

# Wisdom Booklet 16



## WISDOM QUIZ

Matthew 5:15

*"Neither do men light a candle, and put it under a bushel, but on a candlestick. . . ."*



*How well do you understand the concept of giving light?*

**1** The chief purpose of our light is to bring the warmth of God's love into a cold world.

(Read John 17:14.)

- Instead of comparing Christians to a bonfire, Jesus compared them to a lamp. A little oil lamp does not give very much heat; its primary purpose is to dispel the darkness. God's way for us to show love is for us to speak the truth so those around us can avoid stumbling in darkness.

(See Ephesians 4:15.)

We are not responsible for what others do with the light we give.

(See Ezekiel 3:18 and Titus 3:10-11.)

**2** The way to keep your life bright is to isolate yourself from the world.

(Read John 17:15-20 and I Corinthians 5:10.)

- The error of monasteries was thinking that seclusion will produce holiness. Though Christ was not of sinners, He was among them. He also set the example of having a "support group" with His disciples and a clear message and calling from His Heavenly Father. We, too, must have Christian support and God's calling in order to keep our light bright in the world.

The need to shine for the world leaves no room for "retreats."  
(See Mark 6:31.)

**3** It is possible to shine for the Gospel without saying a word.

(Read Matthew 10:32-33.)

- People are saved by the light of the Gospel. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? . . ." (Romans 10:14). (See also I Corinthians 1:21.)

It is possible for our actions to diminish the light of our words.

(See Romans 2:19-24.)

**4** Desire for man's approval will cause a person to put his light under a bushel.

(Read Luke 6:26.)

- Fear of rejection will cause a Christian not to pray before a meal in public. It will cause him not to witness when an opportunity presents itself, not to defend the truth when it is being mocked, and not to identify with other Christians when they are looked down upon.

In order to be a candle on a candlestick, you must be elected to an official church office.

(See Matthew 5:16.)

Total Correct 6

## Jesus Bids Us Shine

1. Je - sus bids us shine, With a clear, pure light, Like a lit - tle  
2. Je - sus bids us shine, First of all for Him; Well He sees and  
3. Je - sus bids us shine, Then, for all a - round Man - y kinds of  
4. Je - sus bids us shine, As we work for Him, Bring-ing those that

can - dle Burn - ing in the night; In this world of dark - ness  
knows it If our light is dim; He looks down from heav - en,  
dark-ness In this world a - bound— Sin, and want, and sor - row:  
wan - der From the paths of sin; He will ev - er keep us,

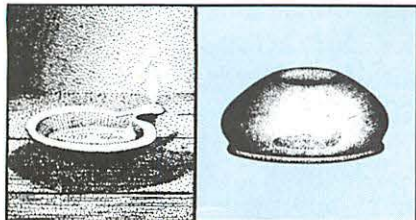
We must shine, You in your small cor - ner, And I in mine.  
Sees us shine, You in your small cor - ner, And I in mine.  
We must shine, You in your small cor - ner, And I in mine.  
If we shine, You in your small cor - ner, And I in mine.



## WISDOM WORKSHEET ON MATTHEW 5:15



**“NEITHER DO MEN  
LIGHT A CANDLE, AND  
PUT IT UNDER A  
BUSHEL,”**



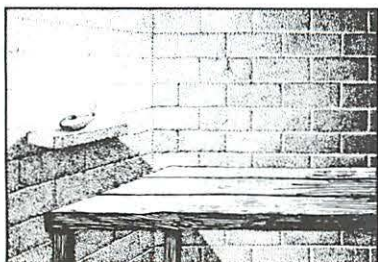
The purpose of a candle is to give light, just as the purpose of a Christian is to radiate God's truth.

It is just as illogical to hide our witness as it is to put a bushel over a candle in a dark room.

Hiding our witness will grieve the Holy Spirit, just as a bushel will quench the flame of a candle.

Our witness can be covered by the “bushel” of fear or the “bushel” of conformity to the world.

**“BUT ON A  
CANDLESTICK: AND IT  
GIVETH LIGHT UNTO  
ALL THAT ARE IN THE  
HOUSE.”**



To function effectively, a lamp must be put in a place of high visibility, must be kept full of oil, and must have its wick trimmed regularly.

## Linguistics

Languages,  
Grammar, Vocabulary,  
Communication



### LIGHT

Greek: *καίω* (KYE-oh)

DEFINITION: To set aflame; to burn; to illuminate; to radiate; to brighten.

*Do Resource A.*

### CANDLE

Greek: *λύχνος* (LOOK-noss)

DEFINITION: A lamp, especially an oil lamp made of a shallow, clay dish with a wick protruding from a narrow end.

- The candle mentioned here is not a light which feeds on itself and then has no value when its own substance is gone.
- It is a lamp for which an external source provides all the oil necessary to burn as long as needed.

### BUSHEL

Greek: *μόδιος* (MAW-dih-oss)

DEFINITION: A container with a capacity of a bushel, normally used to measure grain.

### CANDLESTICK

Greek: *λυχνία* (look-NEE-ah)

DEFINITION: A lampstand, often a stone projecting from the wall.

### LIGHT

Greek: *λάμπω* (LAHM-poe)

DEFINITION: Illumination; brightness; dispelling of darkness.

*Do Resource B.*

### HOUSE

Greek: *οἰκία* (oy-KEE-ah)

DEFINITION: A family or a household, including anyone else present at the time.

- Our light is to shine to those who are already in our lives and to those who will come into our lives.

## History

Archaeology,  
Geography, Prophecy,  
Music, Art, Literature



**Who tried to protect the light by hiding it?**



**Qumran Cave**

Just prior to the time of Christ, a group of Jewish men retreated to the wilderness to form a religious community. They became known as the Essenes.

In order to protect the Scriptures from the Roman invasion of Palestine in A.D. 70, the Essenes put the sacred scrolls in clay jars and hid them in a cave.

One thousand eight hundred seventy-seven years later, after the Bible had been the world's bestseller for many years, the “Dead Sea Scrolls” were discovered (1947).

**What happened to the light of the Church during the Dark Ages?**



**Monasteries thrived from A.D. 400–1000.**

Christians are to separate themselves from the world but not to withdraw from the world.

We are to stand alone for truth but not to live alone with truth.

Due to their own misunderstanding of the nature and purposes of the Christian life, deeply religious people retreated to monasteries throughout Europe.

Without light, Europe went into the Dark Ages, and gross corruption and apostasy resulted in the world as well as in the monasteries.

*Do Resource C.*



# Science

Chemistry, Biology,  
Astronomy, Geology,  
Physics, Mathematics



What happens to a lighted lamp under a bushel?

In a very short time, the oxygen needed for combustion will be consumed by the flame, causing the light to go out.



What are the three elements of combustion needed before a lamp will produce light?



First, there must be some sort of fuel. An oil lamp may use olive oil, kerosene, or other substances.

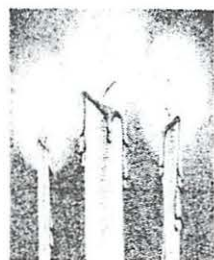
Second, the fuel must be heated (ignited) to its kindling temperature. Wood alcohol burns at

867°F, while natural gas burns at 900° to 1170°F.

Third, an ample supply of oxygen must be present.

In Scripture, oil represents the work of the Holy Spirit in giving us grace to live the Christian life. The kindling temperature could represent the persecutions and troubles or trials which Paul testified bring more grace. (See II Corinthians 12:9.)

How does "candlepower" relate to the witness of Christians?



The power of a light is measured in units of candlepower.

Do Resource D.

# Law

Government,  
Economics, Logic



When does the failure to witness constitute a crime?

In a legal system which assumes that the accused is innocent until proven guilty, the role of a truthful witness is essential.



If proper witnesses fail to fulfill their function, the justice of court trials disintegrates into a "guilty until proven innocent" approach.

The injustice of this approach produces sympathy for all criminals and further destroys the ability to prosecute those who are guilty.

For these reasons, a person who refuses to provide important testimony in a trial is charged with *contempt of court*.

Do Resource E.



A witness stand

A person who disobeys a subpoena can also be liable for any damages that result from his failure to testify. (See Ezekiel 3:18.)

How does a courtroom witness relate to a Gospel witness?

- A witness must tell only what he has personally "seen and heard." "That which we have seen and heard declare we unto you . . ." (I John 1:3).
- A witness must be prepared to answer and document expected questions. ". . . Be ready always to give an answer . . ." (I Peter 3:15).

# Medicine

Health,  
Nutrition, Behavior,  
Counseling



Why must a Christian give light to "all" who are in the house?

Because we are all members of the Body of Christ, one member's problems affect the entire body. Thus, we are commanded to ". . . do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10).

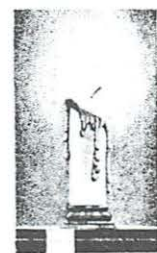


How can we give light to fellow Christians?

By sharing the counsel that God gives us when we experience trouble, we are able to give light to others as they pass through similar trials. (See II Corinthians 1:2-6.)

In order for the light of our counsel to be effective, however, we must learn how to recognize and remove the following barriers in the lives of those to whom we minister:

- Rejection of authority
- Emotional turmoil
- Self-justification
- Preoccupation with surface issues
- Roots of bitterness
- Points of resistance
- Secret habits



There are precise steps that a wise counselor is able to take in dealing with these matters.

Do Resource F.





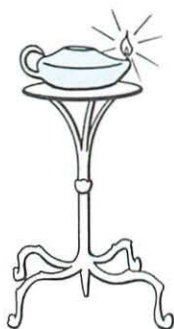
How many of these questions can you answer before studying the resources?

### HOW DO YOU BRIGHTEN PEOPLE'S LIVES?



- How is the etymology of *inspire* illustrated in the way God created Adam? . . . . . 631
- How can Scriptural disciplines be maintained by creativity? . . . . . 633
- How did Nehemiah motivate the people to work? . . . 634
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- How can you brighten lives with a good word? . . . . . 640
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### HOW CAN YOUR WITNESS BE MEASURED?



- How did the term *candlepower* originate? . . . . . 651
- How does distance decrease candlepower? . . . . . 651
- How much light should you have to perform various daily tasks? . . . . . 652
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### WHAT IS REQUIRED OF A WITNESS?



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### HOW DOES COUNSELING GIVE LIGHT?

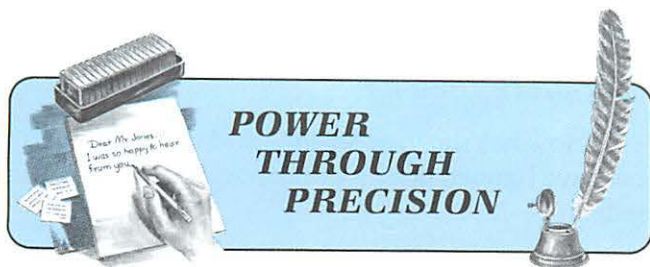


- What should be your first question in counseling? . . . 659
- What are the symptoms of rebellion? . . . . . 660
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- How can past failures become a positive life message? . . . . . 672



How does a cliff swallow illustrate dependability? (See *Character Sketches*, Volume III, pages 216–224.)





## POWER THROUGH PRECISION

### LEARN WORDS THAT DESCRIBE HOW TO GIVE LIGHT TO THE LIVES OF OTHERS.

The light that shines the farthest must shine the brightest at home. However, radiating the light of Christ is actually most difficult among those who know us best. Perhaps David had this thought in mind when he resolved, *"I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart"* (Psalm 101:2).

After we learn to demonstrate Christianity in our own family, God's next priority is for us to provide warmth and light to fellow believers. God emphasizes this priority by instructing us:

*"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith"* (Galatians 6:10).

To brighten the life of another is more than just an expression; it is the responsibility and privilege of every Christian. This ministry is possible only because Christ Who is the light of the world lives in our hearts; thus, as Christians, we are lights.

#### WORDS WHICH MEAN "TO BRIGHTEN A LIFE"

- ☐ Inspire
- ☐ Motivate
- ☐ Comfort
- ☐ Uplift
- ☐ Cheer
- ☐ Rejuvenate

#### CHARACTER NEEDED "TO BRIGHTEN A LIFE"

- ☐ Creative
- ☐ Resourceful
- ☐ Considerate
- ☐ Reliable
- ☐ Effervescent
- ☐ Resilient

During the next few days and thereafter, make these words and qualities part of your life through understanding and application. In so doing, your life will brighten the lives of those around you.

## 1 LEARN DISCIPLINES THAT INSPIRE.



Roland, the hero of Charlemagne's army, inspired the Frankish Empire in A.D. 778 through his courage and sacrifice.

**PRONUNCIATION:** in-spire (in-spīr)

**DEFINITION:** To stimulate to noble aspirations and actions by the consistency and personal sacrifices of one's life.

**ETYMOLOGY:** Inspire comes from the Latin word *inspirare*, which literally means "to breathe into." Its root, *spiritus*, means "breath" and gives us the English words *spirit*, *aspire*, *expire*, *perspire*, and *transpire*.

To inspire someone, we must "breathe into" him the vision and the strength he needs to accomplish a task.

**SYNONYMS:** to urge, to incite, to instigate, to animate, to challenge, to envision

**ANTONYMS:** to numb, to deaden, to paralyze, to stifle, to squelch, to suppress



## ILLUSTRATION:

### *How a Godly man inspired an empire*

Daniel is one of the few prominent men in Scripture against whom there is no record of failure. From his youth he built disciplines into his life that produced Godly convictions and outstanding success. He endured the most difficult challenges imaginable; yet, as a result of his consistency and personal sacrifice, he inspired his friends, the entire empire, and even the king himself.



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**Daniel prayed when he knew it would mean death.**

His personal disciplines were built around his refusal to be corrupted by the wicked world around him and his practice of setting aside three times each day for prayer. As his friends saw his courage to stand alone, they followed his example.

## APPLICATION:

Other people are not inspired by our talk as much as they are by our walk. They want to see disciplines in our lives which God rewards and which they can consider building into their own lives.

God promises to openly reward spiritual disciplines such as the following:

- **Early rising**

What mental, physical, and spiritual benefits am I experiencing because I am an early riser?

- **Scripture reading**

How has my love for the Lord increased, and how have I gained rich insights because of daily Bible reading?

- **Scripture memory and meditation**

In what areas of my life have I experienced success because of memorizing and meditating on Scripture day and night?

- **Tithing and giving**

How has God opened up the windows of Heaven and poured out a blessing because I have honored Him with my tithes and offerings?

- **Fasting**

How has God increased my health, strength, and alertness through fasting secretly?

- **Praying**

What specific prayers has God answered?

- **Witnessing**

What have been the joys that I have experienced in leading others to salvation and seeing them grow in their Christian faith? Are these disciplines evident in your life? Can you share illustrations of God's blessing in your life because of them?

## **OVERCOME OBSTACLES TO DISCIPLINE BY BEING CREATIVE.**

**PRONUNCIATION:** cre-a-tive (krē-ā-tiv)

**DEFINITION:** Characterized by originality and expressiveness.

**ETYMOLOGY:** The word *creative* grew out of the Latin word *creare*, which has the same meaning: "to bring forth or to produce." In other forms, the root means "to grow or increase," and it gives us the words *crescendo*, *accrue*, *decrease*, and *increase*.

**SYNONYMS:** imaginative, inventive, original, ingenious

**ANTONYMS:** unimaginative, uninventive, dull, dry

## **APPLICATION:**

Add to the following list further creative ways of overcoming these obstacles to spiritual disciplines:



### **Rising early in the morning**

- ☐ Tell God the time you want to arise.
- ☐ Place your alarm clock across the room.
- ☐ When you wake up, get up!
- ☐ Arrange to meet with a friend.
- ☐ Take a shower upon rising.
- ☐ Ask a friend to give you a wake-up call.
- ☐ Go to bed early.
- ☐ Study material on slothfulness.
- ☐ Add exercises to your morning schedule.

### **Reading Scripture every day**

- ☐ Vow to spend at least five minutes daily.
- ☐ Have a reading plan.
- ☐ Have someone ask you daily what you read.
- ☐ Look for specific things in each passage.
- ☐ Write out insights when you see them.
- ☐ Share what you learn with others.
- ☐ Learn to use study resources.

### **Memorizing and meditating on Scripture**

- ☐ Have someone assign a definite passage.
- ☐ Set a date on which you will quote it.
- ☐ Picture the words as you memorize.
- ☐ Write the passage on a card.
- ☐ Begin erasing key words.
- ☐ Draw symbols for each idea.
- ☐ Quote the Scriptures to God each night.
- ☐ Be accountable to someone for meditation.

### **Giving tithes and offerings to God**

- ☐ Determine what your tithe should be.
- ☐ Give the tithe once each week.
- ☐ Live within your budget.
- ☐ Memorize Scripture on giving.
- ☐ Study material on financial freedom.

### **Learning to fast**

- ☐ Study Scripture references to fasting.
- ☐ Read medical information about fasting.
- ☐ Select a day with minimal activity.
- ☐ Eat nutritiously before fasting.
- ☐ Design a specific Bible study schedule.
- ☐ Remove snack foods.

### **Developing a prayer life**

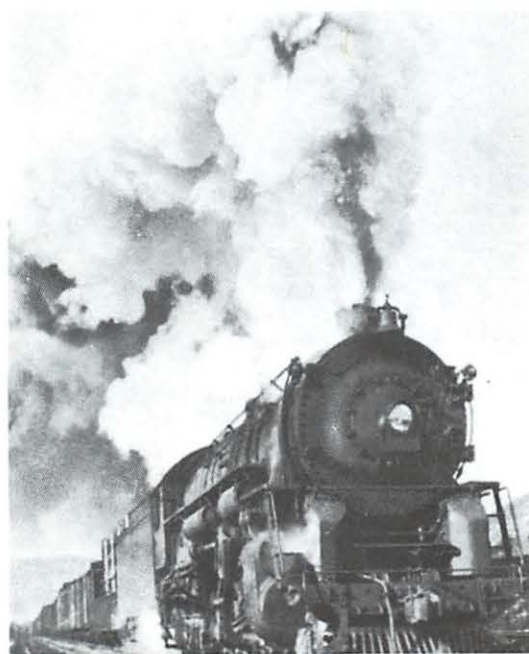
- ☐ Study the great prayers in Scripture.
- ☐ Engraft Psalms into your soul.
- ☐ Learn the names of God and Christ.
- ☐ Memorize Scriptural expressions of praise.
- ☐ Set a specific time for prayer.

