pitches in each phrase as you have syllables in each line of your psalm.

If you are unable to find a melody that matches line after line, feel free to take segments of melody from several songs and combine them to make the line length you need. The segments you combine would have to have the same rhythmic meter in them. Do not mix a line of duple meter melody with a line of triple meter melody.

You may want to take a short segment of your psalm for your song, rather than trying to find a melody for the entire text.

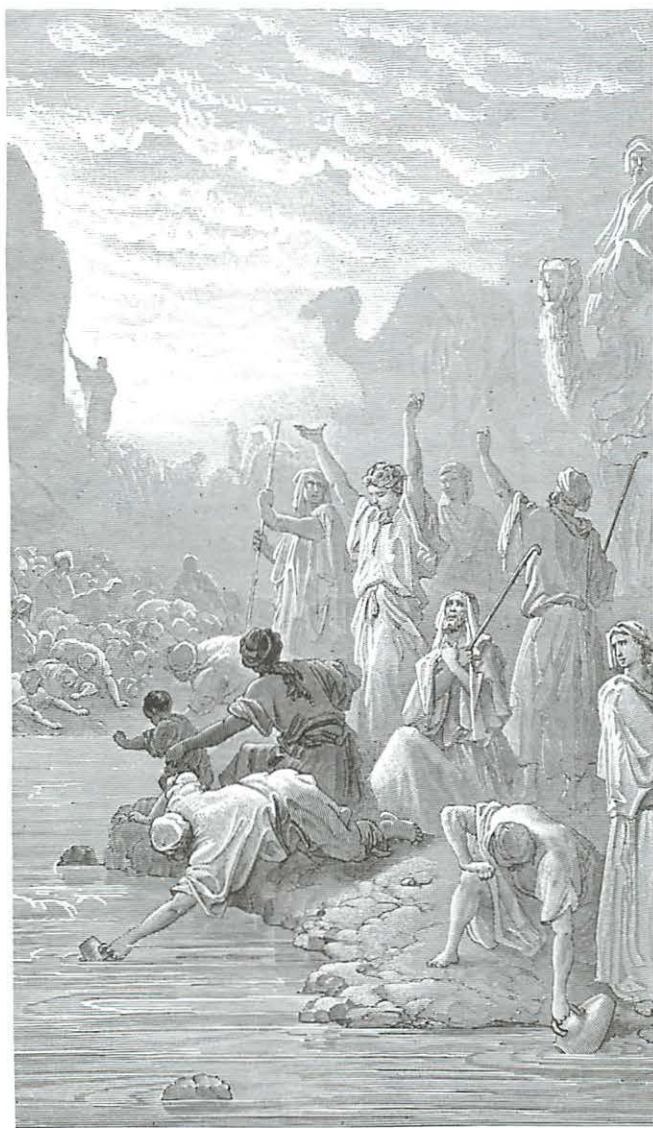
4 Sing your words to that melody.

5 Check to see if the important words of your text fall on the accented beats of the music.

Date completed _____ Evaluation _____



WHAT IS THE PRECISE MEANING OF THE RIGHTEOUSNESS FOR WHICH WE ARE TO HUNGER AND THIRST?



Doré Bible Illustrations

Jesus Christ the Righteous was the manna and also the rock that Moses struck in the wilderness, from which came living meat and drink.

"And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I Corinthians 10:3-4).

THE DEFINITION OF RIGHTEOUSNESS

The word *righteousness* is one of the most important terms in Scripture, yet if you ask the average Christian what it means he will probably not be able to give you a precise definition.

The importance of righteousness is emphasized by the command of Christ, "*But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you*" (Matthew 6:33).

RIGHTEOUSNESS IS...

Being right and doing right according to the Law of God.

1 Righteousness is fully defined in the law.

The stem for the word *righteous* is δικα. Its basic meaning is "to give direction, to establish, to show, to indicate." The visible expression of this word is the stretching out of the hand in judicial decision.



Our character and works will be laid in the balance with Christ's character and works when God examines our righteousness before His throne.

δικα involves two things. It refers to laying down universal law and establishing it as the only right standard. δικα means "that which is laid down by law."

δικαιος is the word for righteous. It builds on the stem δικα and identifies "one who conforms

fully to the law.” It denotes obligation to God and to men and defines what is good, right, legal, just, and correct in relationship to God’s character and Law.

SCRIPTURE THAT EXPANDS THE LEGAL ASPECT OF THE WORD “RIGHTEOUS.”

- **The righteous judgment of Christ:**

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just [δικαιος]; because I seek not mine own will, but the will of the Father which hath sent me” (John 5:30).

- **The righteous purpose of the Law:**

“Knowing this, that the law is not made for a righteous [δικαιος] man, but for the lawless and disobedient. . .” (1 Timothy 1:9).

- **The righteous doers of the Law:**

“For not the hearers of the law are just [δικαιος] before God, but the doers of the law shall be justified” (Romans 2:13).

The Greek word for righteousness is “δικαιοσύνη.” It speaks of the character of God and embodies all of the judicial aspects of δικα, and δικαιο as the eternal king and judge of all the earth.

SCRIPTURE WHICH SPEAKS OF THE LEGAL ASPECTS OF THE WORD “RIGHTEOUSNESS”

- **The righteousness of God in judgment**

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness [δικαιοσύνη] he doth judge and make war” (Revelation 19:11).

- **The righteousness of the Law**

“That the righteousness [δικαιοσύνη] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Romans 8:4).

2 Righteousness is personified in Christ.

The righteousness of God is beyond our ability to achieve since it requires complete and consistent perfection. Even breaking God’s righteous law on one point makes us guilty of breaking God’s entire Law. (See James 2:10.)

To remedy this impasse, God sent His own Son into this world. He was righteous in nature and He perfectly fulfilled every demand of God’s righteous Law.

RIGHTEOUSNESS IS . . .

Being right and doing right according to the Law of God by the power of Christ in us.

SCRIPTURE WHICH AMPLIFIES CHRIST AS THE RIGHTEOUSNESS OF GOD

- **The righteousness which Christ fulfilled**

“And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness [δικαιοσύνη]” (Matthew 3:15).

- **The righteousness which Christ provides**

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness [δικαιοσύνη] of one the free gift came upon all men unto justification of life” (Romans 5:18).

- **The righteousness which comes by faith in Christ**

“What shall we say then? That the Gentiles, which followed not after righteousness [δικαιοσύνη], have attained to righteousness [δικαιοσύνη], even the righteousness [δικαιοσύνη] which is of faith” (Romans 9:30).

RIGHTEOUSNESS IS . . .

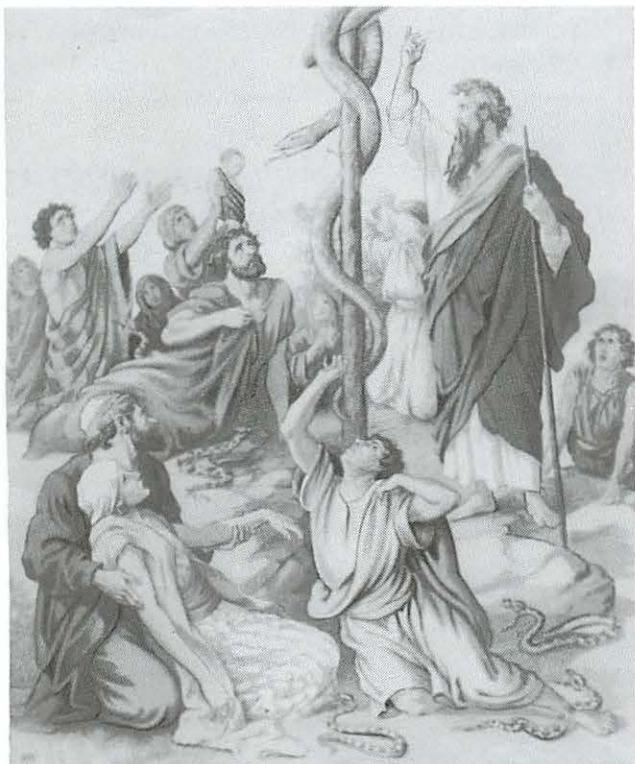
Being right and doing right according to the Law of God by the power of Christ in us which we receive by faith.

There is a righteousness which mankind tries to achieve with his own efforts. This righteousness is a stench to God since it displaces the character and work of Jesus Christ. Thus God declares:

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Isaiah 64:6).

- **The righteousness from self-effort is condemned.**

"For they being ignorant of God's righteousness [δικαιοσύνη], and going about to establish their own righteousness [δικαιοσύνη], have not submitted themselves unto the righteousness [δικαιοσύνη] of God" (Romans 10:3).



Bible Art Series, Standard Publishing, Cincinnati

The serpent in the wilderness was a symbol of Christ on the cross and the need for us to trust in His righteousness rather than our own efforts.

- **The righteousness of faith brings life.**

"But the righteousness [δικαιοσύνη] which is of faith speaketh on this wise . . . That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness [δικαιοσύνη]; and with the mouth confession is made unto salvation" (Romans 10:6, 9-10).

PROJECT

How will God fulfill those who hunger and thirst after His righteousness?

In the book of Proverbs there are over sixty direct references to the righteous and righteousness. Discover the vast rewards that these verses promise to the one who is righteous.

VERSE REWARDS TO THE RIGHTEOUS

- Proverbs 2:7 - Sound wisdom is for them.
- Proverbs 2:20 - Assistance will be given.
- Proverbs 3:32 - God will give them His secrets.
- Proverbs 10:2 - Deliverance from death.
- Proverbs 10:3 - Their soul will not famish.
- Proverbs 10:11 - Their mouth will be well of life.
- Proverbs 10:16 - Their lips feed many.
- Proverbs 10:21 - _____
- Proverbs 10:24 - _____
- Proverbs 10:25 - _____
- Proverbs 10:28 - _____
- Proverbs 10:30 - _____
- Proverbs 10:32 - _____
- Proverbs 11:4 - delivered from death
- Proverbs 11:5 - He will be guided by light
- Proverbs 11:8 - delivered out of trouble
- Proverbs 11:10 - There is redemption for the righteous
- Proverbs 11:18 - There shall be a reward
- Proverbs 11:19 - He shall have life
- Proverbs 11:21 - his seed shall be delivered
- Proverbs 12:3 - _____
- Proverbs 12:7 - _____
- Proverbs 12:12 - _____
- Proverbs 12:26 - _____
- Proverbs 12:28 - _____
- Proverbs 13:5 - He hateth lying shall not be shamed
- Proverbs 13:6 - keepeth him that is upright
- Proverbs 13:9 - the righteous shall have light
- Proverbs 13:21 - _____
- Proverbs 13:25 - _____
- Proverbs 14:9 - _____
- Proverbs 14:19 - _____
- Proverbs 14:32 - _____
- Proverbs 15:6 - _____
- Proverbs 15:9 - _____
- Proverbs 15:19 - _____
- Proverbs 15:29 - _____
- Proverbs 16:8 - _____
- Proverbs 16:31 - _____
- Proverbs 18:10 - _____
- Proverbs 21:18 - _____
- Proverbs 21:21 - _____
- Proverbs 29:6 - _____
- Proverbs 29:16 - _____



HISTORY RESOURCE

HOW A FAILING STUDENT BECAME A WISE SCHOLAR BY SEEKING GOD'S RIGHTEOUSNESS



The Story of Methodism

ADAM CLARKE 1760–1832

1760 or 1762? The birth of Mr. and Mrs. Clarke's second son brought so little notice that no one even thought to register the date. Who would have dreamed that a poor boy from tiny Moybeg, Ireland would distinguish himself before the world—both Christian and secular!

Adam Clarke was astonished when men wanted to write his biography. Only out of deep concern that they would miss key factors and experiences did he compile an autobiography. In so doing, Dr. Clarke drew upon journal entries he had written in his youth.

Adam's father had grown up in a well-to-do home, and his grandparents had wanted him to become a minister. However, because of an early marriage and a severe illness, this goal was never achieved.

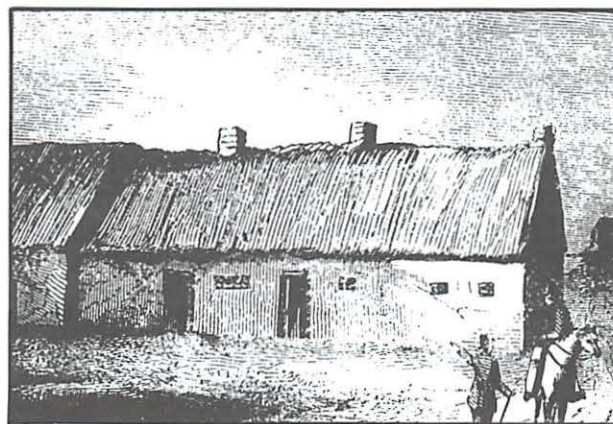
As Adam grew up, he and his family faced a constant struggle with poverty. The meager finances of the family forced Adam's father and mother to be hard working and frugal. These qualities were instilled in each one of their children. Thus, from early childhood, Adam was taught to be diligent in carrying out his chores.

HE LEARNED TO FEAR GOD.

Adam's mother taught her seven children to fear God and to respect the Bible. She prayed with them each day, and when any child misbehaved, she showed him from Scripture why what he had done was wrong.

This early training gave Adam a keen awareness of the justice and sovereignty of a holy and all-powerful God. Adam knew that God was watching his every move and would punish sin severely.

As a six-year-old, Adam had an unusual experience. While walking in a nearby field, Adam and a friend began to talk quite seriously about God and eternity. Many years later Adam wrote in his journal that his young friend had cried out, "O, Addy, Addy, what a dreadful thing is eternity!" Soon, deeply distressed, both were weeping, praying that God would forgive their sins, and promising Him they would live better lives. As Dr. Clarke further recorded in his journal, "I was then truly and deeply convinced that I was a sinner, and that I was liable to eternal punishment. . . . Had I had any person to point out the Lamb of God, which taketh away the sins of the world, I believe I should then have been found as capable of *repentance* and *faith* . . . as I ever was afterwards. But I had no helper."



When Adam Clarke Preached People Listened

Adam Clarke was born in this humble cottage in the quiet hamlet of Moybeg, Londonderry County, Ireland. Adam's mother taught him to pray and read the Scriptures as a young boy. Clarke later remarked, "For my mother's religious teachings I shall have endless reason to bless my Maker."

Adam's spiritual hunger may have triggered painful memories in his father's past. In any event, Adam's father did not take this experience seriously, and Adam was therefore greatly discouraged.

HE LEARNED TO BE DILIGENT.

In his early education, Adam viewed himself a dismal failure—and not without reason. He learned the alphabet with great difficulty, and his progress in reading was painfully slow. Most discouraging to Adam were the judgments passed upon him by his teachers, especially his father, who concluded that he was “a grievous dunce.”

At age eight Adam reached a crisis. After he had learned to read fairly well in the New Testament, his father set him to learning Latin. Adam found this new field of study extremely frustrating because he could not understand the principles behind the rules and charts he was to memorize, and he could see no purpose for learning the material. After blundering through a number of basic lessons, memorizing although not comprehending them, he finally came to a section which seemed to him impossible even to memorize.

For two and a half days he labored futilely to learn it. At last, he put aside his Latin grammar text in despair, “took up an English Testament, sneaked into an English class, and rose with them to say a lesson.” On being caught, he began to sob. The teacher, perhaps understanding Adam's agony, did not apply the rod; however, his words marked the beginning of the climax to a life-changing event. “Go, Sirrah, and take up your grammar,” ordered the Master. “If you do not speedily get that lesson . . . you shall be a beggar to the day of your death.”

Smarting under this prophecy of future doom, Adam went to the back of the room where fellow students began to mock him. Suddenly, something happened inside of Adam. He thought, “Shall I ever be a dunce and the butt of those fellows' insults?” Right then he purposed to put his whole heart into his studies.

He mastered the seemingly impossible lesson in minutes and recited it and many other lessons that same day. Ever after, Adam was “the wonder of the school.”

Because Adam's father could not earn enough money as a teacher to support his large family, he also rented fields to farm. Mr. Clarke wanted his boys to have an education which would enable them to become professional men, but he needed their help.



Dover, Inc

Adam worked with his brother in the fields to help his father support their large family.

Both Adam and his older brother Tracy responded willingly to their father's need. As they grew up, they spent endless hours working in the fields. At certain times the boys would take turns going to school and farming. Then each night, the brother who had attended classes would teach the other the lessons from that day.

The more Adam learned, the more he desired to learn. While other boys spent their pennies on candy and trifles, Tracy and Adam used every coin they received to buy books. Often, after a long day in the fields, they would stay up late reading by candlelight. The habit of using all resources wisely, which they developed as boys, stayed with Adam and Tracy Clarke throughout their lives.

God had blessed Adam with a hardy constitution. Farm work served to develop him into an exceptionally muscular and agile lad. His personality was extremely intense: Whatever he did, he did with his whole being. In studies he sought always to know the reasons behind that which was taught and to carry principles to their logical conclusions. In recreation, too, he strove to excel.

HE LEARNED TO HATE EVIL.

Of course, Adam was by no means perfect, and he had to learn through painful personal experience the dangers of some very harmful practices. One such experience intruded into Adam's life through a seemingly good endeavor.

Each church had a youth choir, and gradually singing schools developed to teach children to sing properly. Adam attended one of these schools and was progressing well when a new “course of study” was introduced—dancing.

At first Adam had no interest in this frivolous activity, but eventually he was coaxed into trying it, and before long, he found himself totally addicted! In fact, day and night he could scarcely keep himself from moving (walking, working, etc.) without moving to a beat. Even worse than his physical restlessness were the horrifying effects that this new passion wrought on Adam’s character.



