

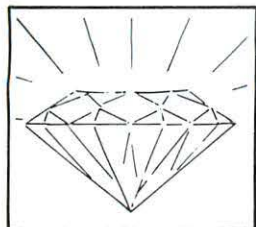
Wisdom Booklet 17



WISDOM QUIZ

Matthew 5:16

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."



How well do you understand the concept of reflecting glory?

True/False

1 To qualify as a good work, a deed must be done in the name of the Lord and bring praise to Him. (Read Mark 9:41.)

- Doing good works in our own names will bring praise to us and rob God of His glory. To avoid having this happen, Jesus taught that our good deeds should be done in secret so that He can later reward us openly. "I am the Lord: that is my name: and my glory will I not give to another . . ." (Isaiah 42:8).

It is possible for an unbeliever to do good works which will please God. (See Acts 10:1-4.)

2 It is possible for a Christian to be too involved in good works. (Read Titus 2:14; 3:8.)

- Good works do not bring salvation. (See Ephesians 2:8-9.) They are, however, the distinguishing "badge" of a Christian. The whole life of Christ involved doing good works, and we are to follow in His steps. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Every good work you do will be tested by God. (See I Corinthians 3:13.)

3 It is possible to do good works without love.

(Read I Corinthians 13:3.)

- God warns that doing good works without love profits us nothing. We also know that every good work will bring a reward, even giving a cup of cold water. (See Matthew 10:42.) Therefore, works without love are not good works. The motivation for good works should be the love of Christ. (See I John 3:16-19.)

Doing good for others will help us experience genuine love.

(See Matthew 6:19-21.)

4 If you make the wrong choice between two good works, God will understand.

(Read I Timothy 5:4.)

- The well known saying, "Charity begins at home" has Scriptural foundation. God wants our good works to be related to our responsibilities. Even Jesus emphasized this fact when the Canaanite woman asked Him for help and He explained that He had come to minister to the house of Israel, not to Gentiles. (See Matthew 15:24-26.)

Whenever you do a good work for another Christian, you are actually doing it to the Lord Jesus Christ.

(See Matthew 25:31-40.)

Total Correct 5

Stepping in the Light



1. Try - ing to walk in the steps of the Sav - ior, Try - ing to fol - low our
2. Press - ing more close - ly to Him who is lead - ing, When we are tempted to
3. Walk - ing in foot - steps of gen - tle for - bear - ance, Foot - steps of faith - ful - ness,
4. Try - ing to walk in the steps of the Sav - ior, Up - ward, still upward we'll



Sav - ior and King; Shap - ing our lives by His bless - ed ex - am - ple, turn from the way; Trust - ing the arm that is strong to de - fend us, mer - cy and love, Look - ing to Him for the grace free - ly prom - ised, fol - low our Guide; When we shall see Him, "the King in His beau - ty,"

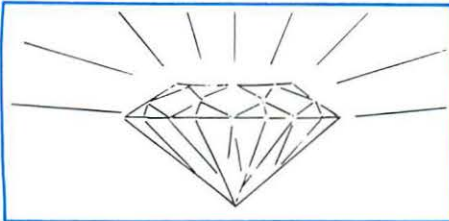


Hap - py, how hap - py, the songs that we bring. Hap - py, how hap - py, our prais - es each day. Hap - py, how hap - py, our jour - ney a - bove. Hap - py, how hap - py, our place at His side.

WISDOM WORKSHEET ON MATTHEW 5:16



**“LET YOUR LIGHT
SO SHINE BEFORE
MEN...”**



How does a ruby illustrate the shining potential of a mature Christian?

- A ruby is formed under extreme pressure. (Read I Peter 5:10.)
- A ruby must be cut and polished before it refracts light. (Read James 1:3-4.)
- A perfectly cut ruby refracts light no matter how it is turned. (Read II Corinthians 6:4-10.)
- A ruby without blemish is rare. Thus, it is often more valuable than a diamond of the same size.

**“... THAT THEY MAY
SEE YOUR GOOD
WORKS, AND
GLORIFY YOUR
FATHER WHICH IS
IN HEAVEN.”**



A GOOD WORK IS...

... an act of mercy done in the name of our heavenly Father which brings joy to the receiver and glory to God.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



LIGHT

Greek: φῶς (foce)

Same as Matthew 5:14. Brilliance, brightness, radiance of your life.

SHINE

Greek: λάμπω (LAHM-poe)

Same as Matthew 5:15. To give light.

BEFORE

Greek: ἔμπροσθεν (EM-pross-thehn)

INSIGHT: The public expression of the inward conformity of a life to the character of Christ.

SEE

Greek: ὁράω (haw-RAH-oh)

INSIGHT: Our lives must be clear so that nothing detracts from our good works.

GOOD WORKS

Greek: καλὰ ἔργα

(kah-LAH AIR-gah)

INSIGHT: Beneficial deeds, useful achievements, appropriate acts, fruitful labor, which free the recipient to respond to God.

Do Resource A.

What is the “badge” of Christians?

- We are a unique people in that we are to be “... zealous of good works” (Titus 2:14).
- We are “... created in Christ Jesus unto good works...” (Ephesians 2:10).

GLORIFY

Greek: δοξάζω (dox-AHD-zoe)



English: doxology
DEFINITION: To praise; to extol the benefits of; to ascribe honor; to reflect glory.