- ☐ Establish a prayer closet.
- ☐ Keep a prayer journal.
- ☐ Use a "distraction sheet" to list the thoughts that interrupt you so you can deal with them later.

### **Learning to lead others to Christ**

- ☐ Make a list of unsaved family and friends.
- ☐ Begin praying for them regularly.
- ☐ Study material on soul-winning.
- ☐ Learn Scriptures that are needed.
- ☐ Design specific witnessing questions.
- ☐ Look for opportunities to use them.

## **2 DESIGN PROJECTS THAT MOTIVATE.**



Ewing Galloway

The functions of the word *motivate* are well-illustrated in a steam locomotive.

**PRONUNCIATION:** mo-ti-vate (mō-tā-vāt)

**DEFINITION:** To provide incentive or inducement to act.

**ETYMOLOGY:** To *motivate* someone, we must give them a *motive*. Both of these words come from the Latin *movere*, meaning "to move." Other words in this family are *mobile*, *momentum*, *motor*, and *commotion*.

A *motive* is something which causes us to move. Our basic motive should be the desire to serve Christ. When we *motivate* others, we put them into motion by sharing our motive with them.



**SYNONYMS:** to move, to impel, to compel, to stimulate, to prompt, to arouse, to drive, to persuade, to provoke

*"And let us consider one another to provoke unto love and to good works"  
(Hebrews 10:24).*

**ANTONYMS:** to dissuade, to discourage, to disinterest, to deter, to disincline

### ILLUSTRATION:

#### ***How a dynamic leader motivated God's people***



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#### **The builders carried weapons and tools.**

When Nehemiah learned of the plight of the remnant of God's people in Jerusalem, he wept and prayed that God would remove the reproach that was upon them. God gave him favor with the king, who then sent him to Jerusalem to rebuild the walls.

Nehemiah's first task was to motivate the discouraged people. Not only did he accomplish this goal, but he also rallied the people to rebuild the walls in an astonishing fifty-two days.

Some of the steps Nehemiah took to motivate the builders were as follows:

- 1** He quietly surveyed the job and visualized how it could be done. This thorough preparation gave him the motivation which he later communicated by his spirit to the people.
- 2** He gathered the leaders together and pointed out the reproach which they faced and how it could be removed by rebuilding the walls.

- 3** He convinced them that the job was possible to do because of the evidence of God's blessings upon his efforts already and the king's provision and encouragement.
- 4** He committed himself to spending whatever time and energy was necessary in working with the people to see the task accomplished.
- 5** He organized the workers by families so that each section of the wall would be a direct benefit to their homes. He broke the seemingly impossible task into achievable goals.
- 6** He had the spiritual leaders be first to rise up and build.
- 7** He kept accurate records of all the workers, noting exactly what they did.
- 8** He responded wisely to the enemies who tried to stop the building.
- 9** He prepared the builders to protect themselves if they should be attacked by the enemy.
- 10** He reprovved the greedy nobles for financially taking advantage of the builders who could not pay their bills.
- 11** He cried out to God for wisdom, direction, and encouragement.
- 12** He celebrated with the people and praised the Lord when the task was completed.
- 13** He followed up on the project years later to ensure that the program and benefits were still being maintained.

### APPLICATION:

Identify a discipline (see list in Item 1) which you have seen God bless in your life. Then find out whether those among your family and friends are experiencing this discipline and its benefits. Such an investigation must be quiet and unnoticed.

Select one person and visualize how you could work with him in establishing the discipline in his life. Apply as many other steps as you can from the example of Nehemiah.

### ***MOTIVATE OTHERS BY BEING RESOURCEFUL.***

**PRONUNCIATION:** re-source-ful (ri-sôrs-fəl)

**DEFINITION:** Readily able to act effectively.

**ETYMOLOGY:** *Resourceful* comes to the English from the Old French word *ressource*, meaning



“relief or recovery.” Its root is in the Latin *resurgere*, which means “to rise again.”

A *resourceful* person draws on whatever resources he has available to “rise up again.” When he is down, he finds the motivation and resources to get back up again.

**SYNONYMS:** competent, capable, efficient, clever, proficient, enterprising, skillful

**ANTONYMS:** incompetent, inept, incapable, inefficient, unskillful

### APPLICATION:

In order to further motivate the one with whom you are working, demonstrate resourcefulness in ways such as the following:

- 1 Design an anniversary recognition for maintaining a discipline for a certain length of time or achieving a given goal in developing that discipline.
- 2 Look for a book or booklet which would give further information or illustrations on how to carry out the discipline being worked on.
- 3 Write a note of encouragement.
- 4 Provide opportunities for the person to share with others the discipline he is learning and the benefits he has received from it.
- 5 Design an entry for the person's *Life Notebook* describing what has been accomplished thus far.

## 3 LEARN HOW TO GIVE COMFORT.



Brown Bros.

**George Washington giving comfort to his beleaguered troops**

**PRONUNCIATION:** com-fort (cum-fôrt)

**DEFINITION:** To soothe in time of grief or fear; to console.

**ETYMOLOGY:** Literally, *comfort* means “to strengthen.” It comes from the Latin *comfartare*, its root being *fortis* or “strong.” Other words meaning “strong” are *force*, *fort*, *fortitude*, *effort*, *enforce*.

**SYNONYMS:** to console, to solace, to assure, to reassure, to hearten

**ANTONYMS:** to distress, to afflict, to grieve, to oppress

### ILLUSTRATION:

#### ***How three comforters violated the rules of counseling***

The devastating events which Job experienced illustrate the fact that troubles often come in groups. His situation demonstrates the reality of conflicts taking place in different realms and relationships simultaneously.

Job was the object of conflicts between Satan and God. He was affected by tensions between his children and God. He felt the effects of a wrong response by his wife toward God.



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**Job and his “comforters”**

Then three “friends” came to comfort Job. They displayed amazing self-control by sitting speechless for seven days. During that time, however, they organized their own theories and conclusions about Job's suffering rather than seeking true understanding from the Lord.



After prejudging Job, they spent long and fruitless hours trying to get him to acknowledge sins he did not commit. They used their counseling opportunities as a pretext to display the vast learning which they had attained.

However, God reproved them in the end and humbled them before the one whom they had falsely judged.

## APPLICATION:

The term *comfort* in Scripture encompasses the wider meaning of giving counsel during times of need. God's pattern of counsel is outlined by Paul in II Corinthians 1:1–7.

### 1. Paul's approach to counseling—the ministry of the local church.

*“Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia” (II Corinthians 1:1).*

God designed the local church to be far more than simply a once-a-week gathering. It is to be a functioning organism in which each member actively encourages, strengthens, and supports all the others in the fellowship daily.

For this purpose God gave ministry gifts *“for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:12–13).*

### 2. Paul's motivation in counseling—the grace of God.

*“Grace be to you and peace from God our Father, and from the Lord Jesus Christ” (II Corinthians 1:2).*

Getting people to follow Godly counsel can be accomplished only as the Holy Spirit gives them the desire and power to do so. The functional definition of grace is “the desire and power to do God's will.”

By God's grace we are to grow in our salvation *“... with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure” (Philippians 2:12–13).*

### 3. Paul's method of counseling—directing people to God rather than to himself.

*“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort” (II Corinthians 1:3).*

There is strong temptation in counseling to draw a person to ourselves before we draw him

to the Lord. This method builds dangerous dependence and emotional attachments to the counselor rather than to the Lord. In the end it leads to bondage by either or both parties and to disillusionment, since the needed comfort can be given only by God.



Bible Art Series, Standard Publishing, Cincinnati

Paul was able to give counsel to kings (such as King Agrippa), citizens, free men, and slaves because of his own experiences.

### 4. Paul's message in counseling—giving others the same counsel God had given him in similar troubles.

*“Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (II Corinthians 1:4).*

The most effective counseling takes place with the ministry of a life to a life. It goes beyond sympathy and even empathy, involving the compassion of sharing with others how God ministered to us when we experienced a similar type of heartache or need.

Based on this concept of counseling, it is essential to take the following needs and begin recalling experiences of them in your own life. Write out the spiritual insights or direction which God gave you at the time or would give you now as you look back at these experiences.

- Losing a loved one in death
- Being falsely accused
- Having a trusted friend turn against you
- Having valuable possessions stolen or damaged
- Going through a time of depression
- Experiencing feelings of resentment
- Saying something that you deeply regret
- Going through a very embarrassing situation
- Liking someone who does not return the interest
- Experiencing times of loneliness
- Becoming angry over something that happened
- Being misunderstood by those you tried to help
- Having to stand alone in a difficult situation
- Feeling guilty about something you did



- Being jealous or envious of someone else
- Having a fear of the dark or the future
- Desiring something that you know is wrong
- Responding wrongly to a command you were given
- Feeling inferior or inadequate
- Going through a serious illness
- Feeling insecure or frustrated

### 5. Paul's credentials for counseling—abounding in the sufferings of Christ.

*"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (II Corinthians 1:5).*

Based on this assurance, **we should welcome troubles not caused by our failures.** It is through these experiences that we can receive our credentials for counseling others, and for this reason **God gives us help in and through troubles rather than protection from troubles.**



International News Photos

Paul had the following counseling credentials: *"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Corinthians 11:24–27).*

### 6. Paul's goal in counseling—helping people see a situation from God's perspective.

*"And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer:*

*or whether we be comforted, it is for your consolation and salvation" (II Corinthians 1:6).*

To help others see the bigger picture, ask or think through the following questions:

- Why did God allow this to happen to me?
- Was this a chastening for my own disobedience?
- Was it related to some other secret sin?
- Is it a natural consequence of life (the fall)?
- Is it God's motivation to grow in faith?
- Is it designed to build character in me?
- Did God give it so I could help others?

### 7. Paul's joy in counseling—confidence in God's working through the sufferings of Christ.

*"And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation" (II Corinthians 1:7).*

Begin a section in your *Advanced Training Journal* on counseling. Include in it the counsel God gave you in various experiences. Use the following outline:

1. A brief but clear description of the situation
2. The counsel and comfort you received from God (through Scripture, parents, pastor, etc.)
3. Related Scriptures which confirm God's counsel
4. How you responded to the counsel given
5. The results in your life
6. Summary points of counsel for others

## ONE WHO EFFECTIVELY COMFORTS IS ALWAYS CONSIDERATE.

**PRONUNCIATION:** con-sid-er-ate (kən-sid-ər-it)

**DEFINITION:** Having regard for the needs and feelings of others.

**ETYMOLOGY:** A *considerate* person is one who considers the needs of others. In fact, the Latin root for these words, *considerare*, originally meant "to observe the stars." Its Indo-European root, meaning "shine," is also the basis of the word *desire* ("to long for or to investigate").

To be truly *considerate*, we must make a conscious effort to observe the needs and desires of those around us. We can give comfort only in proportion to how we observe and consider needs.

**SYNONYMS:** thoughtful, mindful, attentive, concerned, kind, sensitive

**ANTONYMS:** inconsiderate, unthoughtful, unmindful, thoughtless, unfeeling, oblivious, heedless, insensitive



## 4 USE PRAYER AND THE REMEMBRANCE OF GOD'S FAITHFULNESS TO UPLIFT.



The eagle uses its wings to uplift its young.

**PRONUNCIATION:** up-lift (up-lift)

**DEFINITION:** To elevate to a higher moral level or condition; to edify a person's spirit.

**ETYMOLOGY:** Uplift is a compound of the two English words *up* and *lift*. *Lift* comes from the Old Norse word of the same meaning, *lypta*. The root from which this word was taken also refers to "air, attic, or sky," from which we derive the English word *loft*.

The root of the word implies "that which causes someone or something to rise higher." As we seek to encourage one another to strive for Godliness, we must ourselves rise to the standards which God has established. Holy living is a prerequisite to a ministry of prayer.

**SYNONYMS:** to elevate, to exhilarate, to raise, to heighten, to improve, to edify

**ANTONYMS:** to demean, to abase, to debase, to degrade, to depress

## ILLUSTRATION:

**How a faithful leader lifted up his people in prayer**

When the nation of Israel fought against the wicked and immoral nation of Amalek, Moses stood on the top of a hill overlooking the warfare and lifted up his rod. As long as he lifted up the rod in his hand over the battle, Israel gained the advantage. However, if he let down his hand, the evil Amalekites prevailed. (See Exodus 17:8–16.)



When Moses lifted his rod, Israel prevailed.

## PROJECT

Take one end of a broom handle and hold it out in the air with your arm outstretched. How long can you keep it raised?

Fervent, effectual prayer is equally tiring. For this reason, the assistance which Aaron and Hur gave to Moses in keeping his hands raised until the end of the battle symbolizes the potential which other Christians can have in helping us maintain victorious prayer.

The rod of Moses symbolized his authority and the supernatural working of God through it. Similarly, God has put within our hands the "rod" of His Word. It is our authority, and as it is properly applied, God will work supernaturally through it.

## APPLICATION:

### 1. Make a prayer list.

Write out a list of people for whom you should be praying. Remember the words of Samuel, which



he spoke to his people, “. . . God forbid that I should sin against the Lord in ceasing to pray for you . . .” (I Samuel 12:23).

After making the list, contact each person and ask for specific things for which you can pray. Here are possible ways to ask for prayer requests:

- “Is there one special need in your life for which you would allow me to pray?”
- “How can I pray for you most effectively?”
- “As I pray for you, what one thing would you like me to remember?”

## 2. Match Scripture with each request.

Just as Moses lifted up his rod, so we need to lift up precise Scripture when interceding for another person. God promises that if we ask anything according to His will, He hears us (see I John 5:14–15), and His will is revealed in His Word.

Match the following needs with precise promises from Scripture:

REQUESTS	PROMISES
• Bringing a loved one to salvation	• It is not Your will that any should perish, but that all should come to the knowledge of the truth. (See I Timothy 2:4.)
• Finding employment	_____
• Overcoming discouragement	_____
• Conquering a habit	_____
• Restoring a backslidden Christian	_____
• Receiving direction for a decision	_____
• Meeting a financial need	_____
• Recovering from an illness of discipline	_____
• Restoring a marriage	_____

## WHEN WE SAY WE WILL PRAY, WE MUST BE RELIABLE.

**PRONUNCIATION:** re-li-a-ble (ri-lī-ə-bəl)

**DEFINITION:** Dependable, suitable or fit to be relied on.

**ETYMOLOGY:** *Reliable*, a derivative of the word *rely*, comes from the Latin *religare*, “to bind back”; *re* means “back,” and *ligare* means “to bind.” Therefore, an association of individuals or organizations that are “bound together” is called a *league*; an *obligation* “binds” you in debt or duty to someone else; and a “bond” between man and God is called *religion*.

When someone relies on you to uplift him, you are bound to help him by God’s command to love one another. (See John 13:34.)

**SYNONYMS:** trustworthy, trusty, dependable, stable, secure

**ANTONYMS:** unreliable, untrustworthy, undependable, unsound

## APPLICATION:

After you have faithfully prayed for the request which was given to you, let the person know that you prayed. Any one of the following ways would uplift that person:

- Drop a little note with the message, “Just a note to let you know that I am praying for the request that you gave to me.”
- Ask for an update. “Has anything changed in the matter you gave me to pray about?”
- Let the person know which Scripture you are claiming in regard to the prayer request that was given to you.
- Share additional insights or material which you come across that relate directly to the need the person has expressed.
- Be open for opportunities to pray with the person about the need he has expressed to you.



## 5 LEARN HOW TO COMMUNICATE CHEER.



*"A merry heart doeth good like a medicine . . ."*  
(Proverbs 17:22).

**PRONUNCIATION:** cheer (chîr)

**DEFINITION:** To give joy or happiness.

**ETYMOLOGY:** Cheer developed from the Old French word *chiere*, which meant "countenance" or "face." The Latin root of this word means "head." From the same root we get *cerebrum*, *cerebellum*, and *cranium* (all referring to the head).

In order to *cheer* someone else we must maintain a cheerful countenance. *A smile is the easiest way to spread cheer.*

**SYNONYMS:** to gladden, to brighten, to encourage

**ANTONYMS:** to sadden, to deject, to discourage, to depress

### ILLUSTRATION:



Valley Forge Historical Society

**General Washington cheering his weary troops**

The winter at Valley Forge was one of the darkest chapters of the Revolutionary War for the Continental Army. The soldiers suffered much in the bitter cold with lack of food, clothing, and military supplies.

The remarkable ability of George Washington to give cheer to his weary men held his troops together. This important skill in General Washington became the key factor in motivating his beleaguered army to attack the enemy and win a decisive battle.

### APPLICATION:

A good word spoken from a bright countenance has tremendous power to refresh the heart of a weary person.

God affirms this important truth in the following verses:

*"Heaviness in the heart of man maketh it stoop: but a good word maketh it glad"* (Proverbs 12:25).

*"A word fitly spoken is like apples of gold in pictures of silver"* (Proverbs 25:11).

*"A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken"* (Proverbs 15:13).

Because a good word is so effective in bringing cheer, design a good word which you can use to cheer up each individual member of your family:

- ☐ 1. State one character quality in the life of the person that is especially encouraging to you. Be as specific as possible.
- ☐ 2. Pass on a good report that you heard from someone else about this person.
- ☐ 3. Find an appropriate verse of Scripture that you know would have special significance in helping this person.
- ☐ 4. Plan to spend time with this person at a time you know would otherwise be lonely for him.
- ☐ 5. Recall a special event that you enjoyed with this person, and tell him why it meant so much to you.
- ☐ 6. Provide a unique little gift that you know has special significance to the person you want to cheer.