An innocent class in dancing totally changed the character of Adam Clarke.

He began to center his thoughts on himself and grew quite proud of his newly acquired “talent.” Rather than using his time wisely for work and study, he became idle and lived for dancing and the social gatherings which accompanied it. If ever prevented from attending, “he felt uneasy . . . vexed . . . cross: his temper in such cases, being rarely under his control.”

Also, Adam began to focus with dissatisfaction on the clothing his parents could provide him. Jealousy of other boys with nicer clothes ate at him. Still more alarming, his attitude of submission to his elders faded, and as he recorded, “. . . the authority of my parents was feared indeed, but not respected.”

In short, the lust for dancing threatened to destroy young Adam’s character. For almost two years he succumbed to this vice before renouncing it and turning from it.

Many years later when a liberal faction tried to introduce dancing into the church boarding schools, God used this experience to enable Dr. Clarke to write a clear appeal in their denominational magazine warning of the dangers.

In his journal Dr. Clarke expressed his gratitude to God for keeping him from falling into the

immoral practices to which dancing leads. He said, “Dancing was to me a perverting influence, an unmixed moral evil: for although by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Every thing yielded to the disposition it had produced, and every thing was absorbed by it. I have it justly in abhorrence for the moral injury it did me; and I can testify . . . I have known it to produce the same evil in others. . . . I consider it therefore, as a branch of that worldly education, which leads . . . from spiritual to things sensual, and from God to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way . . . are consecrating them to the service of Moloch, and cultivating the passions, so as to cause them to bring forth the weeds of a fallen nature.”

HE LEARNED TO HONOR AUTHORITY.

When Tracy and Adam reached their teens, Mr. and Mrs. Clarke began to make definite plans for their boys’ future vocations. Tracy, three years older than Adam, must be placed first. Because he expressed an interest in medicine, the Clarkes arranged for Tracy to be apprenticed to a surgeon in another village. Adam was to stay at home, continue his study of Latin and Greek, and help the family.

Adam’s parents hoped he would become a denominational minister. However, meager family funds stretched barely far enough to take Tracy through his apprenticeship and other necessary studies in Dublin. Thus, it was decided that Adam would remain at home working in the fields and would eventually replace his father as teacher in the village school. These prospects did not excite Adam, but he honored his parents’ wishes.

Two crises taught Adam God’s authority over life and death. One day Adam was hauling an extremely heavy sack of grain on horseback. He sat on the sack, balancing it with great difficulty. Suddenly the bulky sack slipped off the horse, catapulting Adam ahead of it, flat on his back onto the road. Adam fell on a sharp stone which dug into his back. The grain sack landed on Adam, crushing him and knocking him unconscious. For two hours he seemed not to breathe. His face actually turned black from lack of oxygen. Many neighbors gave him up for dead, but slowly he revived and less than twenty-four hours later amazed all who had seen the accident by walking home with only a little support!

Another time Adam was riding his horse along the shore as the tide was ebbing. As was his custom, he coaxed her out into the water, but then he foolishly drew her out beyond the breakers. Although the sea was calm, a huge wave rolled in without warning and overpowered both horse and rider.



Adam and his horse were almost drowned by an unexpected wave of the sea.

Adam felt himself engulfed and then blacked out. He revived some time later, to find himself stretched on the sand. His mare, too, had been spared and by that time was trotting along over half a mile down the shore. God had spared Adam's life for a purpose.

HE EXPERIENCED GENUINE SALVATION.

When Adam was about seventeen, an itinerant Methodist preacher named John Brettel began to hold meetings in a nearby town. Motivated by his curiosity, Adam joined the crowd who gathered in a local barn to hear the sermon. So impressed was he with the message that he followed others after the service as they went into the farmer's house for further discussion. He even walked along with the preacher and his companions as they returned to Coleraine, all the while marveling at the intensity with which they spoke of salvation and holy living. Never before had Adam seen such dedication and zeal. Never before had he heard the message of justification through faith.

Adam purposed to use all his diligence in order to earn salvation. He spent time in prayer and Bible reading; he became still more conscientious about working for his father. He would rise at four in the morning, work in the fields until six or seven in the evening, and rush into the country three or four miles to hear a sermon.

But nothing seemed to satisfy his spiritual hunger. At last his desire for righteousness drove Adam to a more thorough study of the Scriptures. He began reading through the New Testament and found it a new and different book. God was opening Adam's understanding, and as he read, he often found himself in tears over the compassion and wisdom displayed by Jesus during His earthly ministry.

By this time Adam's mother had joined the newly formed Methodist society in their neighborhood and had decided to go to a special "class-meeting" on the Lord's Day. Deeply impressed, she urged Adam to attend with her. At the meeting Adam heard one powerful testimony after another. The words of one man—whom Adam knew to have been "a giddy foolish trifler"—especially wrenched Adam's heart:

"I was once darkness, but now I am light in the Lord: I was once a slave to sin, but now I am made free by the grace of Christ: I once felt the horrors of a guilty conscience, but now I know and feel that God has blotted out my sins."

Hearing these things and sensing he had not experienced such a transformation himself, Adam began to feel ashamed that he had come. He thought he had no place in such a meeting. "What will I do," he fretted, "if the leader asks me to testify?" He soon found out: He made as sincere an answer as he could but left the meeting with a sinking heart. Surely there was no hope for him to find this salvation.

As Adam walked toward home, Mr. Hunter, the leader, hurried after him. Walking along with Adam, the kindly gentleman urged the teenager in a spirit of love, "give [your] whole heart to God; for . . . you may be a burning and shining light in a benighted land."

God used these words to reach Adam's heart. Finally he saw that no amount of prayer, Bible reading, or discipline in moral living could save him. At last, he saw himself as a wretched sinner totally unworthy of God and His love. His conscience tormented him. He went about his daily work in agony of spirit; God was still at work in Adam Clarke's heart.

The next few months were times of pain and confusion for Adam. Finally one day, in total desperation, he knelt in a field among his father's cattle and cried out to God:



Pictorial History of Protestantism

Adam Clarke heard the Gospel while listening to a Methodist circuit rider.

“O God hear, and have mercy upon me, —for the sake of Jesus Christ! . . . My only Lord and Saviour, thou hast died for me—by Thee alone I can come unto God—there is no other Name given from heaven among men by which we can be saved! Through the merit of thy Blood, I will take confidence and approach unto God!”

Adam had found relief for his aching soul. He had bowed his knee to the Savior. The deep assurance which comes with a conscious realization that one has within him the witness of the Spirit followed not many days after.

HE LEARNED TO BE A WITNESS.

With salvation came an intense concern for the spiritual welfare of others. Adam soon saw his sister Hannah accept Christ, and his testimony influenced other relatives to begin thinking seriously about eternity. Many professed salvation and joined the Methodist society.

Adam loved his parents deeply and respected them, but he was grieved that they had not set aside a time for family devotions. He struggled a long time with this problem, not knowing what to do. At length, God led him to appeal to his parents. To Adam’s joy, they were delighted at his suggestion of a family altar, and Mr. Clarke appointed Adam family “chaplain.”

Adam was also burdened for his friends and neighbors and often spoke to them about eternal matters. Before very long Adam led Andrew Coleman, one of his close school companions, to the Lord. Adam also visited various neighborhood

homes, offering to pray with families and to read and explain to them a passage of Scripture. Many welcomed this enthusiastic young believer into their homes, and some invited Adam’s Savior into their lives.

To Adam the “Samaria” of the Great Commission was the surrounding miles of countryside. His heart burned with the truth of salvation by faith and the need to share it with others. Thus, Adam used his Sundays to travel from place to place giving “exhortations.” He did not call these early messages sermons because he had not yet learned to preach from a specific text.

HE LEARNED PERSONAL DISCIPLINES.

Meditating, working, witnessing, studying—Adam was learning to redeem every moment. In the midst of all his work and service, the serious youth was still pursuing his studies. God had given him a love for language study; and besides reading both Greek and Latin classics, he had begun to study French under a private tutor.

Now, with the Holy Spirit to aid and enlighten him, Adam found learning easier than ever. He often testified in later years:

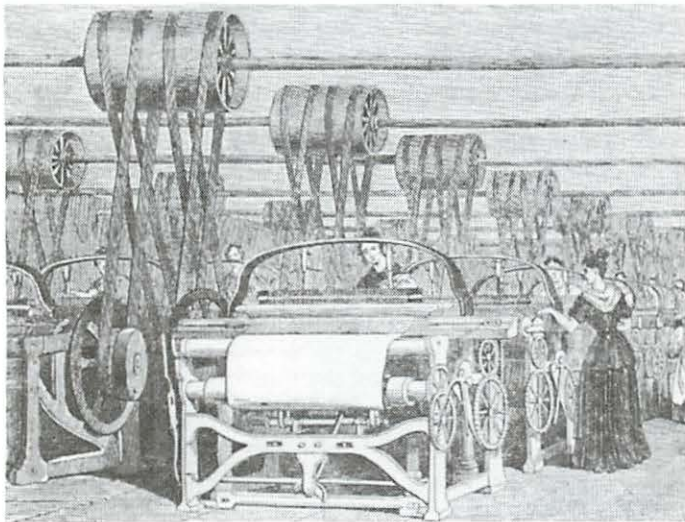
“After I found the peace of God to my conscience; and was assured of my interest in the Lord Jesus; I believe I may safely assert, that I learned more in one day, on an average, than formerly I could do, with equal application, in a whole month. And no wonder, my soul began to rise out of the ruins of its fall, by the favour of the Eternal Spirit. It was not on the affections or the passions, this Spirit worked; but upon understanding, judgment, and will: these being rectified and brought under a divine influence, the lower faculties came on in their train, purified and refined. The change in my heart was the effect of the change in my immortal spirit. I saw, from my own case, that religion was the gate to true learning and science; and that those who went through their studies without this, had, at least, double work to do; and, in the end, not an equal produce. My mind became enlarged to take in anything useful. I was now separated from every thing that could impede my studies, obscure or debase my mind. Learning and science I knew came from God, because, he is the Fountain of all knowledge: and, properly speaking, these things belong to man . . . and he fulfills not the design of his Creator, who does not cultivate his mind in all useful knowledge, to the utmost of his circumstances and power.”

Adam Clarke had also come to realize that he must limit his learning: Some subjects distract a believer, preventing him from apprehending God's best for his life; others poison the mind with philosophies from godless, darkened intellects.

Dr. Clarke summed up his viewpoint on choice of subject matter: "Studies, which were not connected with religion, and which did not lead to God, not having His will and glory for their objects, could never be sanctified; and consequently, could never be ultimately useful, either to their possessors, or to others."

HE LEARNED TO BE HUMBLE.

Once Tracy had become a surgeon, Adam's parents began again to discuss their second son's future. They arranged for Adam to be apprenticed to a distant relative, Mr. Bennet, who was a linen merchant in Coleraine.



Culver

A textile mill in the eighteenth century similar to the one in which Adam Clarke was apprenticed.

When Adam arrived in Coleraine, he immediately identified himself with the Methodist society and began to follow the circuit riding preachers wherever he could.

On one occasion the kind pastor, Mr. Rutherford, recognized Adam as a boy who often came to hear his preaching. He turned to him and said, "Well, young man, God hath said, 'I love them that love me, and they that seek me early shall find me.'"

This verse spoke to Adam's heart, causing him to begin even more earnestly to hunger after God's will for his life.

Under Mr. Rutherford's Godly ministry Adam prospered spiritually. He eagerly attended the 5:00

a.m. services to gain practical Scriptural guidance for his daily Christian life. Adam also found rich fellowship among the believers in Coleraine. One saint who became especially close to Adam was Mr. Bredin, one of the first itinerant preachers the boy had ever heard. Even though Mr. Bredin still traveled as a preacher, Coleraine was his home base, and his wisdom proved to be a source of strength for Adam.

Adam had been invited to live with the Bennets, and in their home this ardent young believer was to face some formidable challenges. First, he was continually tormented by Molly, one of the Bennets' servants. An immoral and profane girl, Molly delighted in vexing this serious youth. For months Adam bore patiently her crude remarks and insults, simply saying, "O Molly, Molly, you will surely repent for this, why will you sin against God and your own soul?" Also, Adam prayed for her, and God answered by putting Molly under terrible conviction of sin, a circumstance which made her "roar . . . for the disquiet of her soul." Molly became so miserable that several times she came close to suicide. Then, as Dr. Clarke recalled, "At last . . . she was enabled to behold the Lamb of God which takes away the sin of the world, and found redemption in his blood, the remission of her sins. Now, indeed, the lion became a lamb. All her fierce and violent tempers were removed; she became meek and gentle, diligent in business, and fervent in spirit serving the Lord. [I] saw her thirty years after this, and found her walking steadily in the way. Let no one despair of the salvation of even the most hardened."

While God was training Adam to undergo ridicule and to render unpleasant services with a sweet spirit in his private life, he was also teaching His young servant to stand up against wrong in public. Adam's conscience was acutely sensitive to sin, and he believed it his responsibility to "reprove sin wherever he met it." After much prayer, he set up the following principles for reproving sin at work in the factory:

1. Be humble and mild.
2. Speak to those in my charge at once.
3. Speak to equals alone, taking time to explain in love why the conduct was harmful.
4. Appeal to superiors by means of a respectful letter.

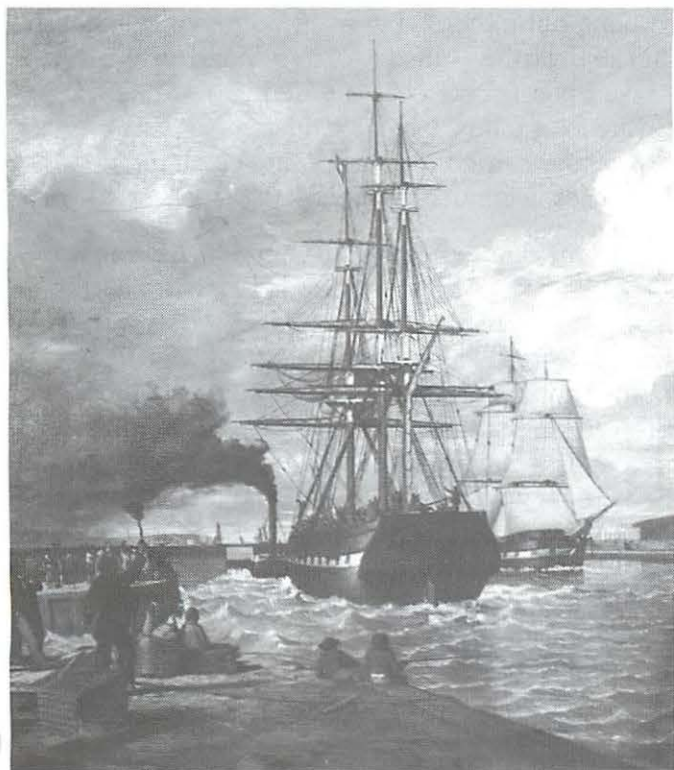
The longer Adam stayed with Mr. Bennet, the more he became convinced that the linen trade, which continually exposed him to blasphemy, materialism, and dishonesty, was not for him. Already Adam was feeling an attraction for the preaching ministry, and wise older Christian leaders were encouraging him in that direction. In fact, Mr.

Bredin thought so well of Adam that he wrote to John Wesley telling him of the boy's genuine dedication to Christ and ability to communicate the Gospel to individuals and crowds alike.

Imagine Adam's surprise when Mr. Bredin showed him a return letter from Mr. Wesley encouraging him to send Adam to Kingswood School near Bristol, England, to train for the ministry! Excitedly, Adam shared the news with his parents. Their reaction was explosive. Adam's father became so upset that he would not speak to his son. Both Mr. and Mrs. Clarke had been depending on Adam to support them in their old age. They were quick to remind him of God's command that he honor his father and his mother.

Adam was perplexed. He wanted to serve the Lord, yet he must submit to his parents. He began to pray earnestly that God would intercede for him with his father and mother. Without God's intervention, he knew he could not leave home.

The next several days took Adam away on business. He returned to find that his prayer had been answered. Mrs. Clarke told her son that God had given her no peace about holding him back from serving Him, and she, in turn, had pleaded with her husband. Now, while neither particularly desired him to go, both were willing to accept divine leading in their son's life. Their final decision was rendered in two words, "We submit."



Ulster Museum, Belfast

Adam sailed from Ireland to England.

In a matter of days Adam was bound for England. This journey of several hundred miles took him from Derry, Ireland, to Liverpool, England, through Birmingham, on to Bristol, and finally to Kingswood. Adam had very little money, but God took special care of him.

HE LEARNED TO TRUST GOD.

While on the ship from Derry to Liverpool, Adam was threatened with conscription to the British navy. Other young men aboard hid and were taken; Adam trusted God to have His will and was spared. Because of his manliness in facing the possible impressment, Adam gained the respect of Captain Cunningham, the commander of the vessel. When they reached port, the captain invited Adam to his own home for dinner and lodging. During that evening, God opened the door for Adam to explain to the captain, his wife, and another captain why he could not accept certain Catholic doctrines including purgatory. Before long the conversation turned to man's sinfulness and God's free gift of salvation. Even as Adam spoke, God brought tears of repentance to his listeners' eyes. Soon all three were on their knees, asking God to forgive them and save them!

The next day as he left his host and hostess, they showered Adam with gratefulness and requests that he write. He took an inexpensive outside seat on the coach to Birmingham. Inside the coach, quite near Adam, sat a wild and belligerent young man who soon learned of Adam's belief and began to mock him. When his "victim" did not respond, the fellow began joking about this "strange creature" to the other passengers riding inside. To the chagrin of the loud-mouthed scorners, others in the carriage demanded that *he* change places with Adam, saying, "Sir, you must come in; this young gentleman will take your place, and you will do us good." God did not merely provide Adam with a more comfortable seat; He also opened the way for the lad to share again his life message.

Throughout the trip God stretched Adam's money and compounded his spiritual blessings. As the young man neared Bristol, his anticipation grew keener. He loved to learn! "At least," he thought, "I am proficient in Latin and Greek, and I have a start on Hebrew. Surely, I will progress at Kingswood."

Educationally, Adam was ready for a university. If Oxford was the university of the Anglicans, would not Kingswood be the university of the Methodists? He thrilled at the prospect of studying the Scriptures in the ancient languages under dedicated professors!

The fact that only three half-pence coins rattled in his pocket as he walked the four miles from Bristol to Kingswood did not trouble Adam. God had provided for him along the way; God would prosper him here.

HE LEARNED TO RESPOND CORRECTLY TO THE DEATH OF HIS VISION.



Adam traveled from Ireland to Bristol, England.

When Adam Clarke finally arrived at Kingswood School, he was greeted at the door by a firm headmaster. When Adam asked for John Wesley, the headmaster crisply stated, "Mr. Wesley will not be back for at least two weeks. You may return to see him at that time." Distressed, Adam explained that the trip had taken all his funds. He had nowhere to go.

"Why should you come to Kingswood . . . it is only for preachers' children or for such preachers as cannot read their Bible. . . . You have read both Greek and Latin authors."

Adam's mind reeled as he tried to digest this new information. So . . . this was not a university! With a valiant effort, the weary young man remained calm. At length he convinced the headmaster to allow him to stay just long enough to see Mr. Wesley.

He was led to a tiny, shabbily furnished room in another building and told to stay there. In a very real sense this chamber became Adam's prison house. "Under no circumstances," he was ordered, "are you to come into the house!" The season was cold and wet, but Adam was allowed no fire to warm himself. Even worse, he was forced that night to smear his body with a foul-smelling ointment, for the headmaster's wife feared he "might have an itch." Adam never forgot this time of humiliation and misery.

He later wrote, "In this state, smelling worse than a polecat, I tumbled with a heavy heart and streaming eyes, into my worthless bed. The next morning the sheets had taken from my body, as far as they came in contact with it, the unabsorbed parts of this tartareous compound: and the smell of them and myself was almost insupportable.

"The woman that brought my bread and milk for breakfast—for dinner—and for supper,—for generally I had nothing else, and not enough of that,—I begged to let me have a pair of clean sheets. It was in vain: no clean clothes of any kind were afforded me; I was left to make my own bed. . . . For more than three weeks no soul performed any kind act for me."

Adam had left his trunk in Bristol, but despite repeated requests, ". . . they did not give orders . . . to bring out my box; I was left without a change of any kind, till the Thursday of the second week; when I asked permission to go out of my prison-house to Bristol for my box; which being granted, I walked to Bristol and carried my box on my head, more than four miles, without any kind of assistance!

One day, almost numb with cold, Adam asked permission to work in the garden. This place became a refuge for him, as he recorded, "Fine quickset hedges were all overgrown; these I reduced to order by the dubbing shears. . . . I occasionally dug and dressed plots in the ground. This was of great service to me, as it gave me a sufficiency of exercise, and I had on the whole better health; and there was a sort of pond of rain water in the garden, where I occasionally bathed . . . and for a temporary occupation of their premises, I was obliged to contend with frogs, askes, or evets, and vermin of different kinds."

Though personal suffering was intense, God did not leave his servant without comfort. Gradually Adam was allowed to go to the chapel to hear the preaching, then to attend band-meetings and love

feasts where testimonies were encouraged. Although he was lonely and downhearted, Adam did not use his testimony as a chance to complain. He recalled, "I simply stated my confidence in God, the clear sense I had of my acceptance with Him, and my earnest desire for complete purity of heart."

Adam's meek spirit soon won him friends among the visiting preachers; it also softened the headmaster's heart until one day God used him in a most unusual circumstance to encourage Adam.

One day, while digging in the garden, Adam uncovered a coin of some worth. He immediately turned the half-guinea over to Mr. Simpson, saying, "Sir, it is not mine, take you the money, if you meet the right owner, well; if not, throw it in the funds of the school."

Mr. Simpson agreed to check into the matter but insisted that Adam keep the coin in the meantime. The headmaster soon learned that Mr. Bayley, the Hebrew teacher, had lost a half-guinea, so Adam gave it to him. Mr. Bayley, however, refused to keep it. He brought the money back to Adam, explaining, "I will not keep it. I have been uneasy in my mind ever since it came into my possession." Mr. Simpson also absolutely refused to take the coin and insisted that it belonged to Adam as finder.

Adam could only marvel. With thanks to God he accepted the money and ordered, among other necessary items, a Hebrew grammar.

Concerning this incident Dr. Clarke later wrote, "I gave Mr. Bayley six shillings as my subscription for his *Hebrew Grammar*: by which work I acquired a satisfactory knowledge of that language, which ultimately led me to read over the Hebrew Bible, and make those short notes which formed the basis of the *Commentary* since published! Had I not got that grammar I probably should never have turned my mind to Hebrew learning; and most certainly had never written a *Commentary on Divine Revelation*!"

HE LEARNED HIS TIME OF "FRUIT BEARING."

As soon as John Wesley returned to Bristol, Adam was taken to see him. From the first moment, the young preacher saw in the Methodist leader the graciousness of the Savior. Mr. Wesley received Adam cordially but soon brought the interview to its climax: "Well, brother Clarke, do you wish to devote yourself entirely to the work of God?"



John Wesley as played by Alan MacNaughton in the BBC Production *John Wesley: Preacher* available in North America from Gateway Films.

John Wesley became a major influence in the ministry and fruitfulness of Adam Clarke.

"Sir," replied Adam fervently, "I wish to do and be what God pleases."

This answer satisfied Mr. Wesley, who announced, "We want a preacher for Bradford (Wilts); hold yourself in readiness to go thither. . . ."

Then Mr. Wesley placed his hands on the boy's head and prayed that God would grant him success in His service.

After another two weeks of difficulty—now at the hands of Mrs. Simpson, who had been compelled by Mr. Wesley to take Adam into her house—Adam at last left Kingswood to begin his lifelong ministry.

He was willing to become an itinerant preacher. However, he felt himself to be painfully young and inadequately prepared; for Adam was still in his teens, small in stature, and young in appearance for his age. It is no wonder that he was soon dubbed the "little boy." Yet this "little boy" had not been preaching long before people began to remark about the great power and compassion with which he preached.

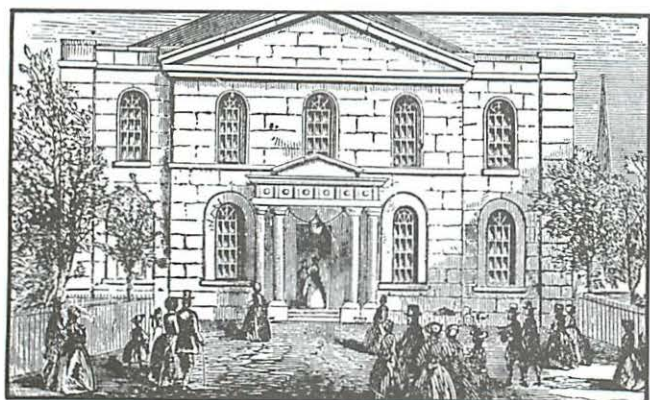


The routine of circuit riders was grueling. They were expected to preach at "more than one place every day in the month; and . . . rarely stopped two days in the same place, and were constantly on horseback." Adam often began the day by preaching at five o'clock in the morning.

Even when the rigors of winter came on, the youngster kept up his pace. At times the weather was so cold that he could ride for only a few minutes at a time and was then forced to dismount and walk or run to keep his limbs in motion so that he would not get frostbite.

Accommodations for itinerants were extremely poor. Often Adam had little heat or light, factors which made study difficult. Thus Adam determined to make use of the twelve or more hours he spent daily in the saddle. He learned to read and study as he rode. He had received his Hebrew grammar and applied himself to mastering the language with a view to studying the Old Testament.

Even in these early years, Adam dug deeply into the Scriptures. To prepare himself for preaching, he would pray for guidance in choosing a text and then memorize and engraft it, learning all he could about its context, meaning, and applications. Therefore, when Adam went to the pulpit, his mind was saturated with the truths of the passage, and the Holy Spirit could work through him to convict and encourage his listeners.



The Story of Methodism

From the pulpit of City Road Chapel, London, John Wesley and Adam Clarke preached the righteousness of God during a period of political and economic turmoil.

In one small village named Road, Adam arrived in plenty of time for the service to find the place crowded with young people who had come out of curiosity to hear the “little boy” who was preaching for the Methodists. The Holy Spirit worked mightily in the service from the first hymn; and that night, touched by the sincere testimony of an ordinary youth like themselves, thirteen young men and women “came to [Adam] earnestly enquiring what they should do to be saved.” During his first ten months as a traveling preacher, Adam “preached 506 times, beside giving a great number of public

exhortations, and paying innumerable visits to the different families of the societies where he resided even for a day and night, to pray with them and inquire into the state of their souls.”

Eventually the crowds became so large that Adam could not get into the buildings in which he was to speak. Several times he was forced to climb through a window to reach the pulpit! God was prospering in an amazing way the diligence of this young man who hungered and thirsted after righteousness.

Everywhere Adam Clarke went, he formed strong bonds of friendship with Godly believers. The love of Christ which shone through the young preacher made him at home with people of all ages and every social stratum. Adam willingly stayed in the homes of the very poor, even though he often got too little to eat. When he stayed in nicer homes, he would share his food with poor folk who came to visit him at his quarters.

HE LEARNED TO GUARD HIS HEART.

One man on the Bradford Circuit, particularly generous and hospitable to Adam, was Mr. Knapp of Trowbridge. The Knapp home was always open to the itinerant preachers, and Mr. Knapp received Adam as a son. Also in Trowbridge were several young ladies whom Adam viewed as unusually “sensible and pious.” He soon began to correspond with two sisters, Elizabeth and Frances Cooke. About two years later, their oldest sister Mary joined in exchanging letters with the traveling preacher. The letters from these Godly young ladies were a source of spiritual encouragement to Adam.

Adam especially enjoyed the letters he received from Miss Mary Cooke, who was a well-educated, intelligent young woman with an abiding love for Christ. Little did either realize at that time that the wholesome relationship which was developing between them would flower into something permanent and precious.

As Adam’s first term as circuit rider came to a close, the young man, undaunted by the exhausting schedule and the physical suffering he had endured, rejoiced in the goodness and mercy of God, Who had given him such a fruitful ministry.

Each year the Methodists held an organizational conference. Their policy for “admitting” a preacher into “Full Connexion” was to

wait until he had traveled for at least four years. Adam was thus quite surprised to learn that he was to be admitted in August, 1783— after only ten months on a circuit!



The Story of Methodism

The Old Foundry Church established by the Wesleys during the early years of the Methodist movement

The yearly conference was also the time when each traveling preacher was assigned his circuit for the coming year. Each year Adam received his new assignment willingly, wondering what new tests and blessings God would bring. At the conference of 1786, Mr. Wesley gave Adam an especially challenging and dangerous assignment. Someone had requested that a preacher be sent to the Norman Islands in the English Channel. Because Adam spoke French, he was chosen to go.

On his journey toward the coast, Adam stopped at Trowbridge to see the Knapps. During his stay he visited at length with Mary Cooke, whose character and Godliness impressed him more and more. From that time Adam and Mary began to correspond regularly, and through their letters shared their deepest thoughts and goals.

During his years in the Norman Islands Adam underwent severe physical ordeals. Several times he nearly perished at sea; he endured numerous battles with illness; he was even threatened on occasion by angry mobs who, in one instance, had determined “to put him in the sluice of an overshot water-mill; by which he must necessarily have been crushed to pieces.”

Through all of these experiences he never lost his yearning to develop as a Biblical scholar. To Mary he wrote, “My Dear Mary . . . I have enjoyed but imperfect health at least for eight days past. . . . I have many trips to and from town, but these do not

contribute much to my bodily welfare, as they are taken generally before day, and after night, which are the seasons I preach at. . . . [H]aving entered so deeply into the spirit of study, every moment seems precious, and the day too short for the work I appoint it. . . .

“I stand astonished at the amazing wisdom, power, and goodness of our excellent God, which I now more particularly discover impressed on every thing which falls within the little sphere of my understanding. . . . Truly I can say, my soul’s most earnest wish is to live to Him who died and rose again for me.”

Adam Clarke, pictured here at the age of thirty-six, rode and preached on the Methodist circuits of England for over fifty years.



History of City Road Chapel

After several years of correspondence Adam desired to make Miss Mary Cooke his wife. “Some of her friends supposed they should be degraded by her alliance with a Methodist preacher, but pretended to cover their unprincipled opposition with the veil, that one so delicately bred up, would not be able to bear the troubles and privations of a Methodist preacher’s life.” Their snobbery led them to prejudice Mr. and Mrs. Cooke against the union. They even influenced Mr. Wesley “who threatened to put Mr. Clarke out of the Connexion if he married Miss Cooke without her mother’s approbation!”

Adam was heartbroken. After much prayer, he went to Mr. Wesley, respectfully requesting that the wise, older man examine the situation more closely.

Mr. Wesley agreed. He interviewed not only Adam and Mary, but also the opposing parties. Soon he began to understand the scheme which had been concocted to keep the two young people apart. When Mr. Wesley wrote a friendly letter of appeal to Mary’s parents, the Cookes agreed to reconsider. As they opened their home to Adam, they saw clearly that this outstanding young man would be the ideal mate for their oldest daughter. Adam and Mary were united in marriage with parental blessing about a year later.

Adam wrote many years later in a third person account of the months of uncertainty that he and

Mary had endured and of the happiness of their subsequent marriage.

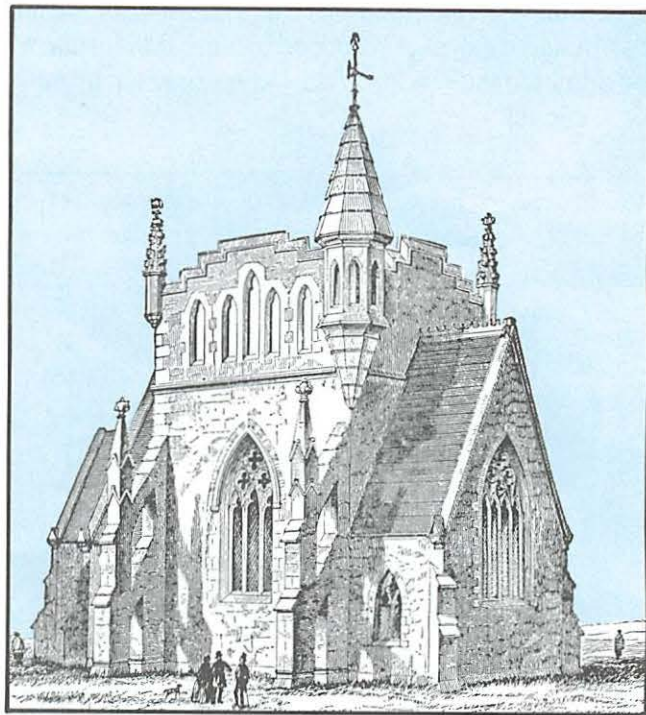
"Few connexions of this kind, were ever more opposed, and few, if any, were ever more happy. The steadiness of the parties, during this opposition, endeared them to each other: they believed that God had joined them together, and no storm or difficulty in life was able to put them asunder. . . . Their attachment to each other was formed on the purest principles of reason and religion, and was consolidated with that affection which, where the natural dispositions are properly suited, will never permit the married life to be a burden; but on the contrary, the most powerful help to mental cultivation and the growth of genuine piety.

"In such cases, love and affection will be infallibly ripened and mellowed into genuine friendship, esteem, respect, and reverence. The yoke of the conjugal life becomes, as its name imports, an equal yoke—the husband and wife are both in the harness, and each party bears its proportional share of the burden of domestic life: and in such a case, it may be most truly said, 'The yoke is easy, and the burden is light.'"

HE LEARNED TO RAISE UP THE FOUNDATIONS OF GODLY GENERATIONS.

Adam and Mary Clarke honored God in their home. God blessed their union with twelve children—six boys and six girls. Together the Clarkes bore the loss of three boys and three girls whom God took home as children; together they loved and disciplined the six who grew to adulthood. With joy they saw all six serve God and rear their own families for Him.

With Mary at his side, Adam Clarke spent himself in the ministry. For fifty-two years he preached humbly and simply the great truths of the Bible to the crowds who seemed never to tire of hearing him. Yet Dr. Clarke's travel and speaking engagements did not keep him from his study. He labored tirelessly for twenty-five years, writing a practical commentary on the Scriptures, and spent another fifteen years seeing it through the publication process. Somehow during those same busy years, he also completed scholarly projects for the government. Daily he responded to impulses of the Spirit to minister to the poor—twice he even returned home from business engagements barefooted! He had seen poor men without shoes and could not keep his own from them.



The Story of Methodism

Dr. Clarke established a school and church in Port Stewart, Ireland.