## ONE WHO CHEERS MUST BE EFFERVESCENT.

**PRONUNCIATION:** ef-fer-ves-cent (ef-ər-ves-ənt)

**DEFINITION:** High-spirited; ebullient; vivacious.

**ETYMOLOGY:** The etymology of the word grows out of its original meaning: “bubbling.” Latin *effervescere* means “to boil over.” Its roots are *ex*, meaning “completely” and *fervere*, meaning “to be hot; to boil.” Other words derived from this root are *fervent*, *fervid*, and *fervor*.

An effervescent person is someone who is “boiling over” with joy. This joy spills onto others who are around it; they often, in turn, “bubble over” onto others.

**SYNONYMS:** ebullient, vivacious, bubbly, enthusiastic, warm

**ANTONYMS:** passive, unexcitable, dispassionate, sedate, cold

## APPLICATION:

Review the synonyms of *effervescent*. Determine what changes you would have to make in your countenance, tone of voice, inflections, mannerisms, posture, and gestures in order to communicate cheer through each one. Ask a friend to evaluate you as you practice them.

## 6 USE MUSIC TO REJUVENATE.



Those that wait on the Lord are renewed as eagles.

**PRONUNCIATION:** re-ju-ve-nate (ri-jü-və-nāt)

**DEFINITION:** To restore to youthful vigor.

**ETYMOLOGY:** *Rejuvenate* comes from the Latin words *re*, meaning “again,” and *juvenis*, meaning “a youth.” From *juvenis* we also have the words *juvenile*, *junior*, *youth*, and *young*.

To rejuvenate someone is to give him back the strength and ability of his youth. A person who did not accept Christ in his early years will become weighed down with his sin. When we bring the light of the Gospel to him and he accepts it, he will be rejuvenated as the weight of his sin falls away and his strength is renewed.

**SYNONYMS:** to revive, to renew, to revivify, to renovate

**ANTONYMS:** to weaken, to enfeeble, to debilitate, to devitalize

## ILLUSTRATION:



Bible Art Series, Standard Publishing, Cincinnati

David developing skills in music

Young David was given a job that none of his older brothers appreciated—tending the sheep. This task required him to spend many hours alone with the sheep in the countryside.

Rather than wishing he could have a more adventurous position, David made the best use of his time. He not only learned how to play skillfully on the harp, but he played in such a way that all who heard him were rejuvenated.



Weary travelers who heard his music echoing through the valleys remembered what they had heard, and when King Saul was plagued with an evil spirit, his servants told him about the young man whose music could renew the spirit of the king.

## APPLICATION:

We are all instructed in Scripture to learn the ministry of renewing each other with messages in music. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19).

The first step in carrying out this instruction is to learn the words and messages of various songs. Knowing which songs are appropriate for the needs of the one we want to rejuvenate is part of the ministry of a Christian.

## Can you match the following songs with the needs they might meet?

Sing the songs listed below with your family. Decide which need(s) each song might meet based on the list in the right hand column. Note that the label(s) may be used more than once and that more than one label might be applied to each song.

### SONGS

- ☒ Dare to be a Daniel
- ☒ Count Your Blessings
- ☒ Am I a Soldier of the Cross?
- ☒ Amazing Grace
- ☒ At Calvary
- ☒ Draw Me Nearer
- ☐ Jesus Never Fails
- ☒ God Leads Us Along
- ☒ It is Well With My Soul
- ☒ Jesus Paid It All
- ☒ What a Friend We Have in Jesus
- ☒ Grace Greater Than Our Sin

### NEEDS TO BE MET

- A. Loneliness
- B. Disillusionment
- C. Lack of commitment
- D. Needing inspiration
- E. Facing adversity
- F. Affirming God's love
- G. Needing purpose
- H. Affirming God's forgiveness
- I. Comfort



## TO REJUVENATE OTHERS YOU MUST BE RESILIENT.

**PRONUNCIATION:** re-sil-ient (ri-zil-yənt)

**DEFINITION:** The ability to recover and adapt quickly to adverse conditions.

**ETYMOLOGY:** *Resilient* comes from the Latin roots *re*, meaning “back,” and *salire*, meaning “to leap.” A *resilient* person does not give up when situations become difficult; he leaps right back and keeps on trying.

*Salire* is found in words like *sally*, “to rush or leap forth”; *saltant*, “leaping or dancing”; *saute*, a French word meaning literally “tossed in a pan”; and *somersault*, “leaping head over heels.”

**SYNONYMS:** buoyant, elastic, rebounding, flexible, adaptable

**ANTONYMS:** unadaptable, incompilant, uncomfortable

In order for the light of a Christian to shine, that Christian must learn the *resilience* that comes by waiting upon the Lord.

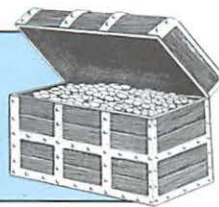
The Hebrew word for *wait* is קָוָה (kaw-VAW). It means “to bind together” or “to intertwine.” It also carries the idea of “to expect.” As we engraft Scripture into our souls, we are given a hope that revives and strengthens, because we begin to see people and circumstances from God’s perspective.

**“But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:31).**

Date completed 10/6 Evaluation \_\_\_\_\_



## INSIGHTS THROUGH INVESTIGATION



### HOW CAN STUDY REFERENCES ILLUMINATE SCRIPTURE?



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A.R. Millard

Which of these lights is referred to in Matthew 5:15?

*“Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.”*

There is a wealth of information in study references which will add understanding to the linguistic, historical, and cultural meanings of the words of Scripture. It is important to be aware of these references in order to form precise pictures of Scriptural words so that we can meditate on them and make practical applications to our lives.

## 1 A CONCORDANCE

An exhaustive concordance lists the references of all the Scripture verses where a given word, such as “candle,” may be found. In *Strong’s Exhaustive Concordance*, each Greek word which was translated “candle” would be noted with a number that cross-references to a special Greek dictionary where its original definition is listed.

## Concordance

### CANDLE

his c shall be put out with him .....	Job 18:6	5216
How oft is the c of the wicked .....	Job 21:17	5216
When his c shined upon my head .....	Job 29:3	5216
For thou wilt light my c .....	Ps 18:28	5216
of man is the c of the LORD .....	Prov 20:27	5216
the c of the wicked shall be put .....	Prov 24:20	5216
her c goeth not out by night .....	Prov 31:18	5216
millstones, and the light of the c .....	Jer 25:10	5216
Neither do men light a c, and put .....	Mt 5:15	3088
Is a c brought to be put under a .....	Mk 4:21	3088
No man, when he hath lighted a c .....	Lk 8:16	3088
No man, when he hath lighted a c .....	Lk 11:33	3088
of a c doth give thee light .....	Lk 11:36	3088
one piece, doth not light a c .....	Lk 15:8	3088
the light of a c shall shine no .....	Rev 18:23	3088
and they need no c, neither light .....	Rev 22:5	3088

GREEK DICTIONARY OF THE NEW TESTAMENT.

3088. **λύχνος** **luchnos**, lookh'-nos; from the base of 3022; a portable lamp or other illuminator (lit. or fig.):—candle, light.

## 2 A GREEK CONCORDANCE

The *New Englishman’s Greek Concordance* lists all the Scripture verses where a given Greek word, such as **λύχνος** is found. Notice that this concordance uses the same cross-reference numbers that are found in *Strong’s Concordance*. Can you tell how many different ways the Greek word **λύχνος** is translated in English?

### 3088 **Greek Concordance** rt 3022 **λύχνος, luknos.**

- Mat. 5:15. Neither do men light a candle,
- 6:22. The light of the body is the eye:
- Mar 4:21. Is a candle brought to be put
- Lu. 8:16. when he hath lighted a candle, covereth
- 11:33. when he hath lighted a candle, putteth
- 34. The light of the body is the eye:
- 36. the bright shining of a candle
- 12:35. and (your) lights burning;
- 15: 8. doth not light a candle,
- Joh. 5:35. He was a burning and a shining light:
- 2Pet. 1:19. as unto a light that shineth
- Rev. 18:23. And the light of a candle shall shine no
- 21:23. and the Lamb (is) the light thereof.
- 22: 5. they need no candle, neither light of the sun;

## 3 A LEXICON

A lexicon is a Greek-to-English dictionary. You must know the basic Greek form of each word in order to find it in the lexicon. The lexicon entry provides grammatical insights, such as forms and the appropriate article, and often adds other thoughts which clarify the usage of the words in the original language.



## Thayer's Greek-English Lexicon of the New Testament

λύχνος, -ου, ὁ, Sept. for ἑ, [fr. Hom. down]; a lamp, candle [?], that is placed on a stand or candlestick (Lat. *candelabrum*), [cf. *Trench*, N. T. Syn. § xlvi.; *Becker*, *Charicles*, Sc. ix. (Eng. trans. p. 156 n. 5)]: Mt. v. 15; Mk. iv. 21; [Lk. xi. 36]; xii. 35; Rev. xxii. 5; φῶς λύχνου, Rev. xviii. 23; opp. to φῶς ἡλίου, xxii. 5 LT Tr WH; ἀπτεῖν λύχνον ([Lk. viii. 16; xi. 33; xv. 8], see ἀπτω, 1). To a "lamp" are likened—the eye, ὁ λύχνος τοῦ σώματος, i. e. which shows the body which way to move and turn, Mt. vi. 22; Lk. xi. 34; the prophecies of the O. T., inasmuch as they afforded at least some knowledge relative to the glorious return of Jesus from heaven down even to the time when by the Holy Spirit that same light, like the day and the day-star, shone upon the hearts of men, the light by which the prophets themselves had been enlightened and which was necessary to the full perception of the true meaning of their prophecies, 2 Pet. i. 19; to the brightness of a lamp that cheers the beholders a teacher is compared, whom even those rejoiced in who were unwilling to comply with his demands, Jn. v. 35; Christ, who will hereafter illumine his followers, the citizens of the heavenly kingdom, with his own glory, Rev. xxi. 23.\*

## 4 WORD STUDIES

Word studies, such as *Wuest's Word Studies in the Greek New Testament* or *Vincent's Word Studies in the New Testament*, reveal cultural and literary usages of words during the time of the writing of the New Testament.

### Word Studies in the New Testament

15. A bushel (τὸν μόδιον). Rev., rightly, "the bushel;" since the definite article is designed to indicate a familiar object—the grain-measure which is found in every house.

A candlestick (τὴν λυχνίαν). Rev., the stand. Also a part of the furniture of every house, and commonly but one in the house: hence the article. The word, which occurs four times in the Gospels and eight times elsewhere, means, in every case, not a candlestick, but a lamp-stand. In Heb. ix. 2, the golden "candlestick" of the tabernacle is called λυχνία; but in the description of this article (Exod. xxv. 31, 39), we read, "Thou shalt make the seven lamps thereof;" and in Zech. iv. 2, where the imagery is drawn from the sanctuary, we have a "candlestick" with a bowl on the top of it, "and his seven lamps thereon, and seven pipes (for the oil) to the lamps which are upon the top thereof."

## 5 A BIBLE DICTIONARY

A Bible dictionary gives background information about the meanings of names, dates of events and people, significance of geographic locations,

and insights into customs, clothing, utensils, and weapons mentioned in the Old and New Testaments. Many Bible dictionaries are extensively illustrated.

## Bible Dictionary

### Lamp.

A vessel designed to contain an inflammable liquid, which it is proposed to burn for illuminating purposes, and a wick to lift the liquid by capillary attraction to feed the flame (Herod. ii. 62). The seven lamps of the golden candlestick of the tabernacle and temple were made of gold (Ex. xxxvii. 23; 1 Kin. vii. 49) and burned olive oil (Ex. xxvii. 20). Tongs were used to trim the wick, and dishes to receive the snuff (xxv. 38). The ordinary lamp for domestic use was made of earthenware. It might have a cover which was either removable or made of one piece with the rest of the lamp. Near the center of the cover or top was a hole for introducing the oil. There was another opening at the margin of the cover, or else a sprout, for the wick.



Ancient lamps

The extinction of the lamp of anyone means figuratively the destruction of his family (Prov. xiii. 9). At Gezer a lamp enclosed in a double bowl takes the place of the infant in a jar so frequently buried under the high place during the Amorite period as a sacrifice.

## 6 AN EXPOSITORY DICTIONARY

An expository dictionary defines words as they are used in various contexts. It goes beyond an ordinary dictionary, however, to explain connotations of words, cultural usages, etymological significance, and even lists of references where the word is used in the specific manner described. The following reference is taken from *Vine's Expository Dictionary*.



## Expository Dictionary

### Lamp

1. LAMPAS (*lampas*) denotes a torch (akin to *lampō*, to shine), frequently fed, like a lamp, with oil from a little vessel used for the purpose (the *angion* of Matt. 25:4); they held little oil and would frequently need replenishing. Rutherford (*The New Phrynicus*) points out that it became used as the equivalent of *luchnos* (No. 2), as in the parable of the Ten Virgins, Matt. 25:1, 3, 4, 7, 8; John 18:3, "torches;" Acts 20:8, "lights;" Rev. 4:5; 8:10 (R.V., "torch," A.V., "lamp"). See Note below. ¶ Cp. *phanos*, a torch, John 18:3 (translated "lanterns"). ¶

2. LUCHNOS (*luchnos*), frequently mistranslated "candle," is a portable lamp usually set on a stand (see LAMPSTAND); the word is used (a) literally, Matt. 5:15; Mark 4:21; Luke 8:16; 11:33, 36; 15:8; Rev. 18:23; 22:5; (b) metaphorically, of Christ as the Lamb, Rev. 21:23, R.V., "lamp" (A.V., "light"); of John the Baptist, John 5:35, R.V., "the lamp" (A.V., "a . . . light"); of the eye, Matt. 6:22, and Luke 11:34, R.V., "lamp;" of spiritual readiness, Luke 12:35, R.V., "lamps;" of "the word of prophecy," 2 Pet. 1:19, R.V., "lamp." See LIGHT. ¶

"In rendering *luchnos* and *lampas* our Translators have scarcely made the most of the words at their command. Had they rendered *lampas* by 'torch' not once only (John 18:3), but always, this would have left 'lamp,' now wrongly appropriated by *lampas*, disengaged. Altogether dismissing 'candle,' they might then have rendered *luchnos* by 'lamp' wherever it occurs. At present there are so many occasions where 'candle' would manifestly be inappropriate, and where, therefore, they are obliged to fall back on 'light,' that the distinction between *phos* and *luchnos* nearly, if not quite, disappears in our Version. The advantages of such a re-distribution of the words would be many. In the first place, it would be more accurate. *Luchnos* is not a 'candle' ('candela,' from 'candeo,' the white wax light, and then any kind of taper), but a hand-lamp, fed with oil. Neither is *lampas* a 'lamp,' but a 'torch' " (Trench Syn., § xlvi).

Note: There is no mention of a candle in the original either in the O.T. or in the N.T. The figure of that which feeds upon its own substance to provide its light would be utterly inappropriate. A lamp is supplied by oil, which in its symbolism is figurative of the Holy Spirit.

#### LAMPSTAND

LUCHNIA (*luchnia*) is mistranslated "candlestick" in every occurrence in the A.V. and in certain places in the R.V.; the R.V. has "stand" in Matt. 5:15; Mark 4:21; Luke 8:16; 11:33; "candlestick" in Heb. 9:2; Rev. 1:12, 13, 20 (twice); 2:1, 5; 11:4; the R.V. marg., gives "lampstands" in the passages in Rev., but not in Heb. 9:2. ¶



A.R. Millard

A simple Jewish oil lamp, of the kind used from very early times

### How are study references related to the instruction to Christians to be light?

Paul urged Timothy:

**"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).**

Notice that the goal of study is to rightly divide the word of truth. Study references provide great assistance in defining the precise shades of meaning in the words of Scripture.

Most words will have the same general meaning as they are translated from Hebrew or Greek to English. However, the added insights of etymology and historical connotation allow us to picture the word more clearly, and thus, to make more precise practical applications through meditation.

Notice also that we are to show ourselves "approved unto God," rather than just to men. This requirement will be achieved only as we go beyond intellectual scholarship and allow the Holy Spirit to guide us to proper applications of the truth we learn.

Without immediate application in daily living, Scripture studies will become cold and barren and lead to philosophical speculation and vain arguments.

### PROJECT

List the analogies and applications that you can now make with the word "candle":

- As a small container
- As an earthen vessel
- As a container of oil
- As a source of light
- As needing to be properly maintained
- As needing the right placement



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## HOW WAS THE LIGHT OF SCRIPTURE HIDDEN BY THOSE WHO TRIED TO PROTECT IT?