The insignificant Irish boy whose birth had not even been recorded mastered twenty languages, labored on Methodist circuits for over thirty years, preached 15,000 sermons, and touched countless lives for God. In the course of his life, Adam Clarke received numerous honors, not only from his Methodist brethren, who elected him again and again to their highest offices; but from British scholars and statesmen as well, who recognized him with honorary degrees.

On Sunday, August 26, 1832, Dr. Adam Clarke, while away from home on a "preaching mission," quietly passed into eternity. At last God could quench forever His servant's hunger and thirst for righteousness.

THE QUOTABLE DR. CLARKE

Character

"The thoroughly honest man needs no oath to bind him—his character swears for him; we have need only of a little reflection to convince us, that he who will not be honest without an oath, will not be honest with one."

The Church

"May its friends never corrupt it; for as to its enemies, they can never prevail against it."

Credit

"Be prudent; be cautious; neither eat, drink, nor wear, but as you pay for everything. Live not on trust [credit], for that is the way to pay double; and by this means the poor are still kept poor. He who takes credit even for food or raiment, when he has no probable means of defraying the debt, is a dishonest man."

Family

"It is easier for most men to walk with a perfect heart in the church, or even the world, than their own families. How many are as meek as lambs among others, when at home they are wasps or tigers!"

The Ministry

"He will never send him to teach meekness, gentleness, and longsuffering, who is proud, overbearing, intolerant, and impatient."

Mercy

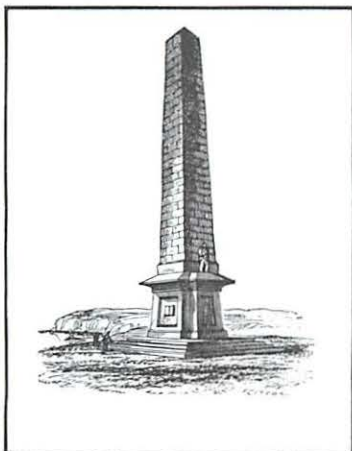
"While sinners, we are in debt to infinite justice; when pardoned, we are in debt to endless mercy."

Prayer

"Prayer requires more of the heart than of the tongue."

Learning

"The learning that is got from books, or the study of languages, is of little use to any man, and is of no estimation, unless practically applied to the purposes of life."



The Story of Methodism

**A monument
honoring the
memory of
Adam Clarke**

PROJECT

Did you detect key factors that contributed to the success of Adam Clarke's seeking after God?

- 1** What vital resource allowed Adam Clarke to write his autobiography at the end of his life? (See page 195.)
- 2** How did failure and ridicule motivate Adam Clarke to be diligent in his studies? (See page 196.)
- 3** What clear evidences confirmed to Adam Clarke that dancing was not a Godly activity? (See page 197.)
- 4** What events in Adam Clarke's youth assured him that God had a special destiny for his life? (See page 198.)
- 5** How did Adam Clarke's choice not to study certain subjects allow him to seek truth more effectively? (See page 200.)
- 6** What principle did Adam follow which allowed God to make things go well in his life and ministry? (See pages 197 and 200 and read Ephesians 6:1-2.)
- 7** In what way did Adam Clarke experience humility before each time he was honored? (See pages 200 and 202.)
- 8** How did God reward Adam's willingness to work diligently in menial tasks? (See page 203.)
- 9** What dating principles did Adam Clarke follow which ensured a very successful marriage? (See page 204.)
- 10** How did the life of Adam Clarke confirm the statement: "If we deepen our message, God will widen our outreach"? (See page 206.)

Date Completed _____ Evaluation _____



IN WHAT TEN WAYS DO THE EATING HABITS OF SHEEP REVEAL THE SECRETS OF MEDITATION?



Analogies between sheep and Christians abound in Scripture. Those who minister are compared to shepherds. (See I Peter 5:2.) Christ is pictured as our Chief Shepherd (see I Peter 5:4), and we are the sheep of His pasture. (See Psalm 100:3.)

Each aspect of the Christian life is also illustrated by the ways of sheep. We go astray like sheep. (See Isaiah 53:6.) We need Godly leaders to follow as sheep need a shepherd. (See John 10:27-28.)

By studying the characteristics and ways of sheep, we are able to discover a wealth of insight for our walks with the Lord, especially as we learn how to meditate effectively on Scripture.

THE RICH REWARDS OF MEDITATION ON SCRIPTURE



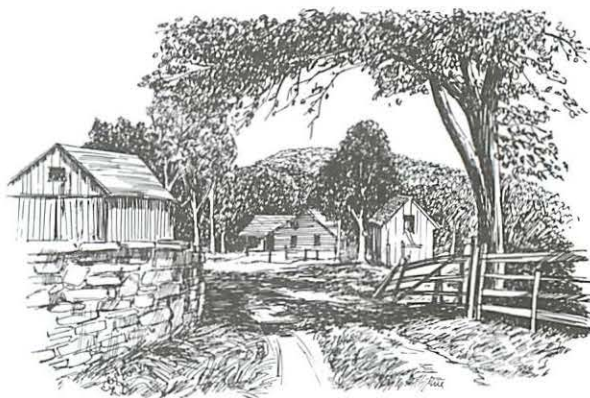
God guarantees amazing rewards to every Christian who meditates upon His Word day and night. If you meditate . . .

REWARDS

- You will have good success. (See Joshua 1:8.)
- You will be wiser than all your enemies. (See Psalm 119:97-98.)
- You will have more understanding than all your teachers. (See Psalm 119:99.)
- You will understand more than established authorities. (See Psalm 119:100.)
- You will experience joy, health, and personal fulfillment. (See Psalm 63:5-6.)
- You will prosper in every venture that you undertake. (See Psalm 1:2-3.)
- Your success will be obvious for everyone to see. (See I Timothy 4:15.)

THE SECRETS OF MEDITATION

Many of us fail to experience the rewards of meditation because we simply do not understand the process involved in true meditation. We assume that by reading or studying Scripture we have provided for our spiritual nourishment; however, the more that we precisely understand and follow the grazing process of sheep in taking in and digesting Scripture, the more we will experience meditation and delight the heart of our Chief Shepherd.



1 SHEEP MUST BE LED TO THE RIGHT FOOD.

Many animals are able to search out adequate nourishment on their own. However, sheep need the assistance of a shepherd.

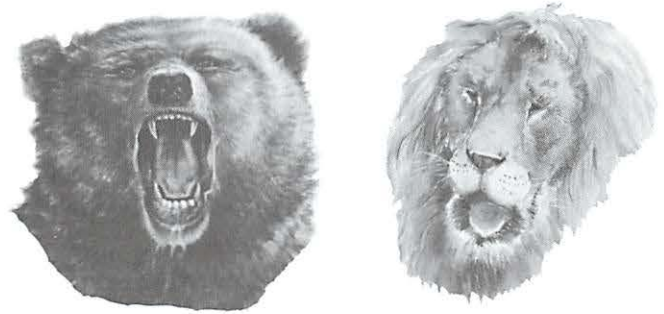
Christ, our Chief Shepherd, has already provided the rich pastures of the Scriptures for every Christian. He has called fathers, pastors, and teachers to be undershepherds. Their responsibility is to provide the precise assistance which will enable those under their spiritual care to meditate effectively.



2 SHEEP MUST BE PROTECTED WHILE THEY EAT.

Sheep are defenseless. They have no way of protecting themselves. They cannot kick, bite, or hide. In fact, they cannot even run away from their vicious enemies, because the normal body temperature of sheep is 103°F. If they run very long, their thick coats of wool will cause their bodies to overheat, and then they will die.

Since sheep have no built-in defense system, many animals prey upon them. Chief among these are lions, bears, and wolves. These predators stalk the sheep day and night.



God compares Satan to a roaring lion, seeking whom he may devour. (See I Peter 5:8.) False teachers are pictured as ravaging wolves, who creep into flocks and carry away captive the young and the weak. Sometimes they enter pretending to be sheep themselves. Jesus warned, "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves*" (Matthew 7:15).

KEY PASSAGES FOR MEDITATION

1. The Sermon on the Mount—Matthew 5-7

This passage brings into perspective all of the teaching of the Old and New Testaments. It is the core of Christ's teaching during His earthly ministry. Those who first heard and understood the principles contained in it were astonished at the authority and direction which it gave. (See Matthew 7:28-29.)

2. Victory over sin—Romans 6-8

We learn the true standards of the Christian life through the Sermon on the Mount. We discover how to live them in Romans 6, 7, and 8. This basic passage explains how we can enter into victory in Christ and use the members of our bodies for righteousness in the same way that we formerly used them for evil.

3. Principles of God's Law—Exodus 20-23

These chapters contain the essence of God's Law and provide related case studies. By meditating upon them and learning how to apply them to our lives, we will experience God-promised success. God's Law must be the foundation of our every relationship in life and society or we will face inevitable consequences.

SPOTTING DANGEROUS ENEMIES

The cults also prey upon infant and carnal believers, offering counterfeits of the Christian faith. They often use the Bible in their teachings, but they distort and misapply passages in an attempt to support false conclusions.

Just as a shepherd must offer his sheep continual protection from their deadly enemies, so the spiritual "shepherd" of each "flock" of believers is responsible to expose false teachers and protect the flock from them. However, the Christian who meditates upon God's Word should be able to detect false cults quickly himself.

AVOIDING POISONOUS FOODS

Lions, bears, and wolves are not the only danger from which the sheep need to be guarded. They also need protection from poisonous plants which grow among the grass they eat.



Sheep will eat any green plants they find, even if they are poisonous. Once eaten, these plants will cause severe damage or death. For this reason the shepherd must go into a field and prepare it for the sheep by searching out, pulling up, and destroying any poisonous plants.

Removing “poison” from materials which feed the minds of young believers is also the responsibility of the undershepherds of Christ. They must identify worldly philosophies and humanistic presuppositions that so easily creep into the materials used to teach sons, daughters, and church members. Colossians 2:8 warns that we are to let no one deceive us through philosophy and vain deceit, “. . . *after the tradition of men, after the rudiments of the world, and not after Christ.*”

We are also commanded in II Corinthians 10:5 to bring every thought into captivity to the obedience of Christ.

The shepherd must also protect sheep from polluted water. Unless he is ever watchful, sheep may stop on their way to pure streams and drink from disease-infested puddles where they can pick up various parasites and diseases.

Similarly, pastors and parents must warn their spiritual charges not to “drink in” the philosophies of the world by reading literature tainted with humanism or other pernicious doctrines.

DISCERNING DOCTRINAL HERESIES

Just as sheep can eat too much of one thing, such as clover, and become bloated, so a Christian can overemphasize one truth and become heretical and schismatic. Every Biblical truth has a balancing truth: Law is balanced with grace; justice is balanced with mercy; work is balanced with rest; love must be balanced with truth. When any one of these truths

is emphasized without its balancing truth, heresies develop.

3 SHEEP EAT DOWN TO THE ROOTS OF THEIR FOOD.

Unlike cows that tear off the tops of the grass and plants, sheep “nip” away at the living plants until they reach the roots. For this reason they are called “nippers.”



In preparation for meditation, Christians must also go beyond the surface thoughts and ideas of the verses. They must get down to the roots of each word and phrase in order to comprehend their fuller meanings.

Learning to use such references as expository dictionaries, word studies, and *Strong's Exhaustive Concordance* will aid the Christian greatly in meditation.

In the back of *Strong's Exhaustive Concordance* is a Hebrew and Greek dictionary. By looking up each important word and its number in the concordance and then finding the same number in the appropriate section, one can determine the root meaning and thus come to a fuller understanding of the verse or passage he is studying.



4 SHEEP FINISH EATING BEFORE THEY DIGEST ANY OF THEIR FOOD.

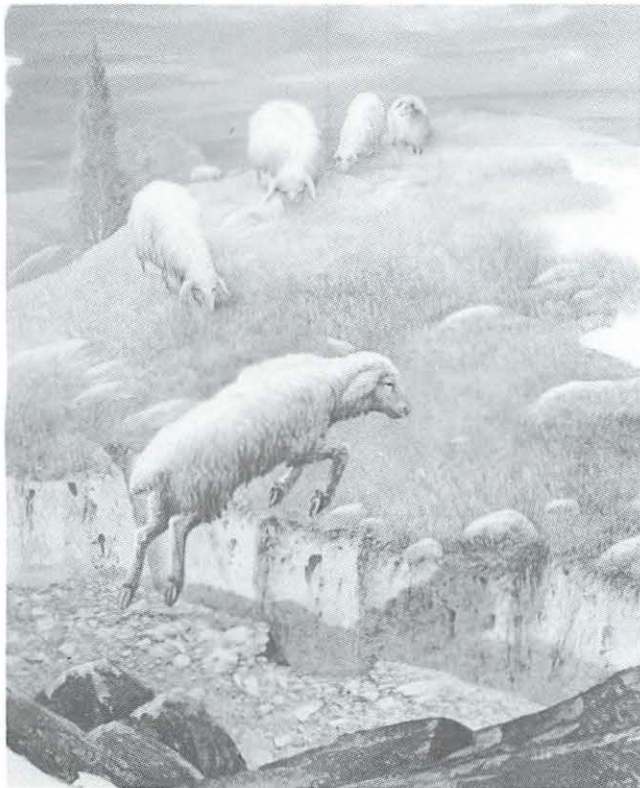
Whereas swallowing food activates the digestive system of many animals, such is not true of sheep. A sheep eats and swallows a sufficient portion of food. Most of this food collects in the first of its four stomachs, the *rumen* or *paunch*, a compartment designed to hold larger pieces of food.

The rumen does not contain any digestive juices. Digestive juices are found only in the fourth compartment. Several processes must occur between the first and the fourth compartments. Those processes provide significant analogies to the steps of meditation on Scripture.

THE IMPORTANCE OF MEMORIZING LARGE PASSAGES OF SCRIPTURE

Just as the sheep take in large amounts of food before they digest it, so Christians should read and memorize large sections of Scripture. By memorizing regularly, we will establish an inward resource upon which to meditate, and as we meditate, we will see each verse from its larger perspective.

This practice will decrease the danger of misinterpreting a single verse or Scriptural idea. It will also allow the Holy Spirit to reveal basic principles and their practical applications so that we can rightly divide the Word of truth. (See II Timothy 2:15.)



HOW TO BEGIN MEMORIZING SO THAT YOU CAN MEDITATE ON GOD'S WORD

Overcome a major obstacle by selecting a "rich pasture" of God's Word and becoming accountable to others for memorizing it and meditating on it.

Ask someone to read the first verse to you and allow you to quote it back from memory. Then have the person read the second verse to you two or three times and allow you to quote the first and second verses back to him. Continue adding a verse to the ones you already know until you feel that you cannot retain any more.



EXAMPLE (from Matthew 5:1-2)

One reading to you:

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him."

(Repeat two or three times—clearly and with proper emphasis.)

Your response:

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him."

One reading to you:

"And he opened his mouth, and taught them, saying."

(Repeat twice.)

Your response:

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying."

One reading to you:

(Repeat the process with verse three.)

5 SHEEP BEGIN FEEDING IN THE MORNING.

Sheep graze best in the cool of the morning before the heat of the day. Thus, the first activity of the shepherd in the morning is to call his sheep and lead them to rich pastures. As they recognize his voice, they will follow him.

Similarly, the first responsibility of every father each morning is to lead his family in a rich time of spiritual feeding from God's Word. The Scripture passages which family members read or memorized during morning *Wisdom Searches* will be "food" for meditation throughout the day.

6 SHEEP MUST BE AT REST BEFORE THEY CAN CHEW THEIR FOOD.

Irritations will stop sheep from bringing up the food and ruminating. One source of irritation is insects which are naturally attracted to the sheep. Insects are especially bothersome to the head and face of a sheep.



In order to free his sheep from this damaging distraction, the shepherd will pour a specially prepared oil mixture over the head of each sheep. This mixture contains oil, tar, and herbs. The tar repels insects, while the oil and herbs bring healing to sheep who have been bitten by insects or scratched by thorns.

Likewise, nothing is more damaging or disruptive to the process of meditation than worldly cares and irritating distractions. Our Chief Shepherd has given to us the Holy Spirit, Who instructs us from the Word not to worry wrongly over anything, but to tell God every detail of our needs in earnest and thankful prayer. The peace of God, which transcends human understanding, will then keep guard over our hearts and minds as we center our thoughts on Christ Jesus and His Word. (See Philippians 4:6-7.)

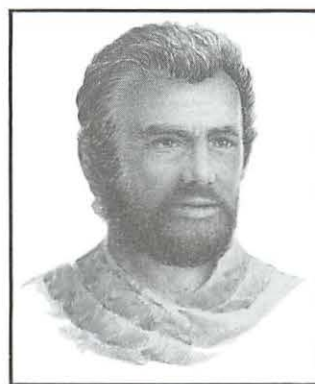
PREPARATIONS FOR QUIETNESS

The shepherd must provide a place where sheep are relaxed and peaceful before they can ruminate on their food.

Similarly, God provided places where we can be quiet before Him so that we may meditate on His Word. By seeking God at these appointed places and times, we prepare ourselves for true meditation.

IN YOUR PRAYER CLOSET

God instructs us to get alone in a prayer closet during the day. By shutting out the distractions of the world, we can bring up the Word which we have read, studied, and memorized, and use it for prayer, intercession, supplication, and thanksgiving to the Lord. God has promised that those who do this secretly will be rewarded openly.



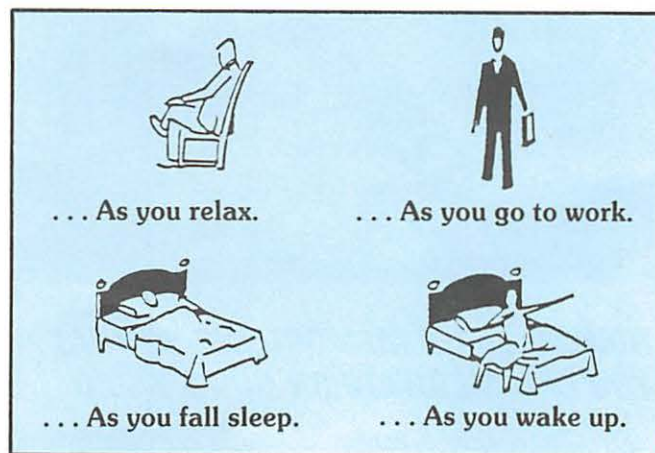
Daniel

Daniel had major responsibilities as the leading president of a world empire. Yet, three times a day he retreated to his "prayer closet" and worshiped the Lord.

The resulting success in Daniel's life and ministry shows the importance of following his example.

UPON YOUR BED

Deuteronomy 6:7 contains further instructions for meditation: "... Talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."



Perhaps the most important of the four occasions mentioned in this passage is the time we spend going to sleep at night. God considers bedtime important. He designed the day to begin in the evening: "... The evening and the morning were the first day" (Genesis 1:5).

The last thoughts on our minds before we go to sleep will be on our subconscious mind throughout the night and will set our mental attitude for the next day.

For this reason God gives us special commands to meditate on His Word at bedtime. *"Stand in awe, and sin not: commune with your own heart upon your bed, and be still" (Psalm 4:4).*

One of David's responses to this command is found in Psalm 63:5-6. *"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches."*



Just think! By putting yourself to sleep each night meditating on Scripture, you can spend one third of your remaining life—all your sleeping hours—in harmony with God's Word!

7 SHEEP REFINE THEIR FOOD DURING THE FIRST "CHEWING."

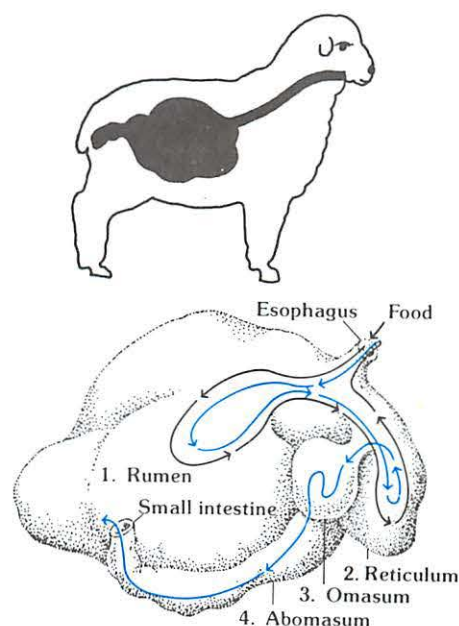
Often while grazing, sheep will swallow sticks and stones along with the grass and plants. These larger objects go into the first compartment of the stomach, the *rumen*. However, undigestible items are not allowed to pass through the digestive system; instead they are brought up again during rumination so that they can be expelled.

In our studies of Scripture we can easily add human presuppositions and inaccurate connotations to the meaning God intended. Therefore, the vital first step of meditation must be to bring our own thoughts under the scrutiny of the truth in Scripture and to discard those ideas which are not consistent with it.

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:4-5).

Once the undigestible food is removed from the rumen, the remaining food is passed into the second stomach compartment called the *reticulum*. Here, the food is turned into soft clumps which are called *cuds*.

THE STOMACH OF A SHEEP



From World Book Encyclopedia ©1985 World Book, Inc.

8 SHEEP NEED OTHER AGENTS TO BREAK DOWN THEIR FOOD BEFORE THEY CAN DIGEST IT.

The grass and plants which sheep eat contain *cellulose* (a wood product, from which the pages of our Bibles are made). Sheep cannot digest cellulose unaided. During two successive periods of rumination, sheep grind up the cuds to a very fine pulp. This pulp then goes to the third stomach compartment called the *omasum*.

In the omasum bacteria and protozoa within the sheep begin to feed upon the pulp and break down the cellulose. As they feed on this cellulose, the bacteria and protozoa greatly multiply.

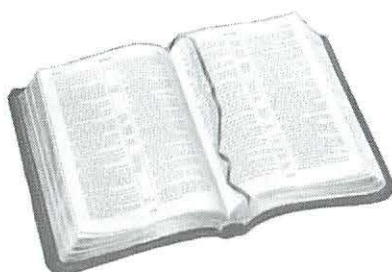
The pulp, now composed mainly of bacteria and protozoa, then passes into the *abomasum*, the fourth compartment of the stomach. Here the

digestive juices begin to act upon the food. Actually, the juices are digesting the bacteria and protozoa rather than the cellulose. Thus, sheep get their nourishment from meat rather than from grass.

The Holy Spirit makes Scripture “digestible.” Only as He enlightens us can we understand Bible truths. (See John 14:17, 25; John 16:13-15; I Corinthians 2:8-16.)

To spiritual babes, whether newborn (I Peter 2:2) or carnal (Hebrews 5:12-13), the Holy Spirit ministers the “milk,” basic principles concerning salvation and means of growth. Harder to grasp truths and clear discernment are reserved for believers who daily feed on God’s Word and exercise their faith by making choices in harmony with God’s precepts. (See Hebrews 5:14.)

It is significant that liquids do not go through the rumination process. Similarly, spiritual babes can gain nourishment without meditation. However, if we want to “digest meat”—to become spiritually mature, we must learn how to meditate on Scripture. Only as we meditate upon God’s Word does it become a living part of our lives.



HOW MEDITATION TAKES PLACE

1. Recall the Scripture.

As you are quiet before the Lord in your prayer closet or immediately after turning your light out to go to sleep, bring to mind a section of Scripture that you have previously memorized. It may be a part of a chapter, a verse, or a phrase.

EXAMPLE

“... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4).

2. Personalize the Scripture to the Lord.

Either silently or aloud, use the Scripture to express to the Lord your mind, will, and emotions.

EXAMPLE

“O Lord, I will not live by bread alone, but by every word that proceeds out of Your mouth!”

3. Emphasize each word.

Each time you go over the verse, emphasize a different word.

EXAMPLE

*“**Man** shall not live by bread alone. . . .”*

*“Man **shall not** live by bread alone. . . .”*

*“Man shall not **live** by bread alone. . . .”*

4. Visualize and apply each word.

As you emphasize each word, try to picture it and the way it relates to your life.

EXAMPLE

*“**Man**. . . .”* Every man; all mankind. This is a universal principle. Everyone is included.

*“Man **shall not**. . . .”* A final decree. No one will change it. A firm negative.

*“Man shall not **live**. . . .”* Living is more than just existing. There is physical life and spiritual life. God made us to enjoy the pleasures of life in His presence. Christ came to give us eternal life and abundant physical life. God is life. He made life. He alone fully knows of what it consists.

5. Repeat the process until the Scripture is engrafted into your soul.

As you continue meditating on the same section of Scripture each night and during free moments of the day, it will become so closely associated with your thinking, your emotions, and your will, that it will actually become a part of you. It is at this point that the Scripture is engrafted into your soul as described in James 1:21. *“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”*

The reward of engrafting Scripture is the ability to enjoy victory over sin even as David said, *“Thy word have I hid in mine heart, that I might not sin against thee” (Psalm 119:11).*



9 ***SHEEP MUST HAVE A BALANCE BETWEEN EATING AND EXERCISE.***

Sheep that spend too much time eating and ruminating build up layers of fat. Obesity in sheep is dangerous, since an overweight sheep can easily roll over during a time of rumination. Rolling over is called *casting*.

When a sheep is cast, stomach gasses begin to swell its stomach. Soon the bloated stomach cuts off circulation to the feet, and the sheep is no longer able to stand upon them. The ultimate consequence of casting is death.

In Scripture God warns us to maintain a balance between the study of the Word and its application through service. The imbalance of study without application is strongly condemned in James 1.

"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:22-25).

Many pastors of local churches have affirmed that the two groups of members who cause the most trouble are those who get too little spiritual food and those who get "too much" spiritual food. The goal of constant meditation is consistent daily obedience to God:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).



10 ***SHEEP WHICH WANDER CAN "MUNCH" THEIR WAY INTO SERIOUS DANGER.***

Sheep that become independent soon stray away from the safety of the shepherd and the flock. They are actually drawn away by their appetite as they go from one clump of grass to another. By wandering, they expose themselves to a multitude of dangers.

If a sheep's thick coat of wool becomes caught in the underbrush of thickets, the sheep may remain captive until it dies.

A lone sheep is also an open invitation to its many predators. Without the protection of the shepherd, it may face attack and death from a wolf, lion, or bear.

Further dangers involve falling into crevices, picking up parasites and diseases, casting, and poisoning.

A wise shepherd is aware of all of these dangers. Therefore, if he sees that a sheep is persistent in going its own way, he will lovingly break one of its legs and then nurse it back to health.



This close association between shepherd and sheep establishes a special bond which continues after the leg is healed. It was this picture that David had in mind when he wrote the words, “*Make me to hear joy and gladness; that the bones which thou hast broken may rejoice*” (Psalm 51:8).

It is during times of such discipline that meditation becomes especially cherished and valuable to the Christian.

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart...” (Jeremiah 15:16).

WHY MEDITATION IS SO IMPORTANT

Every word and phrase of Scripture is a storehouse of rich wisdom and insight. God wants us to open these storehouses, enjoy the wealth they contain, and apply them to our lives.

DEFINITIONS OF MEDITATION

- Meditation is a pleasant “murmuring” of Scripture to yourself.
“... In his law doth he **meditate**...” (Psalm 1:2).
Hagah: to murmur (in pleasure); to ponder.
- Meditation is a quiet reflection upon the words of Scripture.
“... Thy testimonies are my **meditation**” (Psalm 119:99).
Siychah: reflection with deep devotion; to contemplate; thoughtful utterances of Scripture.
- Meditation is a musical repetition of God’s Word.
“Let the words of my mouth, and the **meditation** of my heart...” (Psalm 19:14).
Higgayown: a musical notation; a murmuring sound.
- Meditating is a prayerful reviewing of Scripture.
“**Meditate** upon these things...” (1 Timothy 4:15).
Meletao: to carefully revolve in the mind; to muse upon.

CHARACTERISTICS OF TRUE MEDITATION

- To meditate is to commune with God in the language of His own written Word.
“My hands also will I lift up unto thy commandments, which I have loved; and I will **meditate** in thy statutes” (Psalm 119:48).
Meditation is “talking to the King in the King’s own words.”
- To meditate is to build your day and night around Scripture.
“O how love I thy law! it is my **meditation** all the day” (Psalm 119:97).
“... I have esteemed the words of his mouth more than my necessary food” (Job 23:12).
- To meditate is to worship God in spirit and in truth.
“God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24).
“My **meditation** of him shall be sweet...” (Psalm 104:34).

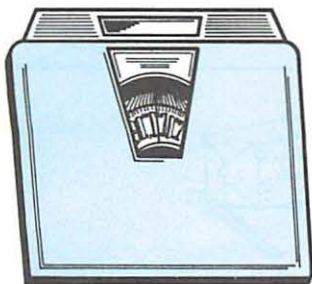
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AUTHORITY THROUGH ACCURACY

HOW CAN DETERMINING PROPER BODY WEIGHT HELP REGULATE APPETITE?



Proper body weight requires a balance between the weight of fat and the weight of muscles and bones. *Diet* and *exercise* are the two factors that contribute to maintaining this balance.

The energy which the body needs in order to operate comes from food and is measured in *calories*.

ONE PEAR



= 100 Calories

HOW MANY CALORIES DOES YOUR BODY NEED TO FUNCTION EACH DAY?

- Figure your "ideal" weight. (This formula is for those with a medium build and a height of 40 inches and up. For a large build, add 10 percent to the total.)



Men: (Height in inches \times 4) - 128

_____ \times 4 - 128 = _____
(ideal weight)



Women: (Height in inches \times 3.5) - 108

_____ \times 3.5 - 108 = _____
(ideal weight)

- Know how many calories you need each day to maintain your ideal weight.

PEOPLE WITH LITTLE ACTIVITY



Age 40 and under: ideal weight \times 15

_____ \times 15 = _____
(calories/day)

Age 40 and older: ideal weight \times 13

_____ \times 13 = _____
(calories/day)



PEOPLE WITH STRENUOUS ACTIVITY

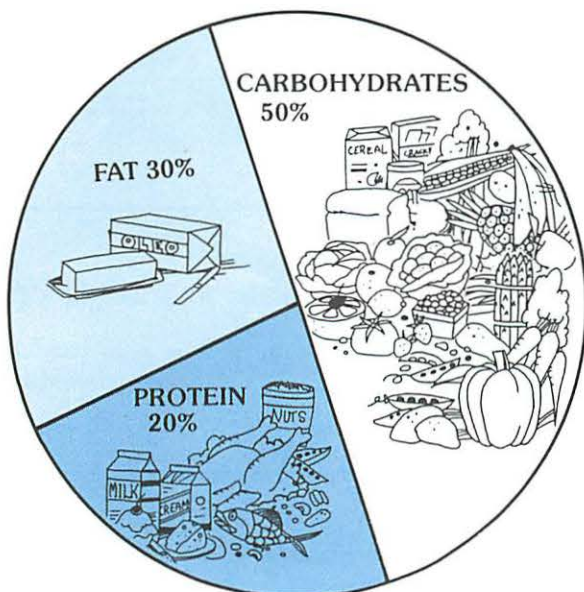
Any age: ideal weight \times 20

_____ \times 20 = _____
(calories/day)

If our intake of calories is determined by the amount of physical exercise which we exert, what determines the amount of "spiritual" calories that we need?

WHERE SHOULD WE GET THE CALORIES WE NEED?

- 3** Using the following percentage balance, determine the number of calories from each of the three food groups you can eat per day.



Pictures from *The World Book Encyclopedia* ©1985 World Book, Inc.

To determine how many calories you need from each food group, change the percents above to decimals (e.g., 80% = .80).

50% = ____ 30% = ____ 20% = ____

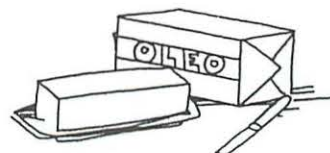
Multiply the number of calories you need per day by each of the decimals to determine how many calories should come from each food group.



Total carbohydrate calories/day =
____ (calories/day) × ____



Total protein calories/day =
____ (calories/day) × ____



Total fat calories/day =
____ (calories/day) × ____

HOW DOES EXERCISE AFFECT THE FAT CONTENT IN YOUR BODY?



Exercise, along with a proper diet, prevents accumulation of fat by helping to increase the pace of your *metabolism*.

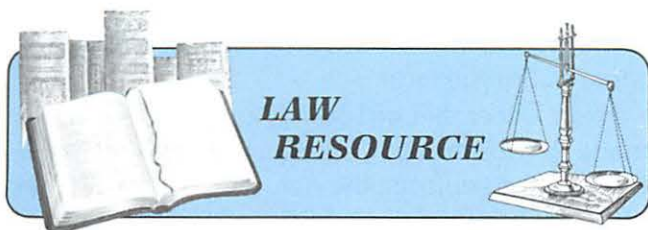
This increased pace causes your body to burn the calories which would otherwise be stored in the body as fat.

Another benefit of exercise is that the body uses calories to develop strong muscles.



How long would you have to swim to burn the calories in one pear? (See *New Family Medical Guide*, page 448.)

Date completed _____ Evaluation _____



HOW DID A HUNGER FOR RIGHTEOUSNESS BRING OUR NATION INTO EXISTENCE?



The Bettmann Archive

**Queen Elizabeth I
(Reigned 1558-1603)**

"This morning about three o'clock Her Majesty departed this life, mildly like a lamb, easily like a ripe apple from the tree." Queen Elizabeth was dead. All of England wondered, "What will the new king be like?"

A new monarch meant new policies, and many Englishmen had strong hopes that under Elizabeth's cousin James those changes would mean a righting of wrongs—especially in the Church of England.

Although carnal motives had caused Henry VIII to break with Catholicism and establish his own church, he made one command which was to lead the English people through centuries of turbulence to freedom of religion: He placed the Bible into the hands of the people.

Under his son Edward VI (reigned 1547-1553), the Tyndale and Cloverdale translations became common. As the people read the Scriptures for themselves, many individuals accepted the Bible's message of salvation. Across the kingdom spread a rustling of new spiritual life.

Then Mary (reigned 1553-1558) succeeded her half-brother Edward. A devout Catholic, she began wresting the Bible from churches and homes and cruelly persecuting Protestants. Hundreds fled the country; hundreds were imprisoned; hundreds

more were executed. This bloodbath served only to strengthen the convictions of remaining Protestants and to turn English subjects in general against a religion which could cause a queen to slaughter her subjects.

At this point the Protestant Elizabeth came to the throne. Elizabeth determined to make the Church "politically strong rather than religiously pure." Once again the people gained free access to the Scriptures; ironically, all were expected to conform to Church doctrines or face the displeasure of the queen.

Up to this time those who desired to see changes in the Church had remained within it. They were called Puritans. Now, because Elizabeth would not tolerate dissenting opinions in the Church, men of conscience began to leave. These men, believing that they had the right to interpret the Scriptures for themselves—apart from any state church—became known as Separatists.