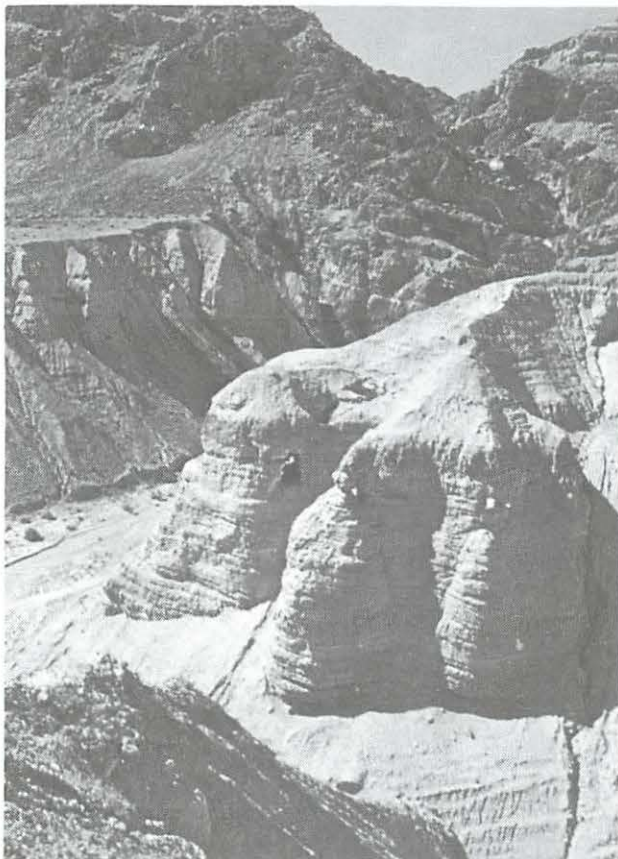


Photo Researchers, James Lester

### Qumran caves near the Dead Sea

The echo of breaking pottery frightened the small herd of sheep outside the cave in the Qumran Valley. As a young Bedouin shepherd swept aside the dusty bits of clay, his boyish curiosity led to the greatest manuscript discovery of modern times—the Dead Sea Scrolls.

These ancient, leather and papyrus scrolls shed new archaeological light on the Old Testament and intertestamental periods. The Biblical material included fragments of all of the Old Testament books except Esther. Why did the knowledge of the Dead Sea Scrolls lie hidden in the desert for nearly two thousand years?

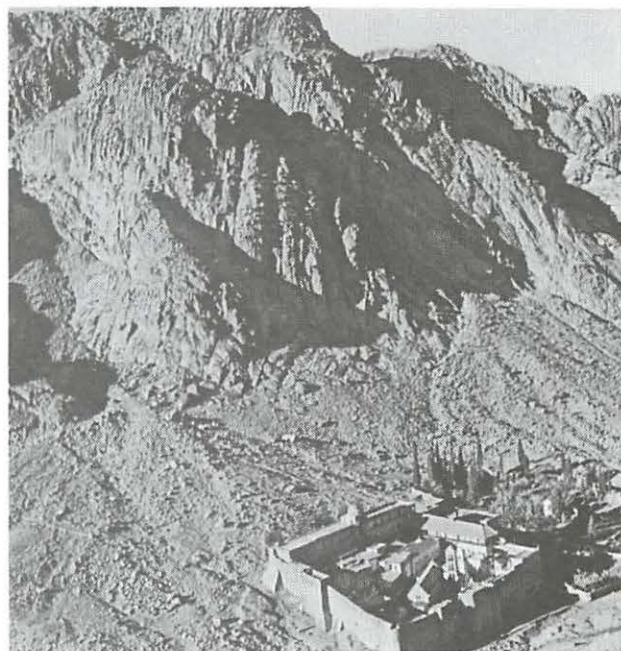
This mysterious riddle was solved by the archaeologist's spade in 1951. Further excavations in the Qumran Valley revealed an ancient Essene

monastery whose members had copied and preserved the manuscripts and hidden them in nearby caves. Because the Jewish sect believed in ascetic isolation from the world as a way of life, the Word of God was concealed.



### Essenes hiding the Scriptures

The Dead Sea Scrolls are the oldest existing manuscripts of the Bible in any language. The light of these documents was hidden in desert caves for nearly two thousand years because of the Essenes' monastic emphasis on the importance of isolation from the world.



Christian Monasticism, David Knowles, Weidenfeld and Nicholson, Ltd.

### A monastic community in the Sinai Desert

The Essenes disappeared from history after the destruction of Jerusalem in A.D. 70, but their philosophy reappeared in the cloistered lifestyle of medieval monasteries.

Monastic communities created two types of darkness during the "Dark Ages." First, by copying the Scriptures exclusively in Latin, the monks



purposely kept the common people of Europe in a state of spiritual darkness. In effect, they placed a bushel over the candlestick of God's truth. (See Matthew 5:15.)



Kunsthistorisches Museum, Wien, PS 8399

#### A tenth-century ivory of Gregory the Great

Second, spiritual pride and unbridled sin created darkness within the walls of the monastery. Laziness, greed, and immorality became common practice in these so-called fortresses of faith. Their obsession with self-abasement and seclusion caused the monks to lose sight of the finished work of Christ.



Keystone

#### A Greek monastery in a remote wilderness

What factors brought about the rise of thousands of monastic communities throughout Europe? The most significant cause of the rapid growth of monasteries was the medieval emphasis on works as a necessary part of salvation.

Ironically, as men escaped from the influences of the world to develop their spiritual lives through ascetic acts, they violated the command of Christ's teaching:

*"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

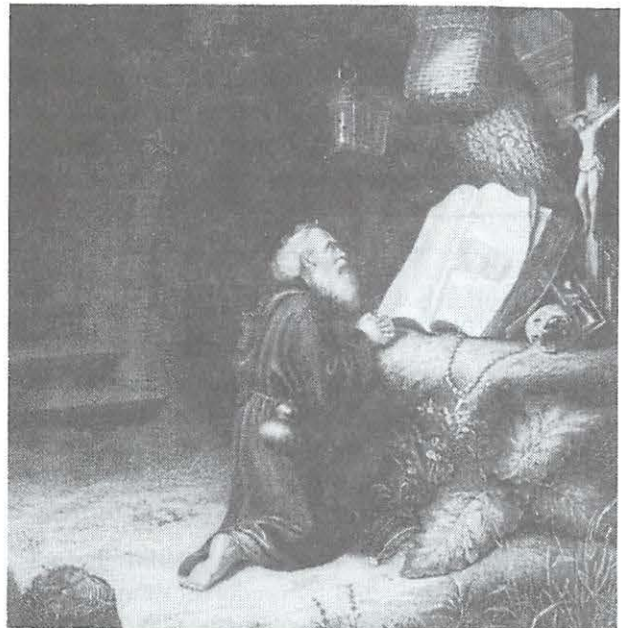
*"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"* (Matthew 5:14–16).

Monks not only hid the light and truth of the Bible, but they also twisted the concept of good works and glorified themselves rather than God.

As formerly persecuted New Testament churches became popular and accepted as part of the state religion of Rome, many sought a life of humility and contemplation to convince themselves that they were worthy of Heaven. Monasticism offered an emotional substitute for martyrdom and a psychological replacement for salvation through faith.

A desire to escape the chaos and confusion of barbarian Europe also led young men and women into the cloistered life. Monasteries became havens of protection from the civil disorder and violence that characterized the Western world after the fall of Rome in A.D. 476.

The medieval monastic ideal owes its origin to St. Anthony (ca. A.D. 251–356). After giving all his possessions to the poor, Anthony withdrew to a solitary cave in the Egyptian desert. His reputation as a hermit caused others to copy his lifestyle.



Bettmann Archive

#### A hermit spent long hours in self-abasing rituals.

The first *coenobite* (SEE-nuh-bite) community [coenobia from the Greek word κοινός (koy-NOSS), meaning "group"] was organized by Pachomius (ca. A.D. 290–346). He established a monastery in A.D. 320 at Tabennisi on the east bank of the Nile River.



Early monasticism produced a strange collection of extremists and fanatics. They insisted on complete **isolation from the world instead of insulation from worldly influence**. Some hermits grazed in the fields like animals. Others never spoke a word or changed clothes for their entire lives.



Bettmann Archive

**Monks preached to anyone who would listen.**

To prove his holiness, St. Simeon Stylites (ca. A.D. 390–459) lived on top of a sixty-foot pillar near Antioch for over thirty-five years.

In A.D. 530, Benedict of Nursia developed a set of organizational guidelines for his monastery near Monte Casino. *The Rules of St. Benedict* became the foundation of European monasticism. His emphasis on hard manual labor and a simple diet became a standard throughout the continent. His *Rules* also demanded the vows of poverty, chastity, and obedience.

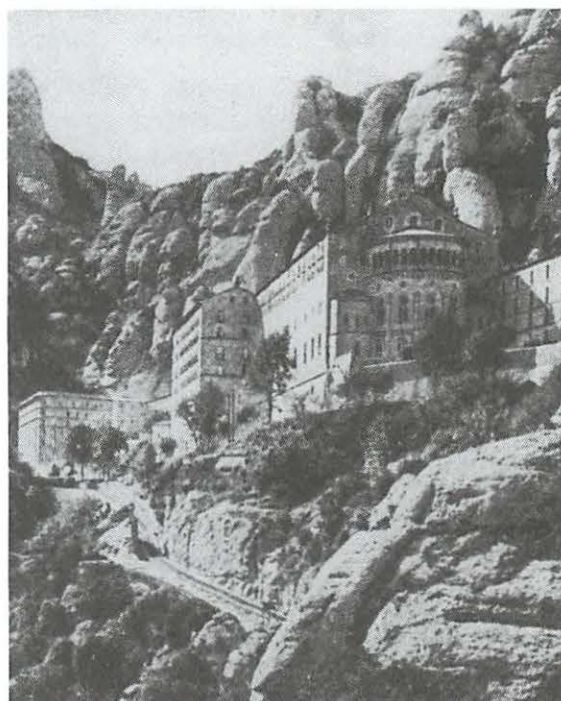
### THE RULES OF ST. BENEDICT AND THE RESULTING CORRUPTION

- **Poverty**— Forsaking worldly possessions to gain spiritual merit led to pride. Monks and abbots later disregarded this vow to become the wealthiest landowners in Europe.
- **Chastity**— God's plan for the family was rejected by medieval monasteries. Sodomy and immorality resulted when celibacy became a command and not a choice.
- **Obedience**— The traditions of the state church and the dictates of the pope became more important than the Word of God.

According to St. Benedict, the monastic day began at 2:00 a.m. and ended at 6:30 p.m. These hours meant an early start and a long day. Eggs, fish, cheese, beans, honey, and milk provided the basic food for one daily meal during the winter and two during the summer. Meat was reserved for those who were sick.

The monks were not allowed to talk, and except for communal worship, silence was the rule throughout the day. An intricate system of signs developed in many monasteries, allowing the monks to communicate without breaking their vow of silence.

"Idleness is the soul's enemy," wrote Benedict. Monks carried out a variety of responsibilities during a typical day in an attempt to avoid temptation. Baking bread, milking cows, and cultivating gardens helped to make the monastery self-sufficient. Monasteries developed into small, isolated islands, shut off from the rest of the world.



New York Public Library

**A Benedictine monastery in the mountains of Spain**

The Benedictine order dominated European monasticism for the next four hundred years during which wealth, sensuality, and rebellion brought the monasteries to scorn among the general population.

The unscriptural foundation of the monastic orders led to evil living and corruption within the cloistered walls. Suicide because of insanity or a desire to escape the world was not uncommon. Rebellion against forced celibacy resulted in a plague of sodomy. Abbots who attempted to reform their monks were frequently poisoned, stabbed or expelled by them.



Abbeys and monasteries were soon occupied by “drunkards, roysters, turbulent warriors, and passionate hunters” who had no desire to fulfill their sacred calling.

St. Theresa did not hesitate to describe life in the convent as a “shortcut to hell.” “Rather let fathers marry their daughters to base fellows than allow them to face the dangers of ten worlds rolled into one, where youth, sensuality, and the devil invite and incline them to follow things worldly of the worldly.”



Bettmann Archive

#### Monasteries bred frivolous debates over doctrine.

Between A.D. 900 and 1300, the rise of the various orders marked the reform movements. Each of these attempts began with a return to strict austerity but eventually succumbed to the tide of worldliness, which motivated the next attempt.

The problem with monasticism existed in its very nature:

#### • Unbiblical understanding of the world

The monks [from the Greek word *μόνος* (MONN-oss), meaning “alone”] regarded the world of people to be the source of all temptation and evil. Thus, they sought to flee from people in order to remain pure.

However, Jesus Christ came into the world to be in contact with His creation and to shine as the Light. (See John 17:15–17.) His followers were also commanded to shine as lights in a dark world.

#### • Unbiblical understanding of salvation

The ascetics believed that they could earn spiritual merit with God by the degree of abuse and self-denial they experienced. Through this means they believed they could also atone by proxy for the sins of those who came to them.

Paul, the former religious enthusiast, warns against attempting to earn salvation by works or the misuse of self-denial. (See Ephesians 2:8–9 and I Corinthians 13:3.)

#### • Unbiblical understanding of the word “flesh”

The monk wanted to crucify his physical body and the natural desires and necessities God created.

Paul, in anticipation of this false understanding of the flesh, warned against “will-worship.” (See Colossians 2:20–23 and Romans 14:17.)

#### • Unbiblical understanding of temptations

In fleeing physical sources of temptation, monastics were shocked to find the plague of immorality as strong as ever in their self-induced isolation.

Paul reminds believers that the power to meet temptations with victory is found only in identifying with Christ and reckoning ourselves to be dead to sin. (See Romans 6.)

#### • Unbiblical understanding of social relationships

The families of the hermits suffered from neglect. Convents and poorhouses were filled with puzzled, discouraged, and abandoned loved ones.

God warns that the one who forsakes his own will be considered “worse than an infidel.” (See I Timothy 5:8.)



New York Public Library

#### Traveling monks and friars

Friars and monks began to circulate among the people during the monastic reforms. They taught the doctrines of the medieval church rather than the truth of Scripture and provided for their own physical needs by begging.



When such men as John Wycliffe in England and John Hus in Bohemia questioned the practice of monasticism, they were labeled heretics and suffered severe persecution.



Everyone's Book about the English Church, London

John Wycliffe's bones were exhumed and burned.





John Hus, Dean of the University of Prague, spoke against monastic corruption and was burned.

**PROJECT:** Review this resource and analyze the chart below to answer the following discussion questions.

1. What happens to the basic truths of the Gospel when the Word of God is hidden from the people?

2. What happens to the people who try to protect the Word of God from error or misinterpretation by hiding it?

3. In the monastic way of life, how did pride produce darkness and corruption?

	NEW TESTAMENT CHURCHES ...	THE ROMAN CATHOLIC CHURCH ...																
DOCTRINE	<p>Salvation by grace through <i>faith</i></p> <p>New Testament churches presented the finished work of Christ as the only means of Heaven.</p> <p><i>“For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).</i></p> <p>Central focus on Jesus Christ</p>	<p>Salvation by grace through <i>works</i></p> <p>Trying to attain Heaven through good works led to either spiritual pride or despair.</p> <p><i>“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Ephesians 2:8–9).</i></p> <p>Central focus on the Church</p>																
WORSHIP	<div></div> <p>Preaching the Gospel</p> <p>Central focus on God’s Word</p>	<div></div> <p>The Sacrifice of the Mass</p> <p>Central focus on the Mass</p>																
ORGANIZATION	<p>New Testament churches appointed elders and deacons, but they did not develop a complex ecclesiastical organization.</p> <p>Central focus on the Great Commission</p>	<table><tr><th>ROMAN EMPIRE</th><th>THE CHURCH</th></tr><tr><td>Emperor .....</td><td>Pope</td></tr><tr><td></td><td>College of</td></tr><tr><td>Senate .....</td><td>Cardinals</td></tr><tr><td>Provincial</td><td></td></tr><tr><td>Governors .....</td><td>Bishops</td></tr><tr><td></td><td>Priests and</td></tr><tr><td>Local Officials .....</td><td>Monks</td></tr></table> <p>Central focus on Church structure</p>	ROMAN EMPIRE	THE CHURCH	Emperor .....	Pope		College of	Senate .....	Cardinals	Provincial		Governors .....	Bishops		Priests and	Local Officials .....	Monks
ROMAN EMPIRE	THE CHURCH																	
Emperor .....	Pope																	
	College of																	
Senate .....	Cardinals																	
Provincial																		
Governors .....	Bishops																	
	Priests and																	
Local Officials .....	Monks																	

Date completed 10/10/00 Evaluation \_\_\_\_\_





## SCIENCE RESOURCE

### HOW DOES CANDLEPOWER RELATE TO THE WITNESS OF CHRISTIANS?



Just as the world depends upon candlepower to carry out its activities, Christ depends upon the light of Christians to accomplish His purposes.

#### 1 CANDLEPOWER CAN BE CALCULATED.



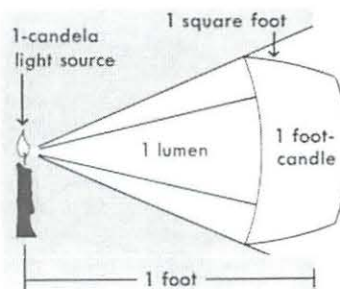
British Crown Copyright,  
Science Museum, London

For many years, the basic unit of light was the *candle*. The standard candle was made from the wax of the sperm whale and burned at the rate of 120 grains per hour.

Today the standard is called a *candela*. A candela is the intensity of light from a piece of platinum wire heated to 1772°C that radiates through a hole one-sixtieth of a square centimeter. A candela is just slightly less than the old standard candle, but it is still referred to as the “candlepower” of a light.

Another way of expressing candlepower is the *lumen*. It is a measure of the amount of light given off per unit area.

The brightness of a room is measured in *foot-candles*. One footcandle is defined as one lumen of light falling on one square foot.



© World Book, Inc.

In the metric system, the unit of brightness is the *lux*. One lux is equal to one lumen per square meter.

One candle equals slightly more than one candela in intensity (about 13 lumens). In contrast, a sixty-watt light bulb gives off approximately 840 lumens. An eighty-five-watt mercury vapor light yields 3,050 lumens, and a 1,000-watt sodium vapor light sends out 140,000 lumens.

The high beam of an automobile headlight is equal to 30,000 candles. When you dim your lights, that action is equivalent to blowing out about 6,000 candles.