During the 1590's, several Separatists paid for their beliefs on the gallows or at the stake. The courage of these men stirred up much sympathy and discussion among the Puritans, who wanted to remain in the Church but craved clear consciences as well.



Brown Bros.

**James I
(Reigned 1603-1625)**

Thus, when Elizabeth died in 1603, and James VI of Scotland was crowned James I of England, the Puritans, anxious to achieve needed redress in the Church, approached the new monarch with a moderate appeal. The "Millenary Petition," so called because one thousand men had supposedly signed it, requested that superstitious elements be removed from the Prayer Book, that Sunday laws be enforced, that preachers be required to have theological training (many with no training whatever were being appointed by the nobility), and that certain Catholic ceremonial practices be abolished.

King James called a conference at Hampton Court in January, 1604, to consider this petition. Puritan leaders went with a hopeful spirit. However, the king and his bishops treated them with disrespect.

Richard Bancroft, then Bishop of London, sneered at the Puritans, belittling their appeals and even mocking their plain dress. The king, though at first rebuking his bishop, soon joined in deriding these earnest, scholarly believers.

As James argued further with them, Richard Bancroft urged him on, skillfully reinforcing the new sovereign's belief in the divine right of kings and in royal supremacy in the Church. "Undoubtedly," fawned the bishop, "your majesty speaks by the special assistance of God's Spirit."

The conference ended. The Puritans left feeling insulted and discouraged. There seemed little prospect of seeing even small reforms within the Church. The next month James verified this conclusion by declaring that all who separated themselves from the State Church would "become excommunicates."

He further decreed that each man entering the ministry sign a document to accept "... royal supremacy in all spiritual and ecclesiastical things ..." affirming "that the Book of Common Prayer contains nothing contrary to the word of God, and that he himself will use it 'and none other' in worship. ..."

In addition, the licenses of all ministers who refused to conform to these orders were declared void; all private religious meetings were outlawed; and offenders were to be "presented to the bishop's court." James also demanded that all church and civil officials "do their uttermost" to bring about uniformity.



Many at Cambridge University watched these developments with concern. A number of the professors and students had a deep understanding of the Word. They knew that they could not continue to conform.

Scholarly treatises began to appear, offering scriptural reasons for the necessity of various reforms. Certain Puritan groups and individuals also made verbal and written appeals to the King, but all were rebuffed. James was not to be moved.

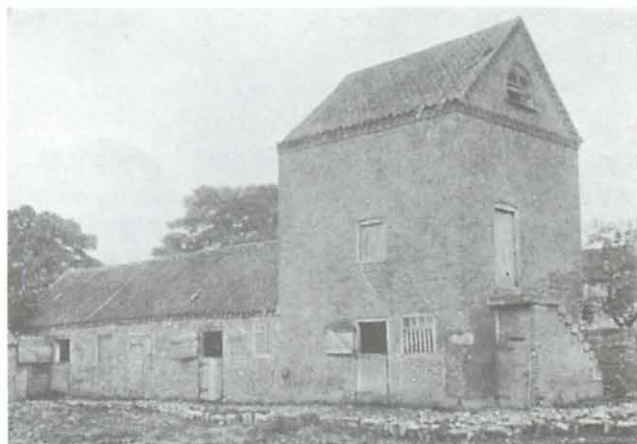
"I will make them conform," he cried, "or I will harry them out of the land."

In December of 1604, Richard Bancroft was made Archbishop of Canterbury. He immediately took steps to enforce the new laws. By November of 1605, hundreds of ministers had been turned out of their churches. Continued appeals from the Puritans fell on deaf ears.

Many who through these years of discussion and disagreement had formed strong convictions began to see that they could no longer stay in the Church. Among them was Richard Clyfton, minister in the church at Babworth, a village in eastern England. Mr. Clyfton was "a grave and fatherly man, who because of his Godly life and the enthusiasm of his faith had brought many converts to the Separatists' belief."

Mr. Clyfton somehow became acquainted with William Brewster, a fellow Cambridge graduate, and the most prominent man in the nearby village of Scrooby. Mr. Brewster had spent many years in London establishing what promised to be a brilliant political career, but when his superior fell from royal favor, William Brewster returned to his home in Scrooby to take up the position bestowed on him at the death of his father—government postmaster.

At age forty, William Brewster was a man of intelligence, refinement, and faith. In 1606, forced to action by his convictions, he left the Church of England and began hosting secret worship services at his manor house. Invited to preach at these services, Richard Clyfton became the spiritual leader of the newly organized Scrooby Separatists. The group soon grew so large that meetings had to be moved to the Brewster stable.



The Scrooby Stable

Pastor Clyfton and Elder Brewster were soon joined by a third Cambridge graduate, John Robinson. Mr. Robinson had distinguished himself as a scholar and a preacher. Because he could not condone unscriptural Church practices, he had left

an important position as assistant at St. Andrews Church in Norwich.

Even after his suspension, his influence continued, angering Church authorities. Other men in Norwich were excommunicated for “resorting with and praying with John Robinson, a man revered by all the city for the Grace of God in him.” Forced to leave Norwich, Mr. Robinson moved to Scrooby where he sought out the Separatist assembly. He quickly became a spiritual leader in the group and the assistant of Pastor Clyfton. To this tiny band God was drawing men of exceptional abilities, men He could use to found a new civilization—a nation where, without threat of violence, individuals could satisfy their hunger and thirst for righteousness.

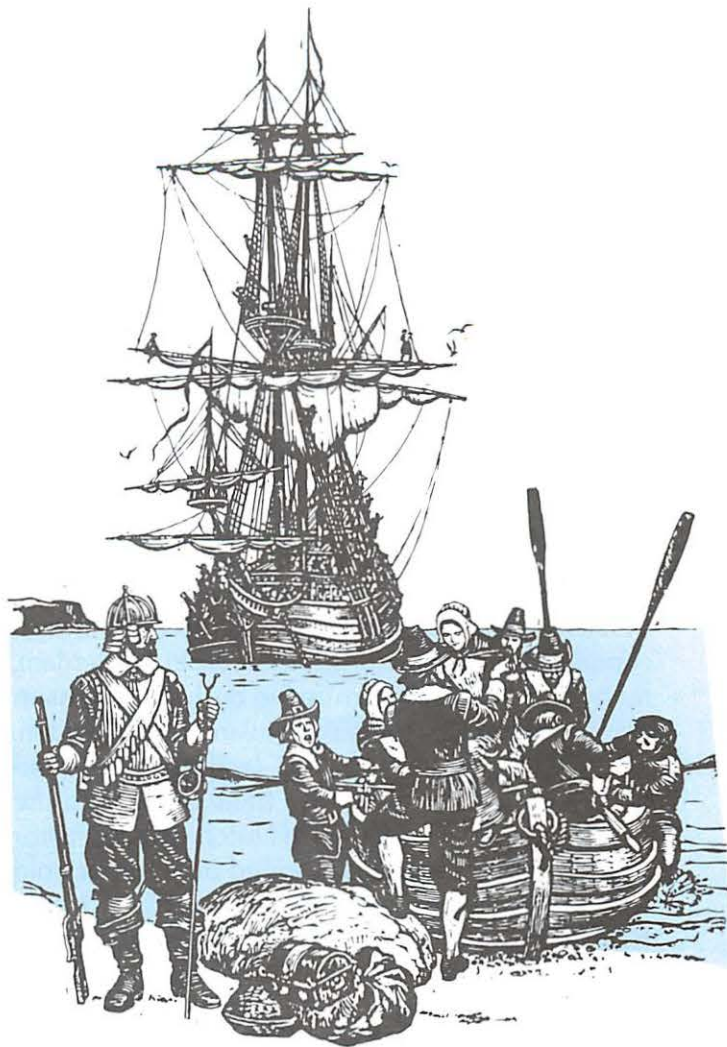
Another of the men God added to the Scrooby group was William Bradford, a seventeen-year-old orphan boy from the neighboring town of Austerfield. Although he had lost his parents as a baby, this young man had been well cared for by his uncles. He had received a good education and was to inherit land from his father’s estate when he came of age.

Under Mr. Brewster’s kindly tutelage, William Bradford espoused the Biblical teachings of the Separatists and determined to do right no matter the cost. Willingly he joined the Scrooby group, hazarding all. Even as a teenager, he was developing the strong character and administrative abilities which would fit him to govern New Plymouth Colony.

As soon as the authorities discovered the newly formed Separatist church, they began to persecute its members with zeal. As Mr. Bradford later wrote, “. . . Some were taken and clapt into prison, others had their houses watched day and night, and the most were fain to fly and leave their habitations and the means of their livelihood.”

With all avenues of appeal now barred, the Scrooby believers found it needful “to obey God rather than men.” (See Acts 5:29.) To worship apart from the Church was a crime in England; to leave the country was also illegal. Yet these seemed the only options open to the little band. Because they knew of other Separatists who had fled to Holland, a country which allowed freedom of worship, the Scrooby group decided to go to Amsterdam.

Carefully they began to plan for their flight. At last they learned of a Dutch ship captain who would take them. So, one night in October, 1607, they made a stealthy trip to Boston, the nearest harbor town, where rowboats carried them and their belongings to a small ship anchored in the harbor. Just as they were about to ask God’s blessing



upon their voyage to Holland, customs officers appeared on deck shouting, “In the king’s name we arrest you!”

The ship’s captain had betrayed them. All the passengers were roughly lowered into boats and rowed back to shore. Authorities placed Elder Brewster and six other leaders in prison to await trial, but because some officials feared that this imprisonment would bring the dissenters too much sympathy, charges were soon dropped.

Undaunted by this failure, the courageous leaders began again to plan. They arranged for a ship to meet them at Mollie Brown’s Cove, a desolate spot along the Humber River. They sent the women and children and their few goods by water; the men made the thirty-six-mile trek on foot. The ship which was to take them to Holland was somehow delayed. Meanwhile, the small vessel carrying the women and children went aground. All nerves were on edge when, at last, the ship appeared.

But just as the tender unloaded the first group of men onto the deck and turned back toward shore to fetch another, soldiers, cavalry, and neighborhood folk appeared from all directions. Afraid, the captain lifted anchor and sailed off for Holland! Soldiers took the men remaining on shore

and the distressed women and children into custody once more.

"It was a critical moment . . . one of those times of indecision when strong minds control the weaker ones. . . . John Robinson and William Brewster prevailed upon all to accept without flinching this new persecution. Little did they then imagine that the stand there taken was to make their cause famous. . . . The future history of America hung in the balance."

The determined dissenters persevered, and over a period of several months, all managed to get over to Holland. These English villagers were overwhelmed by the bustling confusion of Amsterdam, a Dutch port of two hundred fifty thousand which served as the nation's center of commerce and banking. After one year in Amsterdam, many of the Scrooby group led by John Robinson decided to move to the quieter inland city of Leyden.

Twelve years later, still facing poverty and now fearing they might lose their children to the corruption and worldliness of Dutch society, Pastor Robinson and his elders decided on another bold step: They would begin their own colony in the New World where they could live and worship unmolested.

Hoisting sail on July 22, 1620, the *Speedwell* left Delft Haven harbor to join the larger *Mayflower* which awaited her in Southampton. Farewells were painful, for only the strongest of the group had been chosen to make the initial voyage.

Since Pastor Robinson was remaining behind with the majority of the congregation, Elder Brewster had been chosen to lead the group. William Bradford, now well-established as a leader among them, would also be sailing. Among the others going were two men of wisdom and ability whom God had brought to the little assembly in Leyden. Edward Winslow would prove to be the colony's "ablest financier," and Miles Standish would provide the military sense so vital to their survival.

After numerous delays, and two dangerous mishaps with the leaky *Speedwell*, shrinking provisions and one hundred two courageous passengers set off on the crowded *Mayflower*. It is this group, composed of both Separatists and "Strangers" (Puritans and others attracted to the venture through advertisements of the sponsoring London Company) that we know today as the Pilgrims.

During the long voyage the passengers were forced to live below the main deck in a cramped area call the "tween deck." Violent storms shook the ship, and disease threatened all aboard.



Wide World

Mayflower II, a replica of the Pilgrims' vessel

Most of the crew were sympathetic to the inexperienced travelers. However, one sailor ridiculed the Pilgrims unmercifully, calling them "psalm-singing-puke-stockings." He cursed them, saying he hoped he would have the pleasure of tossing their corpses overboard. The wicked sailor died of a horrible disease and was the first crewman to be buried at sea.

Six days into November, death finally touched the Pilgrims for the first time when sickness claimed the life of young William Butten, a servant to Deacon Fuller. Elder Brewster quietly committed the lad's body to the deep in a simple ceremony.

Four days later, the lookout spied a faint dark line on the horizon. His eyes strained and focused through the early morning mist. "Could it be? After two miserable months at sea, could it be—land?"

The tiny square-rigger had successfully battled the wind and waves of the treacherous ocean. The sturdy English oak in her hull, the firm hand of her captain, Christopher Jones, and the Divine protection of her passengers' God had brought the *Mayflower* to safe harbor in Cape Cod Bay. As the winter breezes gently rocked their tired vessel, some bowed in prayer to thank God for safe passage. Others embraced and shared their dreams for the future.

Rumors that stormy weather had blown the *Mayflower* to the north of Virginia angered the crew and disappointed the Pilgrims. Their charter instructed them to settle no farther north than the Hudson River! Many of the sailors demanded that Captain Jones abandon his passengers and return to England. Why had God allowed the forces of nature to push the vessel hundreds of miles "off course"?



Courtesy of The Pilgrim Society, Plymouth, Massachusetts

The signing of the Mayflower Compact

After repeated attempts to sail south, and amid threats of mutiny, they made a grim decision: They would settle along the New England Coast. Because this territory was not covered by their charter, they were virtually without a government. With some of the Strangers beginning to murmur about making their own decisions totally apart from all authority, the Pilgrim leaders decided to draft a written document establishing a "body politic."

Forty-one male passengers met in the captain's quarters and signed the **Mayflower Compact**, pledging obedience to laws which they would later make as a group for the good of all. God had planned a government far greater than their charter could provide. Elder Brewster slowly read the contents aloud to a gathering of the entire group:

"In ye name of God Amen. We whose names are underwritten, the loyall subjects of our dread soveraigne Lord King James, **by ye grace of God**, of Great Britaine, Franc, and Ireland king, defender of ye faith, etc.

"Haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith and honour of our king and countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents **solemnly and mutually in ye presence of God**, and one another, covenant, and combine ourselves together into a Civill body politick; for our better ordering, and preservation and furtherance of ye ends aforesaid; and by vertue

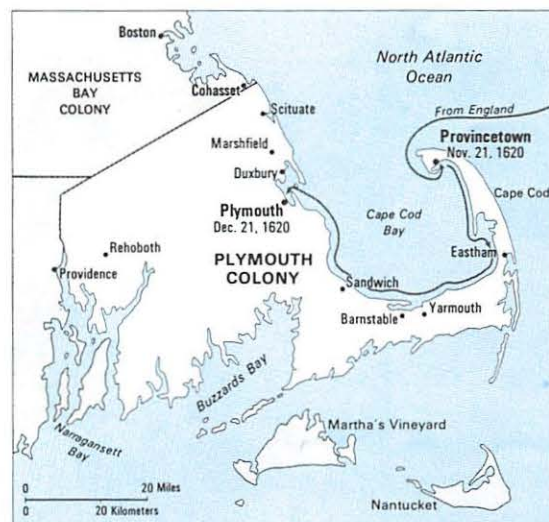
hereof to enact, constitute, and frame such just and equall Lawes, ordinances, Acts, constitutions, and offices, from time to time, as shall be thought most meete and convenient for ye generall good of ye colonie: **unto which we promise all due submission and obedience.**

"In witnes whereof we have hereunder subscribed our names at Cap-Codd ye -11- of November, in ye year of ye raigne of our soveraigne Lord King James of England, France, and Ireland ye eighteenth, and of Scotland ye fiftie fourth. Ano Dom. 1620."

The Mayflower Compact was the first document to establish government by the consent of the governed. Its framers wisely balanced individual liberty with individual responsibility. This simple but profound agreement provided a basis for the United States Constitution.

On December 21, 1620, an advance detachment brought their leaky shallop ashore. As they explored the frozen landscape, the Pilgrims found small cornfields abandoned by the Indians and "little running brooks." They soon decided that Plymouth Harbor was "a place fit for situation."

William Bradford later preserved his first impressions of New England in his historical journal, *Of Plymouth Plantation*: "Being thus passed the vast ocean and a sea of troubles before in their preparation, they had now no friends to welcome them nor inns to entertain or refresh their weather-beaten bodies; no houses or much less towns to repair to, to seek for succor.



From the World Book Encyclopedia ©1985 World Book, Inc.

Plymouth Colony was founded in 1620 by the Pilgrims. They first landed at Provincetown and later sailed around Cape Cod Bay to Plymouth. This map shows the extent of Plymouth Colony in 1630.

"And for the season, it was winter, and they that know the winters of that country know them to be sharp, violent, and subject to cruel and fierce storms, dangerous to travel to known places, much more to search an unknown coast. Besides, what could they see but a hideous and desolate wilderness full of wild beasts and wild men.

"What could now sustain them but the Spirit of God and His grace? May not and ought now the children of these fathers rightly say: 'Our fathers were Englishmen which came over this great ocean, and ready to perish in this wilderness; but they cried unto the Lord, and He heard their voice and looked on their adversity?'"

Fifty-one of the one hundred two passengers survived the bitter cold of the first winter. Sickness, exposure, and starvation wiped out entire families. Only five of eighteen wives lived to see the spring thaw.

Early in March, two Indians entered the struggling settlement. "I am Samoset," the redman explained to the surprise of the Pilgrims. "And this is Squanto." Both men had learned some English; Samoset from English explorers in Newfoundland, and Squanto as a slave in England. God used the Patuxet Indian named Squanto to save the Pilgrims from starvation.

Squanto tutored the Pilgrims in the ways of the wilderness. He showed them where to hunt and fish. He helped the women gather edible nuts and berries in the forest. When the first hints of spring began to melt the snow, Squanto also taught the Pilgrims how to fertilize their corn plants with tiny fish called alewives.



Meet the Pilgrim Fathers by Elizabeth Payne, illustrated by H.B. Vestal ©1966 Random House. Used by permission.

In the fall of the year, they harvested their first crop. God blessed them with corn, pumpkins, peas, and beans. The abundant yield rekindled a spirit of

hope among the Pilgrims. They gratefully set aside a time to thank God. Their thanksgiving celebration became a lasting memorial to God's provision and a constant reminder that He does fill those who hunger and thirst after righteousness.

"A DISCOURSE DELIVERED AT PLYMOUTH" BY DANIEL WEBSTER ON DECEMBER 22, 1820

"Let us be thankful that we have lived to see the bright and happy breaking of the auspicious morn, when commences the third century of the history of New England. Auspicious indeed, bringing a happiness beyond the common allotment of Providence to men, full of present joy, and gilding with bright beams the prospect of futurity, is the dawn that awakens us to the commemoration of the landing of the Pilgrims.

"It is a noble faculty of our nature which enables us to connect our thought, our sympathies, and our happiness with what is distant in place or time; and looking before and after, to hold communion at once with our ancestors and our posterity.

"We live in the past by a knowledge of its history and in the future by hope and anticipation. By ascending to an association with our ancestors; **by contemplating their example and studying their character**; by partaking their sentiments and imbibing their spirit; by accompanying them in their toils, by sympathizing in their sufferings, and by rejoicing in their successes and their triumphs, we seem to belong to their Age and to mingle our own existence with theirs.

"We have come to this Rock to record here our homage to our Pilgrim Fathers. We feel that we are on the spot where the first scene of our history was laid; where the hearths and altars of New England



Courtesy of The Pilgrim Society, Plymouth, Massachusetts

were first placed; where Christianity and civilization, and letters made their first lodgement, in a vast extent of country covered with a wilderness and peopled by roving barbarians.”

“At the moment of their landing, they possessed institutions of government and institutions of religion: friends and families, and social and religious worship. Poetry has fancied nothing, in the wanderings of heroes, so distinct and characteristic.

“Here was man, indeed, unprotected and unprovided for, on the shore of a rude and fearful wilderness; but it was politic, intelligent, and educated man. Everything was civilized but the physical world. Institutions, containing in substance all that ages had done for human government, were organized in a forest.

“Who would wish for other emblazoning of his country’s heraldry, or other ornaments of her genealogy, than to be able to say, that her first existence was with intelligence, her first breath the inspiration of liberty, **her first principle the truth of divine religion?**

“Lastly, our ancestors established their system of government on morality and religious sentiment. Moral habits, they believed, cannot safely be trusted on any other foundation than religious principle; nor is any government secure which is not supported by moral habits. Living under the heavenly light of revelation, they hoped to find all the social dispositions, all the duties which men owe to each other and to society, enforced and performed. **Whatever makes men good Christians makes them good citizens.**

“If the blessings of our political and social condition have not been too highly estimated, we cannot well overrate the responsibility and duty which they impose on us.

“We hold these institutions of government, religion, and learning, to be transmitted, as well as enjoyed. We are in the line of conveyance, through which **whatever has been obtained by the spirit and efforts of our ancestors is to be communicated to our children.**

“Let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed in its light and labored in its hope. They

sought to incorporate its principles with the elements of their society.”

Quotations taken from Charles Steadman Hanks, *Our Plymouth Forefathers* (Boston: Dana Estes & Co., 1908), pages 1-53; Robert Merrill Bartlett, *The Pilgrim Way* (Philadelphia: Pilgrim Press, 1971), pages 51, 54, 73, 83, 235; and Verna Hall, *The Christian History of the Constitution* (San Francisco: Foundation For Christian Education, 1966), pages 245-247. Emphasis ours.



William Bradford recorded the struggles, hardships, and triumphs of the Pilgrims in his *History of Plymouth Plantation*.

Courtesy of The Pilgrim Society, Plymouth, Massachusetts

KEY CONCEPTS

- 1 Puritans desired to “purify” and simplify the Church of England. They rejected ceremonies and rituals which had been carried over from the Catholic church.
- 2 Separatists believed that the Church of England was too corrupt to be purified. To them separation was the only course of action which was open to them.
- 3 The Pilgrims decided to come to America rather than defy the authority of King James I.
- 4 The purpose of the Pilgrims in coming to America was to establish a government based upon the principles of Scripture so they could worship the Lord and proclaim the Gospel.
- 5 The Mayflower Compact is the cornerstone of our Christian governmental heritage. It recognizes the balance between personal responsibility and personal liberty.



Squanto



Pilgrims Going to Church, oil on canvas, New York Historical Society, New York City, Robert L. Stuart Collection

GOD'S PREPARATION OF A MAN: THE STORY OF SQUANTO

As the winter finally broke its hold on the small Pilgrim settlement called Plymouth, a strange man with an even stranger story joined the Pilgrims. His name was Squanto. He himself had arrived back in Plymouth only six months before the Pilgrims.

Like Joseph, the son of Jacob, Squanto had been sold into slavery in his youth. In 1605 he had been captured by an English sailing captain and taken to England to be trained as an English-speaking guide. During the nine years Squanto spent in England, he earned the respect of Captain John Smith. Smith was so taken with Squanto that he promised to take him back to his homeland.

Although Squanto returned to his tribe's village near Cape Cod in 1614, his stay was not for long. God had more preparations in mind for Squanto before he would be ready for the Pilgrims. Because of his trusting nature and ability to speak English, Squanto and twenty other braves from his tribe were lured on board the ship of an English trader.

Once again he found himself in chains heading east across the Atlantic. This time the destination was a notorious slave port in Spain. But, slavery was not God's intention for Squanto. Friars from a Spanish monastery rescued Squanto and introduced him to Christ. Now Squanto was ready for the Pilgrims.

In 1619, just six months before the Pilgrims sailed, Squanto, now an English-speaking, Christian

Indian, headed for home a second time. As he landed near Cape Cod, he was disheartened to find that his tribe had been stricken by smallpox and that he was one of the few Patuxet left. His village was in ruins and a small unfinished settlement on the coast had been abandoned.

Squanto had no way of knowing that God had prepared a "new" family for him. And the Pilgrims had no way of knowing that God had prepared a "new" man for them. In the spring of 1621, however, both Squanto and the Pilgrims saw God's provision unfold before their very eyes as they were introduced to each other according to God's timing and preparation.

PROJECT

The Pilgrims were the first Englishmen to bring their wives and children to the wilderness of North America. Imagine that you are the son or daughter of a Pilgrim family. Write your thoughts and impressions in a "journal" for each of the following days. Use "a hunger for righteousness" as the theme of each entry.

- Your first day in Holland (1608)
- Your first day on the *Mayflower* (1620)
- Your first winter in the new land (1620-21)
- Your first Thanksgiving (1621)

Date completed _____ Evaluation _____



MEDICINE RESOURCE

HOW THE HUNGER OF A BABY ILLUSTRATES A CHRISTIAN'S NEED FOR GOD'S WORD

*"As newborn
babes, desire
the sincere
milk of the
word, that ye
may grow
thereby"
(I Peter 2:2).*



H. Armstrong Roberts

WHAT REFLEXES INDICATE THAT THE NEWBORN BABY IS HEALTHY?

When an infant is first born, a doctor may quickly test its health by checking to see if two vital reflexes have developed. These are the *sucking reflex* and the *dropping (Moro) reflex*. If both are well established, most of the other hundreds of complex functions are also likely to be working.

The sucking reflex is God's provision for feeding and nourishing the infant. It can be stimulated by stroking the infant's cheek. The infant will turn its head in the direction of the touch and begin to suck.

The dropping reflex is the awareness of falling. When suspended in the air and then dropped a few inches, an infant will stiffen its arms and grimace.

Both reflexes are also present in the second birth. They give evidence that the spiritual infant is healthy. The first evidence of rebirth is a new believer's hunger and thirst for the Word of God.

An infant Christian has a reflex which thirsts after God's righteousness.

The second is a new sense of danger that alerts the infant Christian to evil. An infant Christian has newly acquired senses that open his eyes to sin which he may have overlooked before.



HOW DOES THE BABY'S HUNGER AFFECT THE MOTHER'S ABILITY TO GIVE NOURISHMENT?

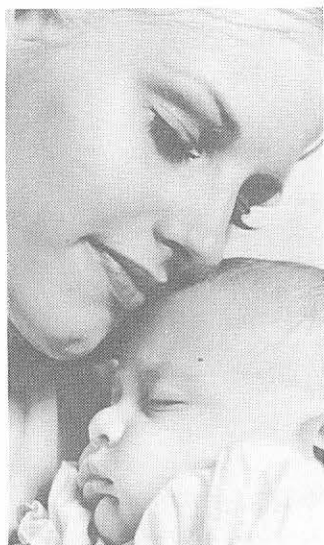
During pregnancy the mother's hypothalamus releases a hormone called *prolactin inhibiting factor (PIF)*, which prevents the production of milk. When an infant begins to suck on the mammary gland, the sensation is transmitted to the hypothalamus of the mother. Sucking is one of several signals that tells the mother's hypothalamus that the infant has arrived so that it stops the production of PIF. Milk is then produced to fill the infant's needs.

In much the same way, hungering and thirsting after righteousness prompts God to fill the need of His children. As new believers cry out to God to be fed, Christ, the head of the Church, calls prophets, evangelists, pastors, and teachers to minister to the infants' needs and to nourish them with the Word. (See Ephesians 4:11-12.)

*"... Open
thy mouth
wide, and I
will fill it"
(Psalm 81:10).*



HOW DOES MOTHER'S MILK PROTECT A BABY?



H. Armstrong Roberts

While still in the womb, an infant is shielded from most infections by the embryonic sac. The baby also receives antibodies from its mother through the placenta.

However, when the child is born, it enters a world virtually "crawling with germs." The newborn does not have many of the antibodies it needs in this new environment, for many are made up of molecules so large that they could not be passed

on to the child through the placenta before birth. However, these important germ fighters are provided in the form of *colostrum*.

Colostrum is the first "milk" that flows from a mother. This thin liquid contains antibodies that are part of the mother's own protection against disease. Although it flows for only a few days, colostrum transports to the infant enough antibodies to protect it for up to a year against any virus or bacteria to which the mother has developed an immunity. This protection is called *passive immunity* because the newborn baby is unable to ward off any germs itself.

HOW DOES GOD'S WORD PROTECT A CHRISTIAN?

The "milk of God's Word" also contains antibodies which cleanse the believer of evil.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:9-11).

The commandments are given by the Father as a passive immunity to "cleanse the way." They protect the infant until such time that it can develop an active immune system. When this happens, the individual is equipped with an internal mechanism to discern the difference between good and evil.

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:13-14).

HOW DISCERNING IS A BABY'S HUNGER?

The object of an infant's sucking reflex may be anything from a finger to an old dirty shoe. The tongue instinctively forms a seal around any object placed in a baby's mouth.

The situation of a new believer is similar. Because he is "hungry" to learn but has little discernment, an infant Christian may easily be led astray by false teachers.

Mature believers must help newborn Christians to grow properly by taking advantage of their spiritual "sucking reflex"—their natural desire for the things of God—to feed them the "milk of the Word." Older believers can direct young Christians to passages of Scripture containing basic principles which will stimulate spiritual growth. Mature Christians can also help "babes" to establish regular times during the day to be alone with God.

As newborn Christians receive adequate spiritual nutrition, they will grow, and their hunger and thirst for God and His righteousness will increase.

HOW ARE SUBSTITUTES INFERIOR TO THE MOTHER'S MILK?

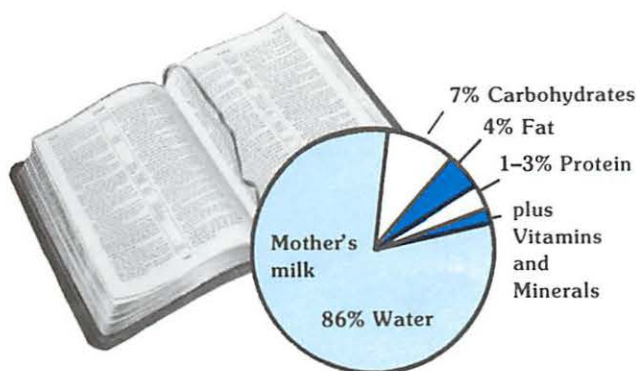
We know that an orphan can be adopted by another mother, and in some cases milk from one species can even be substituted for that of another. For example, cats' milk can be used to feed baby squirrels. Goats' milk and cows' milk can be used to feed human infants. However, all substitutions do not work: cows' milk may kill the foal of a horse because it contains too much sugar. Young foals, unable to cope with the extra sugar, tend to get diarrhea, which may even lead to dehydration. Cows' milk can even be dangerous for human babies because it contains almost four times as much protein as an infant's kidneys can tolerate. Even though the components of fat, protein, carbohydrates, and minerals may all be present, they can become a poison that kills if they are not present in the right proportions.

Spiritual milk is no exception. Although devotional books and commentaries may aid a Christian in his growth in grace, they are inadequate as a substitute for the Scriptures. The Holy Spirit wants to nourish each believer through the Word. Believers who depend primarily on other books for their spiritual food will invariably develop spiritual "malnutrition." Commentaries, Bible study materials, and books on Christian living should be used only as a supplement to direct study of the Word of God.

HOW HAS GOD PROVIDED A PERFECT BALANCE FOR A BABY'S NOURISHMENT?

Mother's milk contains a perfect balance of protein, fat, vitamins, minerals, and antibodies. It can provide all the nourishment a child needs for the first six months of life. Mother's milk also changes automatically as the needs of the infant change. For example, at first human milk contains almost no protein or fat, but it becomes richer as the infant grows. Mother's milk even contains high levels of cholesterol which are necessary for brain development.

God's Word also contains in perfect balance everything a new believer requires. While other writings may be similar, there is only one Word that comes from the Father. No other writings have the same composition or authority. No other writings meet the changing needs of the new Christian as he grows. For God's Word there are no substitutes.



WHY IS IT NECESSARY THAT A BABY'S NOURISHMENT BE PREDIGESTED?

Young stomachs do not yet produce the enzymes needed to break down complex proteins and saturated fats. Birds such as the pelican and

eagle, which do not produce milk, predigest their food by eating it and then regurgitating it back to their young.

Human mothers also feed their young predigested food, but in a much different way. Human mothers produce milk that is predigested. Much of the protein is already broken down into absorbable units that the infant does not have to digest. Human milk even contains a digesting enzyme that digests the milk fat for the infant. This ensures that none of the mother's milk ever goes to waste.

WHAT IS THE SPIRITUAL SIGNIFICANCE OF A BABY'S LIMITED CAPACITY?

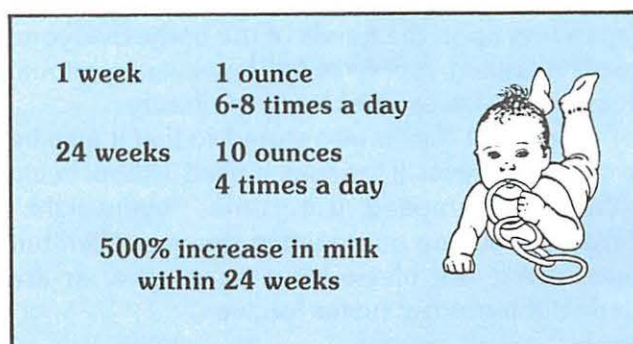
A newborn can drink only about an ounce of milk at a time. That is all its stomach can hold and digest. This causes the infant to be almost continually hungry. It must be fed every two to four hours.

Just as an infant could not wait a week between feedings, so believers cannot remain spiritually healthy by depending upon church services for all their spiritual nourishment. God Word is the spiritual food which will enable us to face our difficulties.

HOW DOES INCREASED HUNGER PRODUCE INCREASED NOURISHMENT?

After the supply of colostrum has been exhausted, a mother's milk begins to be produced when the infant is three or four days old. From then until the day that the child is weaned, a mother's body supplies exactly the right amount of milk to meet the needs of her child. In some cases this may be as long as two years.

As an infant demands more, the mother is capable of responding. A newborn requires only six to eight ounces a day, but within six months the baby may be consuming more than forty ounces a day. God designed the mother's body to adjust to her child's growing need—more than a 500 percent increase in twenty-four weeks!



God's supply of "milk" responds to changing demand. It is available in just the right amounts as long as there is need for it. As a babe in Christ feeds on the Word, the Holy Spirit will satisfy him with foundational truths that will increase his appreciation of Christ's sacrifice for him and aid him in establishing patterns of personal Godliness.

AT WHAT POINT SHOULD MILK BE REPLACED BY MEAT?

For an infant, there is a time of weaning away from milk to solid food. Eventually, the infant needs more nutrients than his mother can provide. It also needs greater bulk to keep its digestive system working and to help it to feel full.

Solid foods are not normally introduced before the sixth month, and some experts suggest delaying solids for up to a year. If solids are given too early, the body marks them as substances that it cannot use, an occurrence which may result in an increased risk of allergic reactions to both food and medicines. However, if solids are delayed, the infant's growth may be stunted and intestinal problems may develop due to lack of bulk in the diet.