#### 2 CANDLEPOWER DECREASES WITH DISTANCE.

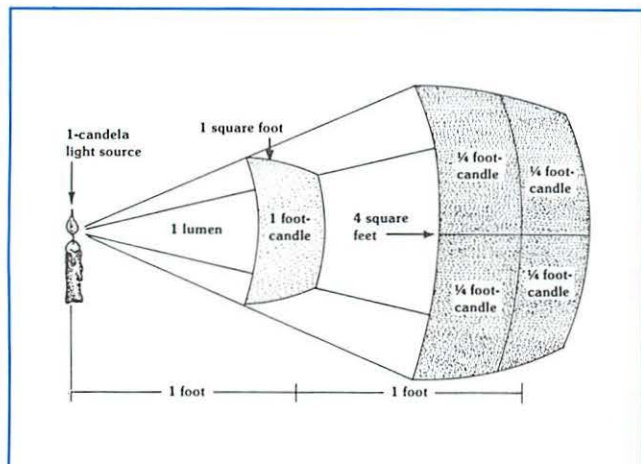
- **Candlepower** is a measure of the intensity of light given off by a light source. It is measured in units of candelas and lumens.
- **Brightness** is a measure of the amount of light striking a surface. It is measured in units of foot-candles and lux.
- **Candlepower and brightness are not the same.** Many factors contribute to the brightness or dimness of light once it leaves its source.

The greatest single factor affecting **brightness** is the **distance** between a light source and the surface it is illuminating. Because light radiates in all directions, its brightness diminishes rapidly. The rate at which it decreases is equal to  $\frac{1}{\text{distance squared}}$ . This is referred to as the *inverse square law*.

The inverse square law means that the brightness is reduced by the square of the distance. For example, twice the distance means one-fourth the brightness. Eight times the distance results in one sixty-fourth the brightness. Ten times the distance equals one-hundredth of the brightness.

Even a bright light seen from a great distance appears to be dim.





The diminishing power of light at distances

### 3 THE NEED FOR CANDLEPOWER VARIES WITH DIFFERENT ACTIVITIES.

If you try to read a book one foot away from the candle, it brightens the page with approximately one foot-candle of light. At a distance of two feet there will be only about one-fourth of a foot-candle of light. It would take four candles to make the page as bright as it was at a distance of only one foot.



At four feet the light from the candle has spread out so much that less than one-sixteenth of a footcandle falls on the page.

#### NORMAL LIGHT REQUIREMENTS FOR VARIOUS ACTIVITIES AND LOCATIONS

LOCATION	LUMENS
Bank lobby	50
Surgery	2500
Dental work	1000
Bathroom	10
Kitchen sink	150
Display in store window	1000
Laundry	50
Study desk	70
Bathroom mirror	50
Clothing inspection	2000

How many candles do you need to be able to read a book at a distance of eight feet so that you have the same brightness as at one foot?

### 4 A CANDLE CANNOT BURN ON ITS OWN.



A candle requires three things in order to burn. It must have fuel, oxygen, and sufficient heat to kindle a flame. If any one of the three elements is missing, the candle will not burn.

A candle's fuel is the wax from which it is made. Candle wax, usually composed of the elements carbon, hydrogen, and oxygen, combines with oxygen from the air to form carbon dioxide ( $\text{CO}_2$ ) and water ( $\text{H}_2\text{O}$ ).

This reaction will not start, however, unless the wax is first melted and vaporized. Some candle waxes melt at temperatures as low as  $80^\circ\text{F}$ , while others require up to  $210^\circ\text{F}$ . Once the wax has turned to a gas, it still needs a flame to ignite it.

### 5 THE EFFICIENCY OF CANDLEPOWER CAN VARY.

When a candle burns, it produces heat, light, smoke, water vapor, and carbon dioxide. The efficiency with which a candle burns determines the amount of light it is able to give off.

A candle produces about one-tenth of a lumen for each watt of energy that it burns. The first light bulb, invented in 1879, was even more efficient. It produced 1.4 lumens per watt.



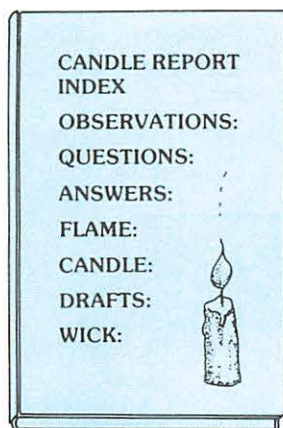
Today a forty-watt fluorescent bulb can produce more than fifty lumens, ten times as efficient as the original light bulb. Yet, even our most efficient lights convert only about twenty-five percent of the available energy into light.

#### • Can you see and understand?

Observe a candle for twenty minutes to test your ability to make observations. Record all the things you are able to notice about the candle and how it burns.



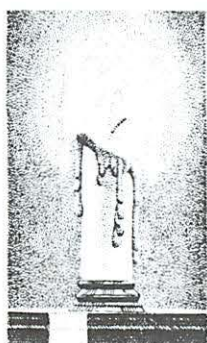
Draw pictures of the candle, the melted wax, the wick, the flame, and any other items of interest that you see. Label your pictures, and devise ways of finding out answers to the questions you have.



**GOAL:** As a family set a goal of fifty observations, thirty questions, and fifteen answers that you did not know before.

### Sample questions:

1. How quickly will a frozen candle light?
2. Why do blue candles not give off blue light?



3. How many ways does a candle illustrate the life of a believer?



**EXAMPLE:** One question that you might ask is "What is the hottest part of a candle flame?" A thermometer would probably break if you put it directly in the candle flame.

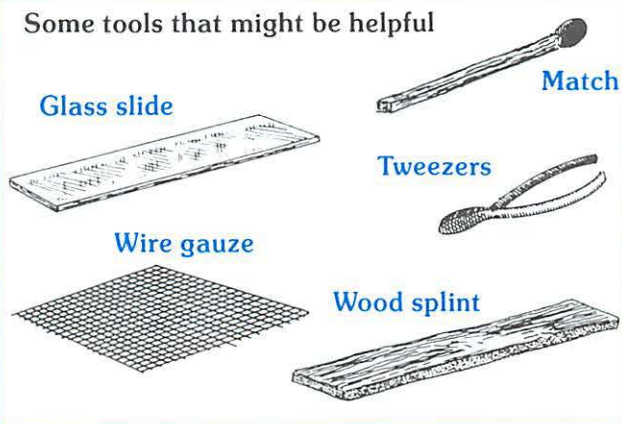
See how long a toothpick takes to ignite when held in different parts of the flame. Use tweezers to hold the toothpick at the side of the flame, top, bottom, middle. Count the seconds it takes to ignite. What do these observations tell you about the way a candle burns?

**WARNING:** Any flame is potentially dangerous and should be treated with respect. Candles will drip hot wax that can burn fingers and smudge counter tops. Remember that a candle flame is hot enough to burn paper, melt plastic, and scorch walls.

### SUGGESTIONS:

1. Work on an old cookie sheet.
2. Plan in advance what to do if something accidentally catches on fire.
3. Never play with a candle or matches.
4. Do this activity together as a family. Never work alone with fire.

Some tools that might be helpful



## 6 CANDLELIGHT IS MADE UP OF MANY COLORS.

When light strikes a surface, it is either reflected, refracted, or absorbed. Reflected and refracted light can actually focus light rays and concentrate their brightness. Light that is absorbed, however, results in darkness.

Every surface is selective in the light it absorbs. Some surfaces absorb only green light, while others absorb red, yellow, blue, or violet. The absorption of these colors gives objects their characteristic colors. When green light is absorbed, an object appears magenta. Magenta is a mixture of the red and blue light that is not absorbed.

A piece of glass that absorbs blue and green light appears red. Red is the only color not absorbed. The skin of an apple is a good example of a surface that absorbs blue and green light. An apple looks black if it is illuminated with only blue-green light.

Black is not a color at all, but rather the absence of color. When all the colors have been absorbed and no light is reflected from a surface, the surface appears to be black. Black, then, is the color of darkness because all the light has been absorbed and there is no light left to be reflected.

## 7 CANDLEPOWER CAN BE TRANSFORMED INTO ENERGY.

Even though light may be absorbed, its energy is not lost. Absorbed light is converted into heat



energy. You can prove this to yourself by laying something black, something white, and something colored (all made of the same material) in the sun.

Black absorbs all the light, while white absorbs only a little light. A colored object absorbs a moderate amount of light. After a few minutes, touch each of the objects. Which is the hottest? Which is the coolest?

## 8 CANDLEPOWER CAN BE EXTINGUISHED.

Since three factors must be present in order for a candle to burn, the absence of any one of them would cause the flame to go out. As you work the following experiments, learn how to analyze cause-and-effect sequences, and record your observations.



### Demonstration #1

Obtain a one-gallon glass milk jug from a dairy, and hard-boil several eggs. Peel the eggs and make sure that they are slightly larger than the opening in the top of the milk jug.

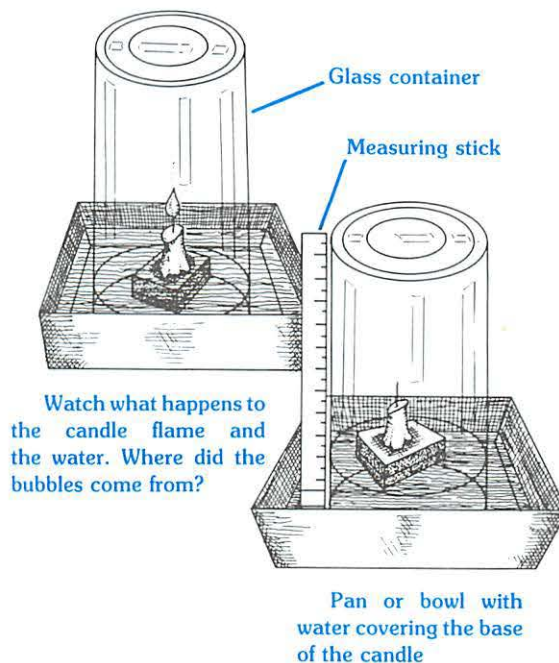
The next part of the demonstration occurs quickly, so you will have to watch carefully. Roll up a paper napkin or a paper towel, and light one end of it. Drop it into the milk jug, and place the hard-boiled egg on top of the jug so it seals the opening. If the egg bounces off, put it back on quickly. Why might the egg bounce off the jug?

Again, observe all that happens. See if you can make a list of fifty or more observations. What questions come to mind? How can you get the egg out of the bottle without breaking either the egg or the bottle?

Repeat the demonstration several times. What can you learn about how things burn?

### Demonstration #2

Set a candle in a large bowl and add enough water to cover the base of the candle to a depth of one-half to one inch. Light the candle, and then place glass containers of different sizes and shapes over the candle so that the water seals the mouth of the container.



Observe all that happens. Make a list of all that you can “see” or “hear.” What questions come to mind as you watch the candle burning inside the airtight enclosure? How do different shapes and sizes affect what happens?

## WHY WAS IT IMPORTANT TO SET A CANDLE ON A CANDLESTICK?

1. It lifted the light high so more of the room was lighted.
2. It allowed the flame to receive plenty of oxygen so it would burn brightly.
3. It protected the candle from being knocked over accidentally and starting a fire in the house.

## PROJECT

Using analogies from candlepower, answer the following questions:

1. By what standard is our witness measured?
2. How does distance affect our witness?
3. What situations require a greater witness?
4. What elements are required for a Christian’s witness?
5. What causes the efficiency of our witness to vary?
6. How is witnessing the result of many disciplines?
7. How is our witness transformed into energy?
8. What causes our witness to be extinguished?

Date completed 10/16 Evaluation \_\_\_\_\_





## LAW RESOURCE

### HOW ARE THE REQUIREMENTS OF A LEGAL WITNESS AND OF A CHRISTIAN WITNESS SIMILAR?



Keystone

Galileo Galilei, after observing the heavens through a telescope, gave witness that the earth moved around the sun.

From God's point of view, all the world is a courtroom, and every Christian is a witness. The factors which regulate the testimony of a witness in the courtroom throw significant light on the requirements which God places on the witness of Christians in the world.

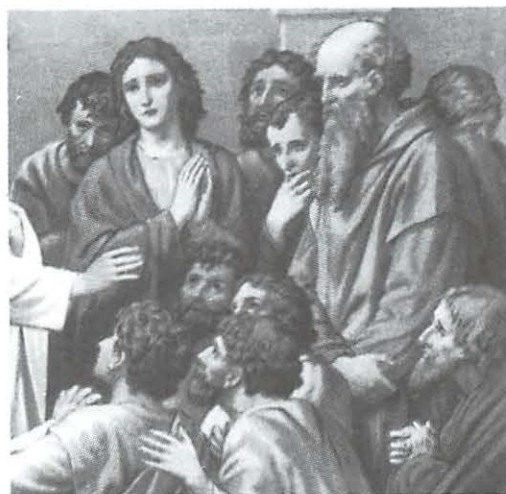
#### **1 A WITNESS MUST SPEAK WITH FIRSTHAND KNOWLEDGE.**

A law system based upon Biblical principles will give light to a nation. However, the ability of that law system to endure depends upon witnesses who will testify truthfully. Every action of a criminal is an attack against the law and the authority behind that law.

The witness's role is to bring to the court pertinent facts which will convict the offender or confirm the innocent.

Because witnesses are essential to the preservation of a legal system and the society which is built upon it, God establishes very clear requirements for those who would give testimony. Under the inspiration of the Holy Spirit, John identified these requirements:

*"That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . declare we unto you . . ." (I John 1:1, 3).*



Bible Art Series, Standard Publishing, Cincinnati

#### **The disciples with Christ**

Among state and federal courts and lawyers, *Black's Law Dictionary* is the commonly accepted authority. It gives the following definition of a courtroom witness. Notice how closely this definition matches the Biblical description.

**"In general a witness is one who, being present, personally sees or perceives a thing. He is a beholder, spectator, or eyewitness."**

By requiring the witness to have firsthand knowledge of a fact or an event about which he testifies, the distortions and inaccuracies of hearsay evidence and personal speculation are eliminated.

An eyewitness is one who was actually present at an event in question or the scene of a crime. A witness with firsthand knowledge could also include one who had direct communication with an eye-witness.

The disciples were eyewitnesses of the death, burial, and resurrection of Christ. Those who read and believe their eyewitness reports experience a personal relationship with Jesus Christ and become witnesses with firsthand knowledge.

#### **2 A WITNESS MUST BE COMPETENT IN ORDER TO GIVE TESTIMONY.**

Three factors determine the competency of a witness: first, his ability to perceive the facts or circumstances accurately; second, his ability to remember what he has seen, heard, and experienced; third, his ability to communicate to the court what he knows.



The competency of a witness is not nullified by his advanced age; nor is a witness disqualified because of his youth. In fact, a very young child can be a competent witness. The child must be capable of understanding impressions from his senses, be able to recall them, and then be able to clearly explain them to the court.

Courts have even determined that a child can give competent testimony of events which happened to him before he was mature enough to witness about them. These events, however, must be remembered by him and not simply told to him by his parents or others.

The law does not impose any minimum level of intelligence in determining the competency of a witness. The witness must simply be able to correctly observe and describe what he has seen and heard.

Other factors which do not affect competency are a person's physical condition and his circumstances. Even a person who is in prison can be competent to testify on matters about which he has firsthand knowledge.



Bible Art Series, Standard Publishing, Cincinnati

**Paul gave witness to the Gospel while under house arrest. It was there that Paul wrote to Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word . . ." (I Timothy 4:12).**

### **3 A WITNESS MUST UNDERSTAND HIS OBLIGATION TO BE COMPLETELY TRUTHFUL.**

Any law system which allows false testimony to be admissible in the courtroom will soon collapse

along with the civilization which is built upon it. For this reason, God mandated severe penalties for perjury.

It is also for this reason that witnesses are "sworn in" at a trial. Under oath, the witness promises "to tell the truth, the whole truth, and nothing but the truth, so help me, God." The Latin word for "perjury" is *perjuro*. It means "swear through" or "breaking a sworn oath."



**George Washington took the oath of office prior to becoming President. Courtroom witnesses, like public officials, become God's ministers when they swear to uphold the law.**

The "swearing in" procedure actually turns the courtroom into a sanctuary of God. He is there in presence and power as both witness and judge.

One of the tests of competency is a witness's belief that he is morally obligated to tell the truth. Perjury involves more than merely telling a lie. It also includes failing to tell the whole truth, falsifying legal documents, and submitting false information through deposition or affidavits.

If a witness has forgotten information that was within his knowledge, he is permitted to testify only to those facts which he can recall.

The criminal nature of giving false testimony is established by God in the ninth commandment: "Thou shalt not bear false witness against thy neighbour" (Exodus 20:16). This commandment is further defined in the Law and repeatedly affirmed in both the Old and New Testaments.

Notice that perjury is equated with blasphemy in Leviticus 19:12, since perjury destroys the character of God's justice. The severe penalty for perjury is given in Deuteronomy 19:16-21:

*"If a false witness rise up against any man to testify against him that which is wrong; Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days;*



"And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

"And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

Thus, a false witness in a murder trial could be given the death sentence himself. "A false witness shall not be unpunished, and he that speaketh lies shall perish" (Proverbs 19:9).

The seriousness of a false witness is further illustrated in Proverbs 25:18: "A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow."



Industry of Nations Natural History

The reason that perjury is such a serious crime is that Biblical law requires honest testimony rather than coerced self-incrimination as is practiced in other systems.

## 4 A WITNESS CAN BE COMPELLED TO GIVE HIS TESTIMONY.

The power that is given to courts to require a witness to testify is understandable when we remember that, according to Biblical law, a criminal can be convicted only if there is more than one witness.

"At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death" (Deuteronomy 17:6).

In the case of the woman taken in adultery, she was not liable for execution, because in that trial, all the witnesses against her, "... being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last" (John 8:9).



International News Photos

**The woman taken in adultery was freed because all the witnesses against her went away.**

The means by which a witness is forced to testify is the *subpoena*. The term *subpoena* comes from the Latin phrase *sub*, meaning "under," and *poena*, meaning "penalty." Thus, the word literally means "to testify under penalty."

A subpoena is a formal document issued by a court ordering a witness to appear before that court on a certain day and to give testimony or face a penalty for failure to do so.

If a person filing suit requests a witness to produce some pertinent evidence, a *subpoena duces tecum* (suh-PEE-nuh DO-suh STEE-kum) is issued. This Latin phrase means "under penalty, take with you."



**When the Lord stopped Paul on the road to Damascus, He gave him the equivalent of a "subpoena" when He commanded him to be a "... minister and a witness ... of these things which thou hast seen ..."** (Acts 26:16).

Paul understood the penalty he was under if he did not obey God's call to be a faithful witness



when he said, "... For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Corinthians 9:16).

A witness who fails to appear or refuses to testify when a subpoena has been issued is liable to be charged with contempt of court. A witness who is evasive in his answers is not usually considered to be in contempt unless the court directs him to be more specific and he refuses to do so.

There are additional consequences to a witness who fails to obey a subpoena. He can be liable to the party who summoned him for any damages that result from his failure to testify.

This legal fact adds significance to the warning of Ezekiel 3:18: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

## **5 A WITNESS IS TO BE COMPENSATED FOR HIS TESTIMONY.**

A witness who is subpoenaed is entitled to payment for his time and reimbursement of his expenses. In order to be eligible for this compensation, the witness must be in actual attendance in the courtroom.

The witness is to be paid for the length of time that he is in court even if he is never called upon to give his testimony or if the opposing party is able to disqualify him as a witness. He is actually being paid for his availability.



**A witness testifying before a jury**

When a witness is called by a defendant or the attorney, those who call him are to pay the fees. However, in a criminal trial involving a matter of state or federal action, the fees are paid by the court.

The witness is paid regardless of the outcome of the trial.

In certain trials, expert witnesses, such as medical authorities, are called upon to give testimony of their professional knowledge. They are

needed to clarify the significance of the evidence or to give further information which would not commonly be understood by the court. Such witnesses are entitled to extra compensation.

## **6 AN UNPRINCIPLED WITNESS CAN BE IMPEACHED BY EITHER SIDE.**

Any party involved in a courtroom proceeding can attack the credibility of any witness. A witness can even be impeached by the one who called him to testify.

An impeachment can be brought about by the testimony of another witness, by documentary evidence invalidating the witness's credibility, or by demonstration that the witness has made contradictory statements.

Evidence of immoral character can be searched out in any community where the witness is known, such as his place of employment, his place of summer residence, or his own neighborhood.

### **PROJECT**

#### **Subpoena a Christian friend to testify.**

A subpoena is a writ issued by one in authority demanding the testimony of a witness. It includes a statement of penalty for failure to appear. God's Word gives His order that His children tell what they have seen and heard regarding the salvation hope that lies within them. The penalty for failure is described in Ezekiel 3:18: "... His blood will I require at thine hand."

Motivate a fellow Christian to testify of Christ by doing the following project:

Locate a good friend of a Christian whom you know. Ask him or her the following question:

"Do you think it is possible for a person to know for sure that when he dies he is going to Heaven?"

If the friend claims that it is not possible to know this, then ask, "If you could talk with someone who knew for sure that he was going to Heaven when he died, would you be interested in finding out how he could be so sure of this?"

If the person says, "Yes," then explain, "Your friend, \_\_\_\_\_, knows that he is going to Heaven when he dies. Next time you see him, why don't you ask him why he is so sure of it?"

Then be sure to go to the Christian and give him the challenge of I Peter 3:15, "... And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_





## HOW CAN WISE COUNSELING BE USED TO GIVE LIGHT IN DIFFICULT SITUATIONS?



International News Photographers

**Jesus demonstrated clear understanding of the Law and wise perception of human nature when He gave counsel regarding the woman taken in adultery. Study the account in John 8:3–11.**

The relationship between physical illnesses and spiritual conflicts has long been recognized.

God warns that violations of His laws will result in physical diseases, but He also promises that obedience to His ways will cause our health to “. . . spring forth speedily . . .” (Isaiah 58:8).

Physical illnesses are not always the consequences of violating Biblical principles. They are often simply manifestations of mental and emotional disorders that are produced from the root problems of bitterness, greed, and moral impurity.

As moral standards continue to decline, there will be corresponding increases in personal, marital, and family conflicts. Those who experience such conflicts will usually make inaccurate connections between the causes and the subsequent effects. Individuals who do know what caused their problems will often remain confused about what steps to take to resolve them.

Because of the spiritual darkness that engulfs so many lives, it is vital that we learn how to respond wisely to those who come to us for counsel. We need

to be trained to give precise direction, but we also need to discern when we should refrain from counseling a person. It may come as a surprise to learn that most people who come to us with problems are not ones whom God wants us to counsel. Apply the following steps when a person comes to you with a problem.

### 1 DETERMINE WHO IS SPIRITUALLY RESPONSIBLE FOR HIM.

*“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (I Corinthians 11:3).*

Since God has established various structures of responsibility in the family, the church, and the government, we can be confident that He will provide protection, provision, and direction through those same lines of authority.

It is possible that we can assist God-appointed authorities with the needs of one under their care. However, it is vitally important that we **work through these authorities and not undermine their spiritual responsibilities.**

If a wife asks you for counsel, direct her to her husband. If a teenager comes to you, encourage him to go to his parents. If a church member seeks your advice, send him to his pastor.

It is amazing how Satan causes those who need counsel to close off communication with those through whom God has chosen to give it. They will usually say, “But if I ask them, they won’t know the answer,” or “They are the problem I want to talk about,” or even “They are not Christians.”

These concerns make it even more important to go to the authority involved. Often a spiritual need will cause one in authority to seek the Lord to find the necessary answers.

### 2 REALIZE THAT THE ONE WITH A GRIEVANCE IS USUALLY THE KEY TO THE SOLUTION.

Luke documents this fact in the account of a man who came to Jesus and complained, “. . . Master, speak to my brother, that he divide the inheritance with me” (Luke 12:13).

It may well have been the case that his brother had cheated him, or it may have been that he was a younger brother to the firstborn who had received a double inheritance in accordance with God’s Law. However, Jesus looked beyond the complaint and saw the root problem in the heart of the



complainer—it was greed. Thus, He said to the man, “. . . Man, who made me a judge or a divider over you?” (Luke 12:14).



Bible Art Series, Standard Publishing, Cincinnati

### The man with the complaint about his brother

Then Jesus called upon His disciples to notice the covetousness of this man rather than the possible fault of his brother, and He warned them all, “. . . Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15).

A clear guideline for any counselor is knowing that when one person condemns another, he is often guilty of precisely the same problem: “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things” (Romans 2:1).

The “same things” may not be outward actions such as stealing, lying, or adultery; but they will certainly be the inward attitudes of pride, resentment, lust, and selfishness.

Thus, when a friend comes to you and asks whether he should sue another Christian, it would be easy to be caught up in the details of the case. A wise counselor, however, would simply direct him to the command of Scripture:

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? . . . Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?” (I Corinthians 6:1, 7).

Direct a friend with a problem of this nature to the proper authorities of the church, whom God has ordained to administer proper discipline in such cases. (See Matthew 18:15–17.)

## 3 DISCERN ANY SYMPTOMS OF REBELLION.

A rebellious person can stir up great sympathy for his cause by describing in detail all the injustices done against him. However, what he does not usually reveal are the attitudes on his part which prompted the harsh reaction from his authorities.

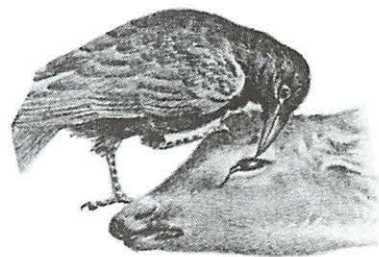
God explains that rulers are to be a terror to evil workers. (See Romans 13:3.) He also explains that if a person rebels against proper authority “. . . a cruel messenger shall be sent against him” (Proverbs 17:11).

When there are complaints of injustice and harshness, the wise counselor will determine the answers to two important questions rather than become involved in the details of the complaint.

First, what attitudes or actions brought on the harshness? Second, what character qualities is God seeking to build through the harshness? The benefits and necessity of an earthly authority’s discipline are emphasized in Hebrews 12:11: “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

Further confirmation of the need for chastening is given in Lamentations 3:27–32: “It is good for a man that he bear the yoke in his youth. He sitteth alone. . . . He giveth his cheek to him that smiteth him: he is filled full with reproach. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies.”

“The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it” (Proverbs 30:17).



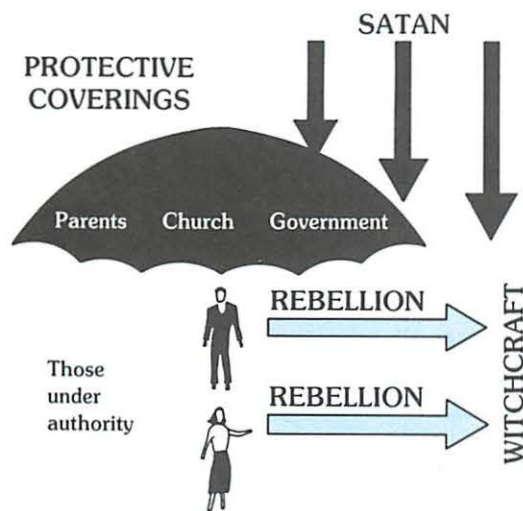
Rejecting God-given authority and getting out from under it so that independent decisions can be made are signs of rebellion. Rebellion is reserving for oneself the right to make final decisions and complaining against God when one experiences consequences of wrong decisions. When a man perverts his way, his heart frets against the Lord. (See Proverbs 19:3.)

Rebellion is a very serious matter. It is equated with witchcraft in I Samuel 15:23, and its effects are



the same as those reaped through witchcraft, since a rebellious person exposes himself to the realm and power of Satan's control.

A rebellious person is a foolish scorner, and we are instructed not to give counsel to him but to direct him back to his God-given authorities: a son or daughter to parents, a wife to her husband, a church member to his pastor, a citizen to government, and an employee to his employer. "He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot" (Proverbs 9:7).



#### 4 SEE THE PROBLEM FROM GOD'S PERSPECTIVE.

Whether a problem becomes a "classroom" or a "prison" is usually determined by whether we view it from God's point of view or from our own. Human authorities can and sometimes do make bad decisions. However, if we picture these authorities as independent agents over whom God has no control, we will not only reject them as individuals, but we will also miss the deeper lessons which God is trying to teach us through them.

When any authority gives a command contrary to the Biblical convictions which God has made clear to us, that command cannot be obeyed. There must be a wise and respectful appeal. This appeal, however, requires Godly character which is born out of humility and proper fear of the Lord. Very often the authority will not hear this appeal until past offenses against him have been made right by the one under authority, thus restoring proper relationships.

Onesimus stole from his master and fled; Paul met him and led him to salvation through Christ. Although Paul could easily have kept Onesimus to

assist him in his ministry, he sent this runaway slave back to his master. Prior to doing so, however, he wrote a letter preparing the way.

Paul had authority to speak frankly to Onesimus's master, Philemon, because Paul had also led him to salvation. The letter he wrote is the Epistle to Philemon in the Bible. It contains a wealth of insight on how to direct a person back to authority.

Later Philemon released Onesimus to serve with Paul, thus demonstrating God's deeper purposes through human authorities: to develop wisdom, maturity, and character that will cause us to bear much fruit in Christian service.

Only as we concentrate on building all aspects of Godly character will "... all things work together for good ..." (Romans 8:28).

It is for the high and holy purpose of conforming us to the image of Christ (see Romans 8:29) that the "heart of the king is in the hand of the Lord." (See Proverbs 21:1.)

#### 5 UNDERSTAND THAT ALL CONFLICTS ARE THE RESULT OF RESISTING GOD'S GRACE.

No one will be able to give wise and Godly counsel without a clear understanding of the meaning and function of **grace**, which is commonly defined as "God's unmerited favor." However, while this phrase describes how grace is given, it does not define grace.

It is proper to state that grace is an attribute of God, recognizing that all God's attributes are dynamic rather than static. For example, God is love, but God so loved the world that He gave. Grace, too, is a dynamic attribute.

##### OPERATIONAL DEFINITION OF GRACE:

Grace is the active force within, giving us the desire and power to do God's will.

We must understand six factors about grace.

##### 1. Grace is the function of the Holy Spirit.

"... Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

##### 2. Grace is given to every person in the world.

"For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11).

##### 3. Grace is free, not earned as a reward.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God (Ephesians 2:8).



#### 4. Grace responded to brings more grace.

“... Grace unto you, and peace, be multiplied” (I Peter 1:2).

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ...” (II Peter 3:18).

#### 5. Grace can be resisted, frustrated, or misused.

“Looking diligently lest any man fail of the grace of God...” (Hebrews 12:15).

“I do not frustrate the grace of God...” (Galatians 2:21).

“...Turning the grace of our God into lasciviousness...” (Jude 4).

#### 6. Grace comes through humility.

“But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble” (James 4:6).

Whenever we are offended, we have natural inclinations to do to others as they did to us. However, at that very moment, God gives us grace to forgive the offender, see insights in Scripture, and deepen Christlike character. If we resist His grace, the immediate result is bitterness.

When we hear of the prosperity which comes to another, we are immediately given grace to thank God for the things we have and to focus on things of eternal value. If we reject that grace, we will experience greed and temporal values.

Whenever we are tempted, God gives us grace to claim our position in Christ, to resist the devil, and to meditate on Scripture, that is, to use God’s way of escape. If we neglect the grace of God, we will fall into moral impurity.

## 6 LOOK FOR EVIDENCES OF THREE ROOT PROBLEMS.

Every major conflict can be traced to one or more of three root problems: bitterness, greed, or moral impurity. These root problems are summaries of the lists of sins given in Romans 1, Colossians 3, Galatians 5, and other passages.

They are the direct results of violating the universal non-optional principles which God has established. These principles involve acceptance of self, response to authority, clear conscience, genuine forgiveness, yielding rights, moral freedom, and success.

These principles are directly contrary to our natural inclinations, and for that reason they can be carried out only by exercising faith and responding to the grace of God.

It is very easy to try to counsel surface problems or surface causes and never to explain violations of principles or remove root problems. As a consequence, lasting results are never achieved.

The three root problems of bitterness, greed, and moral impurity are better understood as we see them in the following diagram.

<b>DISCERNING LEVELS OF CONFLICT</b>			
<b>SURFACE PROBLEMS</b> (Visible Actions)	Wrong Clothes Broken Vows Profanity Dishonesty Disrespect Debt Runaways Wrong Music Bad Habits Arguments		
<b>SURFACE CAUSES</b> (Attitudes)	Inferiority Anger Fear - Worry Rebellion Envy - Jealousy Boredom Insecurity Guilt Frustration Impetuosity		
<b>ROOT PROBLEMS</b> (Character)	Bitterness	Temporal Values (Greed)	Moral Impurity
<b>ROOT CAUSE</b> (Wrong response to God)	Resisting God’s grace - Heb. 12:15 (Grace requires humility - James 4:6) Violating Scriptural principles <ul style="list-style-type: none"> <li>• Design • Authority</li> <li>• Responsibility • Ownership</li> <li>• Suffering • Freedom • Success</li> </ul>		

When Peter was approached in Samaria by a sorcerer named Simon requesting to buy the Holy Spirit, Peter gave a dramatic demonstration of dealing with root problems. He perceived that Simon was “... in the gall of bitterness, and in the bond of iniquity [moral impurity].”

Therefore, Peter firmly reprovved Simon because his heart was “... not right in the sight of God.” Peter advised Simon, “Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.”

Simon had an equally dramatic response because of the perceptive counsel of Peter: “Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.” (See Acts 8:17–24.)

If we are to be effective in counseling others, we must seek to discern root problems and levels of conflict. Only as we deal with root problems can we have lasting results in the lives of others.



When a husband or wife asks for counsel regarding a divorce, you should look for evidences of bitterness and moral impurity. These problems greatly damage communication in the marriage. The moral impurity may have taken place prior to marriage. It may also be going on presently in the marriage through perversion or adultery.

Therefore, the question is not really, "Should I get a divorce?" but, "How can I clear up my bitterness and guilt for past immorality and habits of present immorality?"

If a person comes to you with a complaint against his employer or about a relative cheating him out of something he should have received, recognize this complaint as evidence of greed and temporal values.

God commands that none of us resist His grace. If we do, a root of bitterness will spring up, defiling us and many others. Then we will focus on temporal values, and like Esau, we will be willing to sell our spiritual potential for the passing satisfaction of our physical desires. (See Hebrews 12:15–17.)



**Venomous pit of bitterness**



**Torture pit of temporal values**



**Miry pit of moral impurity**

**NOTE:** Further evidences of root problems are listed in the *Life Notebook* under "Preparation for Engagement" and in the *Commands of Christ* game.

## 7 MAKE SURE YOU UNDERSTAND THE DEEPER CONCERN.

A person will often come to you with two concerns: first, one that sounds easy to solve, and then the *real* problem.

The first concern is shared with you as a test to see how you will respond to it and to the person giving it. If you show understanding, acceptance, and insight, the person will be encouraged to reveal the real problem.

Demonstrate understanding and insight by patiently listening to the concern, thinking about it,

and then kindly asking, "In addition to this, is there any other problem you have?"

If an individual is not sure you have an answer, he may wait for you to tell him what the problem is.



Such a response is similar to that of Nebuchadnezzar when he required his counselors to tell him the dream he had so he would know that their interpretation was accurate. (See Daniel 2.)

**Nebuchadnezzar**

As in Daniel's case, we often need to ask God for wisdom to pinpoint the basic problem, since sometimes even the individual with the problem is not able to identify it clearly.