Believers, too, reach a point when they need the "meat" of the Word. However, a Christian will only be ready for "meat" if he takes in God's Word daily and puts to practice the truths that the Holy Spirit reveals to him (See Hebrews 5:14).

HOW IS NOURISHMENT TRANSFORMED INTO POTENTIAL ENERGY?

The abundant life that comes when God fills us to capacity is intended to prepare the spirit for a time of service. It is not a time of self-indulgence.

When the body has received adequate nourishment, it stores the abundance in the form of fat. Fat accumulates in cells called *adipocytes*. These are located under the skin, around the kidneys and heart, and along the folds of the large intestines. Their size and shape change greatly with exercise and diet. They are constantly being filled or emptied depending upon the needs of the body. Everyone needs a limited supply of fat; however, continual storage of extra calories leads to obesity.

Spiritual "fat" is also stored so that it may be emptied. However, if the spirit is filled without being exercised or emptied, it becomes "overweight." Believers become obese when they are filled but never serve, are blessed but never give, or are made righteous but never forgive.

ANIMALS THAT ILLUSTRATE A HUNGER AND THIRST REFLEX

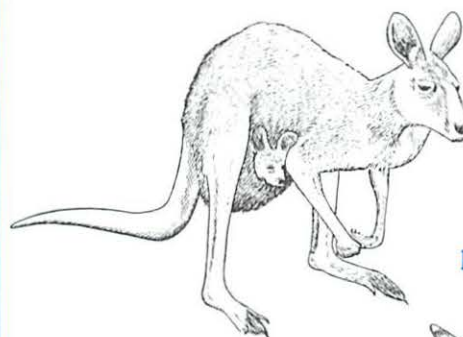
Baby chicks only a day old instinctively scratch and peck. Snapping turtles "snap" their necks even before they hatch out of the egg. God has prepared each creature to know where to turn for food. For more illustrations study the following animals in the *Character Sketches* series.

VOLUME I	page	VOLUME II	page
HOGNOSE SNAKE	147	HUMMINGBIRD	48
WOOD DUCK	159	WOLF	147
TERN	196	OPPOSUM	170
SANDPIPER	320	COOT	210
		DEER MOUSE	284
		PENGUIN	358

You might also wish to study some of these other interesting mothers. Each has her own way of caring for her young.



Rabbit



Kangaroo



Zebra

Date _____ Evaluation _____



MEDICINE RESOURCE

HOW DOES HUNGER DIFFER FROM APPETITE?



Grant Heilman

Hunger and thirst are physical responses of the body. Feelings of hunger and thirst are stimulated by imbalances in the bloodstream which indicate that the body needs food or water. Hunger is an automatic reaction to the lack of food or water. It does not need to be learned because it is a built-in function of the body that develops even before birth.

Appetite, however, is a desire of the mind which is learned and which varies from person to person. Appetite prefers some tastes over others



H. Armstrong Roberts

Infants are born with a hunger for good foods. However, they quickly develop appetites for the foods which they are fed.

and is triggered by sights, smells, sounds, and even thoughts. It has no automatic mechanism to monitor the body's need. Instead, appetite must be adjusted by conscious control of the mind. It is always "on" unless otherwise overridden by self-control.

HOW ARE HUNGER AND THIRST SATISFIED?

Hunger and thirst are satisfied through a complex system of nerves and hormones that monitor the body's need for food and water. When these needs have been filled, signals are automatically sent to the brain that literally "turn off" the sensations of hunger and thirst. Thirst is quenched, and hunger is satisfied.

HOW CAN A PERSON BE HUNGRY AND YET HAVE NO APPETITE?

A person can be hungry (in need of food) and yet have no appetite. This condition is common in cancer patients who often lose their appetite for food even though they have a physical need to eat and drink. Many other physical conditions such as hormonal changes in early pregnancy, stress, and irritations to the stomach lining can cause nausea, which results in the loss of appetite. Appetite also decreases during periods of mourning. The body needs food, but the desire to eat is repressed. (See *Wisdom Booklet 4, Medicine Resource H*—"How Does Mourning Affect Appetite?")

A person can also have an appetite (the desire for food) even when he is not hungry. The craving for an ice cream cone after a full meal is a matter of appetite, not hunger. Appetite prompts us to overeat and often results in our eating food we like rather than food that is good for us.



Food colorings are often added to ice cream to make it even more appealing to the eyes.

HOW IS HUNGER REGULATED IN THE BODY?

The hunger center of the body is located in the hypothalamus. It monitors substances such as *glucagon* and *insulin*. Insulin and glucagon are produced by the pancreas. Glucagon increases the level of sugar (glucose) in the blood while insulin decreases the amount of sugar in the blood. Together these two hormones help to balance blood

sugar levels against the body's needs. High levels of glucagon appear to stimulate hunger. High levels of insulin decrease hunger.

The hypothalamus can also monitor nutrients in the bloodstream directly. It is sensitive to both *glucose* and *amino acids*. When the concentrations of these nutrients drop, the hypothalamus stimulates the sensation of hunger. Whenever the concentrations of these substances change, the hypothalamus adjusts a person's hunger.

A third mechanism for stimulating hunger operates through the nerves that connect the hypothalamus to the stomach. *Stretch receptors* located in the stomach "tell" the hypothalamus whether the stomach is full or empty. These impulses travel along the *vagus nerve* and are responsible for that "empty" feeling that goes along with hunger.

WHAT CAUSES US TO BE THIRSTY?



The need for water is also monitored by the hypothalamus, which constantly measures the concentration of salts in the body. Lack of water causes the salt concentration to increase.

Increased salt concentration triggers receptors in the hypothalamus which register the need for water and stimulate the posterior pituitary gland to

release a substance called *antidiuretic hormone*. ADH makes the tongue dry and causes the sensation of thirst.

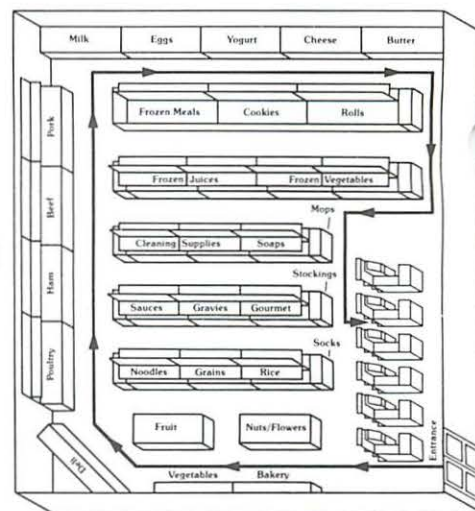
If a person consumes excess water, the concentration of salt in his body becomes diluted. Again, receptors in the hypothalamus note the change, but this time to signal the posterior pituitary to limit the release of ADH, "quenching" one's thirst.

HOW DOES SIGHT STIMULATE APPETITE?

Appetite can be triggered by the sight of food or even by pictures of appetizing food. Owners of grocery stores, for example, know that by placing appealing pictures of food throughout the store they can arouse customer appetites and thus increase customer purchasing. The next time you walk through a grocery store, count the number of pictures of food that tempt you to buy more than you need.

AREAS TO AVOID IN A GROCERY STORE

By shopping in the outer aisles only, you can bypass most of what appeals to your appetite.



Cafeteria operators use the same principle. They always place attractive desserts at the beginning of the food line. The managers know that they can increase appetite by presenting foods that appeal to the eye.

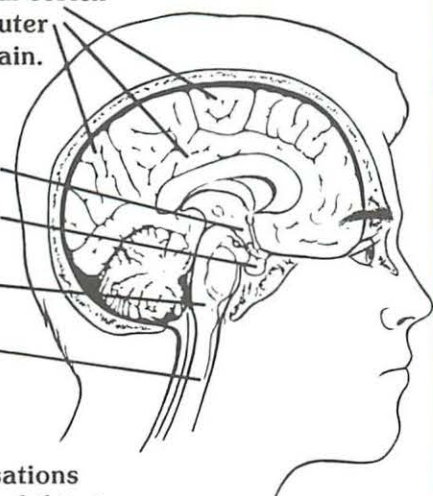


Because appetite is a matter of the mind, it can be influenced by all the factors that influence

The Control Center Of Hunger

The cerebral cortex is the folded outer layer of the brain.

Hypothalamus
Pituitary gland
Medulla
Vagus nerve

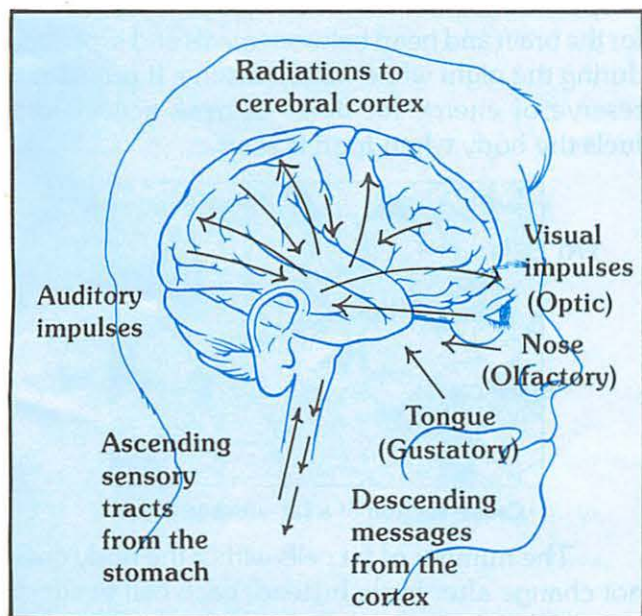


The sensations of hunger and thirst involve the cerebral cortex, hypothalamus, medulla, pituitary gland, vagus nerve, and pancreas, as well as nerves and glands in the stomach itself.

the mind. A fragrant aroma, a familiar word, a certain time of the day, and even the memory of places where we have previously eaten can trigger appetite.

HOW DO OUR THOUGHTS STIMULATE APPETITE?

The thought process that produces appetite originates in the cerebral cortex of the brain, that is, the hypothalamus. Pictures of food can be “imagined” on the surface of the cortex. These images, in turn, influence the medulla, which automatically transmits impulses along the vagus nerve to the gastric glands of the stomach. The gastric glands trigger the release of such substances as pepsinogen, hydrochloric acid, mucuses to protect the lining of the stomach, and a hormone called *gastrin*. All these substances



begin to flow with only the “thought” of food.

The grumblings and contractions of our stomachs just before meals are also the result of our minds “thinking” about food.

The eyes, nose, tongue, and ears stimulate the brain with thoughts of food. These in turn stimulate the appetite and prepare the stomach to receive food.

HOW DOES OUR HUNGER REFLECT PHYSICAL NEEDS?

Infants are born with a hunger and thirst for mother’s milk. They know exactly where to search for milk, and they know how to obtain the milk. In fact, one of the basic tests for a healthy infant is the strength of its sucking reflex. If a healthy newborn’s cheek is touched when he is hungry, he will “root” with his head and make sucking motions with his lips.

Throughout life, physical needs affect our hunger. *Iron anemia* and some vitamin deficiencies create hungers for specific foods which can restore the imbalance. For example, women with extreme iron deficiency may even crave dirt. This unusual medical condition is termed *pica*.

HOW IS APPETITE CONTROLLED BY PHYSICAL DESIRES?

Appetite, on the other hand, is influenced by stimuli outside the body rather than by needs within the body. Malnourished children typically have appetites that reject vegetables and dairy products and prefer eating “out” to eating at home. These children sometimes have appetites stimulated by sights, sounds, and excitement of restaurants rather than by a hunger for food. Their appetites lead to imbalanced diets which do not supply all their bodies’ needs.

In contrast, well-nourished children have appetites for a wide variety of foods and a preference for eating at home.

WHY CAN HUNGER BE SATISFIED, BUT NOT APPETITE?

Both hunger and thirst have “feedback” systems that monitor the amount of food or drink the body needs. As these needs are met, a complex chain of reactions sends information back to the hypothalamus to turn off the hunger signals so that a person is satisfied and stops eating.

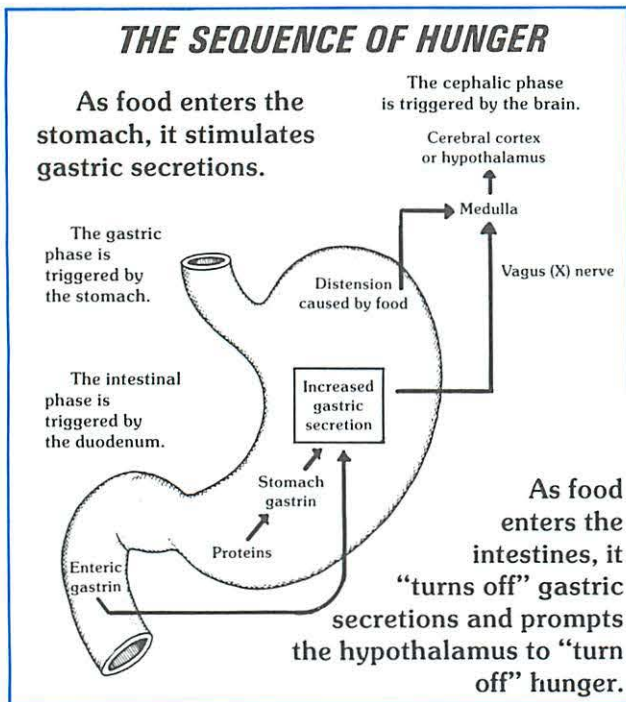
The initial satisfaction that causes a person to stop eating is the result of both hormones and direct nerve impulses that originate in the duodenum and small intestines. As food passes from the stomach into the duodenum, the first section of the small intestine, stretch receptors notify the medulla of the brain that food is leaving the stomach. Soon messages return to the stomach along the vagus nerve to slow down the production of its acidic secretions.

The passage of food into the duodenum and small intestines also triggers the release of three hormones called *secretin*, *cholecystokinin* (CCK), and *gastric inhibiting peptide* (GIP). These three hormones have many functions. Basically, secretin prepares the intestines to receive food from the stomach. CCK regulates the flow of bile from the gallbladder, and GIP turns off the gastric juices produced by the stomach.

HOW DO HORMONES “TURN OFF” THE HUNGER CENTER?

The hypothalamus is also sensitive to these hormones. When they are found in the bloodstream,

the hypothalamus “knows” that the body has taken in enough food. This information turns off the hunger center of the brain, causing a person to “feel” satisfied.



Thirst is quenched when the hypothalamus “senses” that salt concentrations of the body have been brought back into balance. Unlike our normal hunger and thirst needs, the appetite is a bottomless pit that is never satisfied. It has no mechanism to shut itself off. Appetite does not wane until it becomes bored with the constant repetition of eating. (See Numbers 11:6, 20.)

HOW CAN APPETITE BE BROUGHT UNDER CONTROL?

Because appetite is a function of the mind, it can be controlled by disciplining the mind. This process, however, requires the discipline to prevent the eyes from looking upon attractive food or the nose from filling the mind with fragrant temptations that feed the appetite. Other appetites of the mind such as lust and covetousness also require discipline to prevent the eyes, ears, and other sensory organs from filling the mind with things that excite the appetites of lust and covetousness.

HOW DOES BODY FAT RELATE TO HUNGER AND APPETITE?

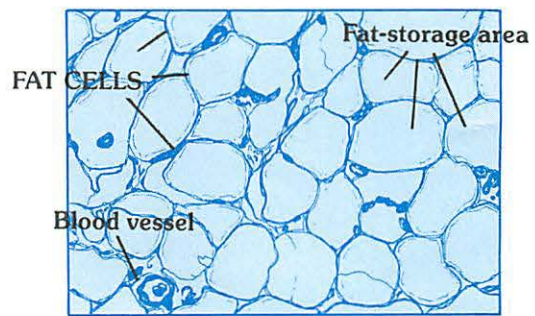
Fat is the body’s most concentrated energy source. Fat accounts for more than ninety percent of the body’s energy reserve. This fat, medically termed *adipose tissue*, is stored in the form of soft

pads that insulate and protect many of the organs of the body.

Fat is stored just under the skin and around the kidneys and heart. A small amount finds its way between layers of muscle fibers and the folds of the intestines. It serves as padding between joints and lines the socket behind the eyeball. Fat is also stored in the marrow of the long bones as David said in Psalm 63:5.

Contrary to popular thought, fat does not stay very long in one place. It is constantly being absorbed into the bloodstream and transported throughout the body. If it is not used for energy, it is redeposited somewhere else in the body. On the average, our total supply of fat is shifted every two weeks.

A certain amount of fat is essential for the proper nourishment of the body. It provides energy for the brain and heart between meals and especially during the night while we are fasting. It provides a reserve of energy for times of peak activity and fuels the body when food is scarce.



Cross-section of a fat-storage area

The number of fat cells within the body does not change after birth. Instead, each cell swells or shrinks depending on how much fat is stored in it.

If the amount of fat in the body begins to exceed twenty percent of the total body weight, it becomes a burden upon the other parts of the body and can lead to diabetes and heart disease. Each pound of fat that is added to the body requires the heart to pump blood through an additional 600 miles of blood vessels.

The lack of fat can also be a burden to the body. If the amount of fat drops to less than three percent, the body loses much of its ability to retain heat and is likely to become fatigued very quickly.

PROJECT

Re-read the article and see how many analogies you can express which compare physical hunger, thirst, and appetite to spiritual hunger, thirst, and appetite.

Date completed _____ Evaluation _____