**The woman at the well**

When Jesus spoke to the woman at the well, He illustrated this important aspect of counseling. Jesus went to the deeper problem when He asked the woman to go and call her husband. When her real problem had been dealt with properly, she went to her city and said, "Come, see a man, which told me all things that ever I did . . ." (John 4:29).

To gain spiritual discernment in identifying the real problem, pray for it and be diligent in developing it over the years by observing cause-and-effect sequences in Scripture and in life.

## 8 LEARN TO USE PERCEPTIVE QUESTIONS.

Throughout Scripture we have direct statements and biographical illustrations of cause-and-effect sequences. God's command to man regarding marriage is to leave father and mother and cleave to his wife (singular).

Abraham violated this principle by having two wives. The resulting conflicts are written across the pages of Scripture and history. The problem began when Abraham's concubine won his favor and despised Sarah in her heart. Sarah reacted harshly to Hagar, the concubine.

When Abraham came to God with the complaint, God told him to listen to Sarah his wife and to



send his concubine and her son away. Therefore, when a husband complains that his wife is reacting to other women, you need to ask the man, “Do you find yourself attracted to any of these women whom your wife resents?”

When a man delights in another woman, he violates the “one-woman man” principle and causes his wife to experience deep insecurity, if not jealousy.



Doré Bible Illustrations

**After Hagar despised Sarah, God commanded Abraham to send Hagar away.**

The fifth commandment establishes the foundational principle of honoring father and mother. In both Old and New Testaments there is the promise that things will go well for those who obey this commandment. (See Exodus 20:12 and Ephesians 6:2–3.)

When a person comes with the general complaint that things are not going well for him, you should ask the question, “How did you get along with your parents?” The correlation is often striking when you point it out; the person will wonder how you knew about the conflict. When you accurately relate present problems to past disobedience to parents, the person with the problem will have greater freedom and confidence in accepting counsel from you.

If a man is having problems with his family, causes may be numerous, and for each one a perceptive question may be asked. One cause is identified in Proverbs 17:13. “*Whoso rewardeth evil for good, evil shall not depart from his house.*”

Based on this verse, you would be wise in asking, “Have you ever wronged a person and not yet made it right?”

Another cause is listed in Ecclesiastes 5:4–6. God states that if a man fails to fulfill a vow, God will destroy the work of his hands. Thus, you might ask, “Have you ever made to God or to someone else a vow that you have broken?”

If a businessman continues to have serious financial problems, ask yourself, “What does God say in Scripture will rob a man of his wealth?” One of the clearest causes is moral impurity.

God assures us that the wealth of an immoral man will sooner or later be in the house of strangers. (See Proverbs 5:3–14.) Based on this fact, it would be important to ask, “Is there any secret immorality, either mental or physical, that you have allowed to come into your life?”

Another cause of financial difficulty is failure to honor God with the firstfruits of all our increase. God assures us in Malachi 3:10–11 that if we give generously to Him, He will open up the windows of Heaven and shower out a blessing. However, if we fail to honor Him with tithes and offerings, He will not rebuke the devourer, and our increase will be consumed in unexpected ways.

The more cause-and-effect sequences you find in Scripture and the more questions you prepare to probe tactfully those who come with problems, the wiser you will become in diagnosing and treating the real problems.

There are also clear relationships in Scripture between physical problems and spiritual causes. Grinding of teeth may be caused by anger, as with the council which resented Stephen’s appeal. (See Acts 7:54.)

## **9 REFUSE TO BE SWORN TO SECRECY BEFORE HEARING A PROBLEM.**

It is common for a person who does not want to deal with a serious problem to say, “Will you promise not to say anything to anyone if I tell you my problem?” Curiosity is a strong motivation which entices you to agree. The flattering thought that this person is putting his trust in you will also entice you.

However, a wise counselor will say to this person, “Because I care about what is best for you, I cannot make such a promise. I can assure you that I will not share your problem with anyone who is not part of a lasting solution.”

Often the very people this individual does not want you to contact are the ones through whom God gives direction. For example, a teenage girl who is with child might say, “Don’t tell my father about my condition.”



Scripturally, the father is the one who should decide what she should do. (See Exodus 22:16–17.)

A wife may say, “I have a problem, but I do not want my husband to find out about it.” However, God has ordained that the husband be the spiritual protection for his wife. (See I Corinthians 11:3.) If the wife has made a foolish vow, the husband is able to free her from it. (See Numbers 30:6–8.)

If she has a question about Scripture, she is instructed in Scripture to ask her husband. (See I Corinthians 14:35.) If a wife has a problem which her husband is not able to answer, he can initiate counsel from the pastor, or he can direct her to seek the counsel of a Godly, mature woman in the church. (See Titus 2:3–5.)

Increasing legal problems may threaten anyone who would conceal a problem. If the person has violated the law, the one who learns about the violation could also be held for concealing a crime, obstructing justice, or harboring a fugitive.

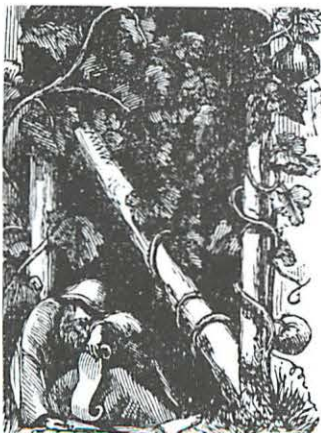
When learning of a crime, a wise counselor will aid the criminal through proper legal counsel to confess the wrong to the proper authorities and to do everything possible to make restitution. This is the only wise solution.

## 10 HANDLE DISABLING EMOTIONS BEFORE WORKING WITH THE PROBLEM.

When Elijah was depressed to the point that he wanted to die, God first gave him sleep and nutritious meals; then God gave him direction as to what he should do. (See I Kings 19:4–8.)



Elijah



Jonah

When Jonah experienced suicidal depression, God provided the shade of a gourd to deliver him from his grief. Then he used physical circumstances to teach him spiritual truths. (See Jonah 4:3–11.)

When Job's three friends came to comfort him, they found him in so much distress that they did not speak for seven days. (See Job 2.)

These are but a few examples revealing the importance of dealing with emotions before trying to resolve problems.

If a person comes with such distress that he or she is weeping hysterically, it is not a time for counsel but only for comfort. This comfort is often provided by listening and by simply being there.

If a person with a serious problem has become mentally incoherent, it is obviously essential to restore his ability to reason before giving counsel.

God establishes the prerequisite of reason when He says, “Come now, and let us reason together, saith the Lord . . .” (Isaiah 1:18).

## 11 IDENTIFY THE POINT OF GREATEST RESISTANCE.



The rich young ruler

The rich young ruler approached the Lord Jesus Christ with a deep concern: how could he gain eternal life? The response of the Lord illustrates the importance of identifying the point of greatest resistance and dealing with that first.

In the case of the rich young ruler, his love of riches was greater than his love of God. As soon as Jesus pointed out this key problem, He designed a course of action which would remove this barrier. However, the rich young ruler was not yet ready to deal with his root problem, and he went away sorrowing. (See Matthew 19:16–22.)

If a teenage boy asks you how he can have better harmony with his father, you should ask questions that will help you discover what the



primary hurdle has been between them. One question would be, "What is the major change that your father wants to see you make in your life?"

The boy may become reactionary and give reasons why he does not want to obey his father in a particular area. At this point it is important to design a project for him directly related to this area of resistance.

You might assign him the following verses to memorize and tell him to get back in touch with you when he can quote them and explain how they apply to his life. Verses to memorize which show the importance of honoring parents: Exodus 20:12; Proverbs 30:17; Ephesians 6:1-3; Romans 13:1-2; Hebrews 12:7-11; and Lamentations 3:27-32.

If a young lady comes for counsel and asks how she can get her parents to give her more freedom for dating, it is wise to ask, "If you dedicated your dating life to the Lord, what limitations would He put on it?" Once she lists these, ask her, "Which of these limitations would be the hardest for you to accept?"

Let us assume that she believes she has fallen in love with a non-Christian fellow and that her parents are not in favor of her dating him. If you are to give her any further help, it should be designing a project that will help her to see the importance of her parents' counsel in this matter. In addition to the previously listed Scriptures on honoring parents, have her memorize II Corinthians 6:14-18.

There are two primary reasons for dealing with the point of greatest resistance first. The most obvious reason is that it quickly gets to the heart of the problem. The second reason is that it saves you endless amounts of time in futile discussion with individuals who want approval rather than solutions.

A person who has a point of resistance will not only continue to have pressures, but also try to find comfort by spending hours in fruitless discussion with those who are trying to help him. In the end the counselor as well as the counsel is usually rejected and resented by the one he was trying to help.

## 12 PINPOINT THE PROBLEM BEFORE AGREEING TO GIVE COUNSEL.

If a person comes to you and states, "I have a serious problem, and I would like to talk to you about it. Could we get together sometime?" You will set yourself up for failure if you do not require the person to tell you the specific problem which he wants to discuss before you commit yourself.

If the person resists giving you a sentence summary by saying, "It would take too long to discuss here," or "I need to fill you in on the

background so that you will know what happened," this person usually wants you to agree that what he did was right.

Not only will such a "counseling session" consume much valuable time, but it will not really help the other person see the error of his way and make the needed corrections. To avoid this pitfall, always insist at the initial contact that the person give you the specific nature of the problem without going into any detail.

You will realize the need for such a summary only as you understand the deceptive tactics of self-justification. Not only is it possible for the human mind to rationalize every single sin, it is the tendency of the mind to do so.

*"Every way of a man is right in his own eyes: but the Lord pondereth the hearts" (Proverbs 21:2).*



**Cain preparing to kill Abel**

People can rationalize murder, adultery, stealing, lying, and any other sin by focusing on the extenuating circumstances or by adopting a choosing-the-lesser-of-two-evils mentality. It is said that every premeditated crime is first justified in the mind of the criminal.

It is painful for such a person to tell you specifically what he or she did, but it is reassuring to that same individual to lead you carefully through the maze of circumstances and reasonings before telling you what the offense was.

Such a person will often watch your countenance for signs of understanding, acceptance of and agreement with him, and anger toward the individual this person actually wronged. Only then will this offender feel safe in revealing the offense.

In reality, many individuals come to you not for counsel but simply to win you over to their side in order to quote you as one who agrees with them.



Often these individuals are ones who create controversy within the church. Paul gives specific warning on how to deal with them:

*"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Romans 16:17-18).*

## **13 SET UP AN APPOINTMENT—DO NOT GIVE IMMEDIATE COUNSEL.**

When an individual tells you what his problem is and asks for help, it is wise to arrange an appointment rather than giving immediate counsel.

Scripture teaches that *"counsel in the heart of man is like deep water; but a man of understanding will draw it out"* (Proverbs 20:5).

There are several steps of preparation that you and the one whom you would counsel should take before planning any meeting.

First, have the person write out a one-page summary of the problem for you. Such a summary will require the one seeking counsel to clarify the most important points, and it will also help you to prepare proper questions and search out Scriptural solutions.

Second, each of you should claim the promise of James 1:5-6: *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. . . ."*

Third, remember that there is a tendency for a person with a problem to go from counselor to counselor rather than waiting before the Lord and receiving direction from Him. When He allows problems in our lives in order to get our attention, He is grieved when we seek the thoughts and ideas of others instead.

Fourth, be aware that time and new circumstances often bring greater clarity to a difficult problem.

It is always wise to suggest a precise project for a person to do before you meet with him for counsel. The project may involve studying a section of Scripture, memorizing, or contacting assigned people.

When Naaman came to Elisha with leprosy, he had many misconceptions about the nature of his problem and about the God who could heal him. Rather than talking with Naaman, Elisha, through a messenger, gave him a project. He was to dip in the Jordan River seven times, and then he would be clean. (See II Kings 5:1-14.)

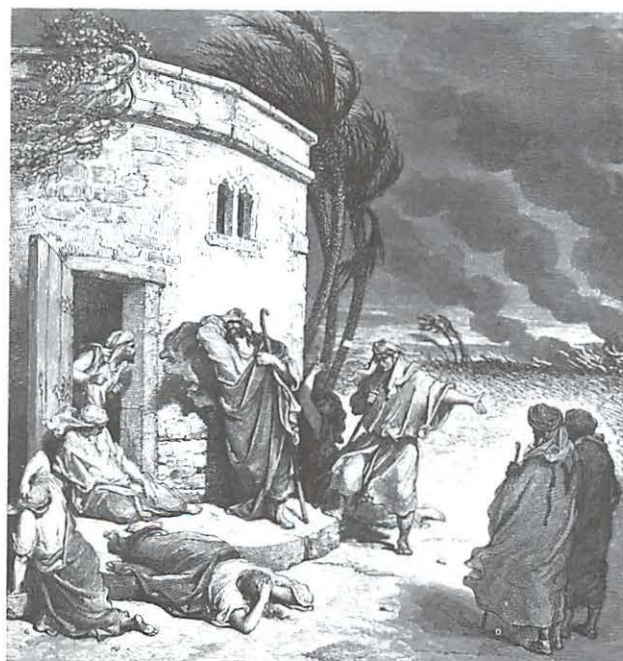


Naaman dipping in the Jordan River

## **14 BIND SATAN BEFORE TRYING TO SPOIL HIS HOUSE.**

All effective counseling grows out of faith—faith in the authority of Scripture, faith in the reliability of principles in Scripture, faith in the convicting work of the Holy Spirit, and faith in the results of applying Scriptural principles to a given situation.

Faith is also essential to the counselor who would effectively carry out the spiritual warfare that accompanies any counseling situation, since we *"... wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"* (Ephesians 6:12).



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**The hedge that God put around Job protected his family, wealth, and health until God removed it.**



The process of “binding Satan” involves a three-part prayer. This prayer asks God to bind and rebuke Satan so that he cannot hinder the spiritual objectives God wants to accomplish in the life of an individual.

The prayer must first of all be in the name of the Lord Jesus Christ. Thus, the request that we would make must be in harmony with what Christ’s name represents. Jesus promised, “. . . *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it*” (John 14:13–14).

As we pray in Christ’s name, we should claim the power of His blood, because it is through His blood that we come to God and overcome Satan. “. . . *Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony . . .*” (Revelation 12:10–11).

The second part of the prayer is suggested in Mark 3:27, which speaks of the potential victory over Satan: “*No man can enter into a strong man’s house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.*”

If Satan has gained an advantage in the life of the one whom you will be counseling, it is important that you first ask God to bind Satan and then move in to “spoil Satan’s house” by regaining the spiritual ground that was taken.



Gomer

The potential of God’s placing a “hedge of thorns” around a rebellious person is illustrated in the book of Hosea, where God put a hedge of thorns around Gomer, Hosea’s adulterous wife. Three things happened: she became confused in the direction of her life, her adulterous partners

lost interest in her and left her, and she decided to return to her husband. (See Hosea 2:6–9.)

Her return provided a new opportunity for Hosea to work with her and restore her to the Lord.

The procedure of rebuking Satan is illustrated in Jude 9. Here, “. . . *Michael the archangel, when contending with the devil . . .*” asked the Lord to rebuke him.

The effectiveness of a “hedge of protection” is illustrated by Job’s intercession for his children.

When God praised the character of Job, Satan countered, “*Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? . . .*” (Job 1:10).

The third part of the prayer involves basing our request on the Word of God. “*And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us*” (1 John 5:14).

If we are to counsel a person who is bound with a destructive habit, the following prayer would be appropriate:

### THE PRAYER FOR A “HEDGE” INVOLVES THREE PARTS

“Heavenly Father, I thank You for my salvation and for the position I have in Christ’s righteousness. I ask You now in the name and through the blood of the Lord Jesus Christ to bind and rebuke Satan in the life of \_\_\_\_\_.

I ask You to build a hedge of thorns around him so that any wrong influences would be turned back and so that he would be enabled to have victory over the habit of \_\_\_\_\_.

I base this prayer on the authority of Your Word which states that as Christians we are dead to sin and that sin shall not have dominion over us.

I praise Your name for answering this prayer. In Jesus’ name, Amen.”

## 15 LEARN TO ASK PRECISE QUESTIONS.

Asking precise questions is one of the most vital skills of counseling. There are certain times when conclusive statements must be presented; however, there are far more occasions when tentative conclusions must be presented in the form of questions.

The very heart of counseling involves “coming alongside” an individual to assist him in identifying God’s best for him and to motivate that individual to take Scriptural steps in achieving it.

Effective questions are born out of Godly wisdom and practical experience. They are also based on the fact that any temptation which has taken one person is common to all. (See 1 Corinthians 10:13.)

Precise questions are able to break through barriers, raising hope that a solution is possible. Questions reveal the extent to which the one asking them understands cause-and-effect sequences.

The first questions you ask must help the person verbalize a desire for God’s answers and make



a commitment to obey them. The following questions help a counselor to accomplish this step:

**“Are you desirous of getting lasting solutions, or are you seeking only temporary relief?”**

**“Have you purposed to get God’s best in your life, whatever the cost?”**

**“If God appeared to you in person and told you precisely what to do, would you follow His instructions?”**

If the person to whom you are talking tells you that he is not sincerely interested in God’s answers which provide lasting solutions, you should end the conversation as quickly and graciously as possible. Let this person know that you are open to discussing the problem whenever there is a desire for lasting answers.



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**Balaam came to the Lord for counsel. God asked specific questions, and when Balaam refused to face his wrong motives, God gave him the desire of his heart—accompanied with the resulting problems. (See Numbers 22:21–35.)**

The next set of questions should help you diagnose the root problem(s) and the root cause(s) quickly and accurately. These questions must be based on a working knowledge of the levels of conflict chart, a keen observation of visible symptoms, and a mental list of possible cause-and-effect relationships.

Use the preliminary summary which the person wrote for you as you study through the Scriptures seeking to design precise questions. The Seminar materials can also give direction in formulating counseling questions.

If, for example, you sense a very strong will in a married person, you would probably close off the person to further counsel by saying, “I can see that you have a strong will.” However, by asking the following questions, you will cause him not only to

respond to your questions, but also to ask you for more information.

**“When you were growing up, how did you get along under the authority of your parents?”**

**“If I were to talk to your partner, would he (or she) tell me that you have a strong will?”**

**“Has there ever been a time when you have fully surrendered your will to the Lord?”**

**“What would hinder you from giving your will to God right now and getting under His authority?”**

Notice that with these four questions you not only span this person’s life and allow him to see his real need from God’s perspective, but you also bring him to a point of decision.

Whenever you use questions to lead a person to a decision, you must then present and explain Biblical steps of action which will reinforce his commitment and enable him to become a “doer” of the Word.

## **16 LEAD THE PERSON IN A PRECISE PRAYER.**

All effective counseling requires at least three persons; the third One is the Lord: *“For where two or three are gathered together in my name, there am I in the midst of them” (Matthew 18:20).*

By acknowledging the Lord’s presence through prayer at the beginning of the discussion and by confirming any decisions in prayer, you establish the fear of the Lord. This step is essential since only by the fear of the Lord does a person depart from evil. (See Proverbs 16:6.)

Sometimes it is important to turn the conversation into prayer even during the middle of a session. This appeal to God for guidance encourages the other person to be more honest and direct in dealing with root problems.

When an important decision has been made, it should be confirmed with prayer. Any hindering pre-suppositions or hidden resistance will usually be revealed at this time. Listen carefully for these obstacles.

Suppose, for example, a teenager has realized that the core of his problem is a strong will which has never been surrendered to the Lord. Ask him if he would pray and surrender his will to God. The response may be as follows:

**“Dear God, I know I have failed You in what I have done. I also know I have had a very strong will over the years that has gotten me into much trouble. I want to give You my will, so that You can control my life the way You want to. Amen.”**



Notice in this prayer how the teenager identified his strong will and expressed the desire to give it to God. However, he did not surrender his strong will to the Lord. The counselor must point this problem out to the individual in a gracious but clear way.

You might say, "In that prayer you acknowledged the problem of your strong will, and you told God you wanted to give it to Him. Now let's pray again, and this time fully give your will to the Lord."

It may take three or four prayers before the person actually says, "Lord, right now I do give You my will. From this point on it belongs to You and not to me."



Bible Art Series, Standard Publishing, Cincinnati

The need for repeated prayer in helping a spiritually blinded person to see the light of God's truth is illustrated in the account of Jesus healing the blind man in Mark 8:22–25.

After the first touch the man said, "... I see men as trees, walking." It took a second touch before "... he was restored, and saw every man clearly."

Christ healing the blind man

## 17 LEARN TO BE AN "INSTRUCTIVE LISTENER."

Volumes of counsel can be given without a single word being spoken. A counselor who simply knows how and when to nod and smile can communicate this counsel. This skill is especially important to develop because many "counseling situations" take place during informal discussions when friends share plans and ideas with you and watch for your responses.

A wide smile and vigorous nod communicates full approval of what is being shared. These affirmations should be given whenever possible; however, when any idea is shared which is not quite accurate, your smile should diminish and your nod should slow down. This change in expression communicates, "I am listening to you and thinking about what you are saying."

If what is said is clearly wrong, then your smile should totally vanish and your nod should stop as you maintain eye contact with the person.

Response to this "instructive listening" can be remarkable. People want to be reassured by finding

approval for their ideas. They will usually make mental notes of the varying degrees of your disapproval and be conscious of it as they reevaluate their thinking.

If, during a discussion, you shake your head in disapproval, there is an immediate tendency for the other person to react to you and defend his ideas. Instructive listening will help the counselor to avoid such reaction while producing more effective results.

## 18 TRACE PERSISTENT DEFEATS TO HIDDEN SIN.

One of the most discouraging statements to a counselor is, "I followed what you told me to do, but it didn't work." It is even more discouraging to check out what the person did and find that he fully followed your instructions.

This discouragement, however, can be transformed into encouragement as you come to understand more fully cause-and-effect principles. Let us suppose a man came to you with a problem of smoking or drinking and still is defeated after you have guided him through the following steps:

- Confessing this sin to the Lord
- Yielding his will to God
- Getting under God-given authority
- Entering into his victory in Christ
- Engrafting Romans 6 and 8 into his soul
- Removing any provision for this habit
- Becoming accountable for victory

If he is still experiencing defeat, it usually indicates he has dealt only with a surface problem and there is a root problem which has not yet been resolved.

A person who has tried to conquer a habit and has not been able to do so is usually not aware of the connection between his defeat and a root problem such as bitterness, greed, or moral impurity.

In order to uncover the root problem, you must use precise questions which appeal to the person's conscience.

### Questions to identify bitterness

- Would you say you have been obedient to both the commands and the wishes of your parents?
- Has anyone deeply offended you whom you are not able to forgive?
- If you had the power, would you change anything about your physical appearance?
- Is there anyone whom you deeply detest because of how he hurt somebody else?
- Are there any of your rights which you feel are not being respected by others?



### **Questions to identify greed**

- Do you have a secret ambition to be rich?
- Have you ever sacrificed a friendship over a financial dispute?
- Do you have sleepless nights over financial matters?
- Do you tithe regularly?
- Have you ever compromised your convictions for financial gain?
- Would your children say that your job is more important to you than your family?
- Have you ever fully dedicated all of your money and possessions to the Lord?

### **Questions to identify moral impurity**

- Each of us will face battlefields in his moral life. First, there is the battlefield of impure thoughts. If we lose that battle, we will face the battlefield of impure actions. If we surrender to this temptation, we will have impure habits. The next battlefield is perversion. I don't need to know details, but how many of these battlefields are you facing in your life?
- Have you had any past moral failure that continues to cause guilt and frustration whenever you remember it?
- Can you look every person in the eye and know that no one could point a finger at you and say, "You offended me morally, and you never tried to make it right"?

## **19 GUARD AGAINST IMPROPER EMOTIONAL ATTACHMENTS.**

There are two types of improper emotional attachments which can develop in a counseling situation, both of which have serious consequences.

One type of improper attachment occurs when the person being counseled forms an emotional dependence upon the one counseling him. This dependence can be the fault of the counselor or the one being counseled.

Wise counsel teaches a person how to find direction in the principles of Scripture through study, meditation, prayer, and fasting. These disciplines will draw the person closer to the Lord.

On the other hand, when a counselor encourages or allows a person to come to him for every decision, he circumvents God's authority structure and soon takes the place of God in that person's

life. As this dominating relationship becomes part of a structured church fellowship, the results can be disastrous.

One major evidence of the difference between Scriptural discipleship and dominating possessiveness lies in whether or not the leader usurps the place of fathers in decisions for their wives and children. A second evidence occurs when a husband consistently disregards the cautions of his wife in favor of the dictates of a leader. Yet another evidence is a counselor's advice to those under his care to ignore or reject the counsel of parents or parents-in-law.

The more obvious wrong emotional attachment is that of romantic interest between a woman and a man who counsels her. The way to prevent this problem is also obvious: Men should not counsel women.

There are at least five important reasons why a man—even a pastor—should not carry on a counseling ministry with women.

### **• It violates Scriptural protocol.**

Scripture makes it clear that a wife is to receive counsel from her husband or from an older, Godly woman. (See I Corinthians 14:35 and Titus 2:3–5.) Young women are to receive counsel from their parents or from an older, Godly woman by the parents' delegation. (See Numbers 30:3–5 and Titus 2:3–5.)

### **• It weakens marriages.**

When a woman pours out her personal problems to a man, she appeals to the strongest motivation in him—his protective instinct. His protective concerns for another woman will not go unnoticed by his wife.

As the woman being counseled responds to the man's counseling, she raises the second strongest motivation—his desire for achievement. He will then experience a delight in her which will raise even greater alarms in his wife.

If the woman needing counsel would be as open and responsive to her parents (if she is single) or her husband (if she is married), she would produce the same motivations of protection and achievement in her proper authorities and be able to strengthen these God-ordained relationships.

### **• It creates moral vulnerability.**

There is good reason why God instructs older women to teach younger women to be serious-minded, to "... love their husbands, to love their



children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4–5).

When a woman shares personal problems in any of these areas with another man on a private basis, a bond develops between them. The power of a secret binds the spirits of both parties together. Intimacy on an emotional level easily leads to intimacy on a physical level. Thus, counseling can become a "... provision for the flesh, to fulfil the lusts thereof" (Romans 13:14).

The increasing number of pastors and counselors who are becoming immorally involved with those whom they have counseled gives shocking and tragic testimony to the truth of this ever-present danger.

- ***It invites seduction.***

A growing number of immoral women have openly stated that it was their intention to seduce a pastor in a counseling situation. Their logic was as follows: "The pastor is much closer to God than I am. If I can cause him to fall morally, then why should people blame me for my moral failures?" They believe their "success" in seduction will ease the pain of their guilty consciences.

- ***It fosters deception.***

One day a woman left her husband and began seeing a male counselor. After several weeks, the counselor invited the husband to sit in on one of the sessions. During this session the husband observed how his wife, who was a very charming woman, had effectively used her charms to convince the counselor that her wrong actions had been correct.

In contrast, any woman would have quickly identified the tactics of this wife and firmly put an end to them.

## **20 SHOW HOW PAST FAILURES CAN BECOME A POSITIVE LIFE MESSAGE.**

The marvel of God's grace is that He can take our greatest weaknesses and turn them into great strength because He says, "... My strength is made perfect in weakness..." (II Corinthians 12:9). However, before explaining the prospects of a life message, a counselor must clearly establish two conditions:

### ***The need for full repentance***

Prematurely helping a person visualize future benefit from past failure can hinder that individual from seeing the true horror of his sin and coming to a

full brokenness and repentance over it. It is a natural tendency in all of us to try to salvage our self-respect by finding some redemptive value in our failures.

Often a person with a tragic moral defeat will say, "I'm sorry it happened, but it has helped me to understand how the other side of the world lives."

Scripture makes it clear this is not a benefit. We are to be "... wise unto that which is good, and simple concerning evil" (Romans 16:19). We are instructed, "... in malice be ye children, but in understanding be men" (I Corinthians 14:20).

If full repentance and brokenness over sin do not take place, an individual will become proud rather than humble, and he will never experience the full potential of a life message out of his failure.

### ***Acceptance of limitations***

God forgives sin and removes it "as far as the east is from the west..." (Psalm 103:12). However, He has ordained that certain physical or ministry limitations will continue, even after His forgiveness.



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### ***Adam and Eve being driven from the garden***

God forgave Adam and Eve for their sin; however, He placed new limitations on them and on their environment. Limitations are God's reminders of the consequences of disobeying Him. They are also the means by which He enables us to develop a fruitful life message.

If a man is warned by his doctor that he is overtaxing his heart, but the man refuses to listen and has a heart attack, he can repent and be restored to health, but he will continue to have new physical limitations.



If he disregards those limitations, he will experience pain. Thus, the pain serves as a reminder of past disobedience and as a signal for him to attend to his health.

Who was better qualified to emphasize this point than David? He sinned greatly, repented, and was fully forgiven. Yet, he continued to have new limitations in his life.

*"Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold I will raise up evil against thee out of thine own house . . ." (II Samuel 12:10-11).* (See also verses 12-14.)

The author of Psalm 99, clearly understanding this concept from David's life, observed the same phenomenon in the nation of Israel when they sinned in the wilderness. *" . . . O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions" (Psalm 99:8).*

## Development of a life message

A "life message" is a continuing explanation and demonstration of how God is working through our human weaknesses to show the riches of His grace and the exceeding greatness of His power. (See II Corinthians 4:7-12.)



**Saul on the road to Damascus**

The Apostle Paul was the "chief of sinners." He arrested Christians and dragged them to jail; he consented to the stoning of Stephen; yet when he repented and turned to the Lord, God produced through his life a message which has brought millions into the Kingdom of God.

David also illustrates the tremendous potential of turning past failures into a positive life message. He sinned with Bathsheba, and he caused the death of her husband in a futile attempt to cover his sin.

However, by the wise counsel of Nathan the prophet, David was brought to full repentance. David continued to experience grief over his sin, and he accepted the limitations and reminders which God placed in his life because of his sin. (See II Samuel 11-12.)

In presenting a chapter of our life message, we must keep in mind the following points:

## 1. ACKNOWLEDGE THE FAILURE.

There is a proper place to confess the details of evil, but such confession is never appropriate in a public testimony, since *" . . . it is a shame even to speak of those things which are done of them in secret" (Ephesians 5:12)*. God did not describe the details of David's adultery with Bathsheba.



Bible Art Series, Standard Publishing, Cincinnati

**Nathan's counsel brought David to repentance.**

## 2. REPORT INEFFECTIVE SOLUTIONS.

Sin always produces guilt and other consequences which we try to cover with human reasoning and carnal energy. David tried to cover his sin of adultery and ended up killing Bathsheba's husband.

## 3. EMPHASIZE THE WAGES OF SIN.

One of Satan's most effective lies is that we can sin secretly and no one will find out. David's life message demonstrates the warning, *" . . . Be sure your sin will find you out" (Numbers 32:23)*. David's sin was "shouted from the housetop" as his rebellious son publicly defiled David's concubines. (See II Samuel 16:20-23.) Absalom said, in essence, "My father sinned secretly; I will do it openly."

## 4. EXPLAIN GOD'S PRINCIPLES.

Identify the principles and standards which have been violated, and explain how they can be reestablished. David publicly confessed his sin. He realized that healing would require time. He recognized his unworthiness and marveled at the mercy of the Lord.

## 5. REPORT THE RESULTS.

Rather than emphasize past failures, concentrate on present victories. Give precise details of how God has demonstrated His faithfulness, His protection, His leading, and His blessing through the limitations which God has wisely placed in our lives. The victory in David's life after his sin and the praise of his Psalms are beautiful testimonies of an effective life message developed through a right response to past failures.





## PROJECT

Review the following outline so that it will be fixed in your mind and provide a ready guide for you when you face a counseling situation.

### WHEN A PERSON REQUESTS COUNSEL FROM YOU, ASK:

#### *Am I the one who should give him counsel?*

**1** Who is spiritually responsible for the person?

- |                                  |                                     |
|----------------------------------|-------------------------------------|
| <input type="checkbox"/> Parents | <input type="checkbox"/> Husband    |
| <input type="checkbox"/> Pastor  | <input type="checkbox"/> Government |

**2** In this case is the one who has the grievance the key to the solution?

- |   |   |
|---|---|
| <input type="checkbox"/> Revealing attitudes        | <input type="checkbox"/> Exhibiting wrong actions |
| <input type="checkbox"/> Resisting God's discipline |   |

**3** Are there any symptoms of rebellion?

- |   |   |
|---|---|
| <input type="checkbox"/> Toward God     | <input type="checkbox"/> Toward government      |
| <input type="checkbox"/> Toward church  | <input type="checkbox"/> Toward Godly standards |
| <input type="checkbox"/> Toward parents |   |

#### *If I am to give counsel do I understand the real problem?*

**4** What Biblical principles apply?

- |                                    |   |
|------------------------------------|---|
| <input type="checkbox"/> Design    | <input type="checkbox"/> Responsibility |
| <input type="checkbox"/> Ownership | <input type="checkbox"/> Success        |
| <input type="checkbox"/> Authority | <input type="checkbox"/> Suffering      |
| <input type="checkbox"/> Freedom   |   |

**5** How has he resisted God's grace?

- ☐ Following outward inclinations  
☐ Violating God's principles

**6** Are there evidences of root problems?

- ☐ Roots of bitterness  
☐ Greed  
☐ Moral impurity

**7** Has he told me the real problem?

**8** What perceptive questions should I ask?

- ☐ How has your relationship been with your parents?  
☐ Have you ever returned evil for good?  
☐ Have you ever made a vow and not kept it?  
☐ Do you tithe on all your income?

**9** Has he tried to swear me to secrecy?

**10** Is he emotionally ready for counsel?

**11** What is his greatest point of resistance?

- |  |  |
|--|--|
| <input type="checkbox"/> Getting under authority | <input type="checkbox"/> Clearing his conscience   |
| <input type="checkbox"/> Yielding a right        | <input type="checkbox"/> Adopting a Godly standard |

**12** Has he summarized the problem so I can prepare counsel?

#### *Am I following wise counseling procedures?*

**13** Has an appointment been properly arranged?

- ☐ Preliminary projects completed?  
☐ Appropriate meeting place set?  
☐ Sufficient time allowed?

**14** Have I Scripturally bound Satan?

**15** Have I prepared precise questions?

- |   |   |
|---|---|
| <input type="checkbox"/> Salvation                      | <input type="checkbox"/> Forgiving offenders      |
| <input type="checkbox"/> Fasting                        | <input type="checkbox"/> Purpose in life          |
| <input type="checkbox"/> Dedication                     | <input type="checkbox"/> Godly dating standards   |
| <input type="checkbox"/> Moral freedom                  | <input type="checkbox"/> Yielding rights          |
| <input type="checkbox"/> Self-acceptance                | <input type="checkbox"/> Responding to irritation |
| <input type="checkbox"/> Entering into Christ's victory | <input type="checkbox"/> Witnessing               |
| <input type="checkbox"/> Submission to authority        | <input type="checkbox"/> Financial freedom        |
| <input type="checkbox"/> Daily Bible reading            | <input type="checkbox"/> Engrafting Scripture     |
| <input type="checkbox"/> Clear conscience               |   |

**16** Have I led him in a precise prayer of surrender, commitment, and dedication?

**17** Did I use instructive listening?

**18** Have I established an accountability partner for victory?

**19** Am I avoiding improper emotional attachments?

**20** How can this experience become a positive chapter in his life message?

Just as a lamp must be regularly maintained in order to give light when needed, so an effective counselor must maintain spiritual readiness.

Date completed 10/24 Evaluation \_\_\_\_\_