To glorify God with good works is to do them in His name—not our own!

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How was tragedy caused by a lazy lighthouse keeper?

For years the Lorraine Lighthouse on Lake Erie guided ships to the entrance of a safe harbor, and the lower shorelights pointed the way into its narrow opening.

One evening in 1869, the lighthouse keeper decided that it was too much work to refill the oil lamps along the shore.

That night a violent storm swept across the lake. Mountainous waves plunged a ship into the rocks, and many lives were lost.

When D. L. Moody told the story, his associate P. P. Bliss wrote the song, “Let the Lower Lights Be Burning.”

How did the Battle of Solferino awaken the world to the need for good works?



The French emperor Napoleon III arrived in Italy to help push back the Austrian troops.

Three hundred thousand men went to the battlefield that summer morning in 1859. A thousand canons poured out death and destruction. When the smoke cleared from the day's battle, the cries and moans of forty thousand men could be heard.

Henri Dunant watched this battle and was stirred to action. He organized a way to help the people in distress. Today two hundred million members are involved in the project he began.

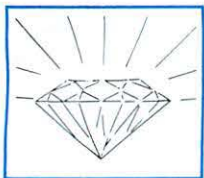
Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



Why are rubies more valuable than diamonds?



The value of a gem is determined by its hardness, color, translucence, rarity, size, and demand.

A perfect diamond refracts all the light which enters its fifty-eight surfaces. It is brilliant, but without color.

The light which enters a perfect ruby interacts with a slight trace of chromium oxide in the gem, giving it a translucent red color.

A flawless ruby is more rare than a diamond; thus it is more valuable.

Do Resource D.

How did a great scientist illustrate the right approach to good works?



George W. Carver
1864-1943

Mr. Carver's work demonstrated the following qualities:

1. Revering what God made
2. Being alert to details and design
3. Seeing values that others overlooked
4. Shunning personal gain
5. Enriching the lives of others
6. Sharing what he learned
7. Refusing to be discouraged
8. Learning what makes things thrive
9. Identifying hindrances to growth
10. Crying out to God for insight.

Do Resource E.

Law

Government,
Economics, Logic



How did good works conquer an invading army?

When the Syrian armies invaded Israel, God smote them with blindness.

Elisha told the king not to kill them, but to feed them. Then Elisha restored their sight through prayer.

"... So the bands of Syria came no more into the land of Israel" (II Kings 6:23).



A Roman legionnaire carrying his equipment

When the Roman armies conquered Palestine, they made laws that required any Hebrew boy twelve years or older to carry a soldier's pack one mile in any direction.

Jesus taught his disciples to carry it two miles. The second mile was a "good work" and provided the opportunity to witness for Christ when the soldier would ask, "Why are you doing this?"

How did a great political leader enlighten our world by his good works?



John Adams
1735-1826

"No democracy ever did exist or can exist." John Adams, the second president of the United States, made this statement as he set up the principles underlying American constitutional government.

Do Resource F.

Medicine

Health,
Nutrition, Behavior,
Counseling



How do good works bring us into direct contact with Christ?

Jesus said that when we serve the least of His brethren, we are actually serving Him.

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matthew 25:35-36).



How can the meaning of a name affect the health of the one who understands it?

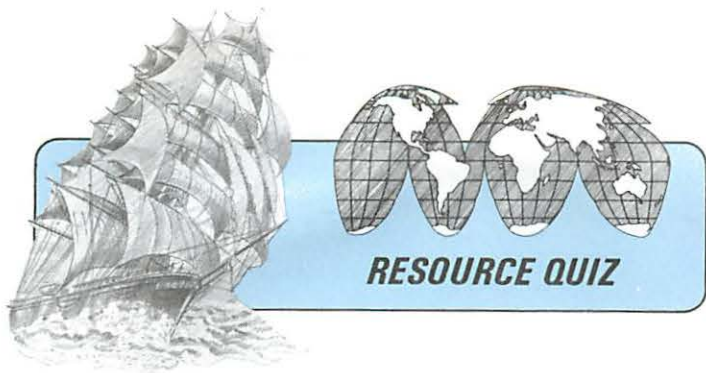
A man suffering from severe arthritis was asked by his doctor if he had any earlier experiences which had caused him to become bitter.

The patient explained that when he was a boy, his father called him a "good for nothing." By this that father gave his son a new name.

The boy purposed that he would prove his father wrong. However, the bitterness in his life damaged important relationships and he was now experiencing the fulfillment of his "new name."

Most people tend to live up to their perception of the meaning of the name given to them. For this reason, one of the best works that you can do for others is to translate their name into motivation for Godly character and achievement.

Do Resource G.



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

HOW CAN OUR GOOD WORKS CAUSE OTHERS TO GLORIFY GOD?



- What are five practical steps for a good work? 679
- Can you name five tests of a good work? 684
- What are three reasons that some Christians do not maintain good works? ... 687
- How would you design good works for Christians? .. 689
- How can you provoke Christians to good works?.... 692

WHAT MAKES A GOOD WORK "GOOD"?



- Do you know six different Greek words that all mean "good"? 695
- Why did Christ use the word καλός to define the good works of Christians?.... 696

HOW DID A BATTLE AWAKEN THE WORLD TO THE NEED FOR GOOD WORKS?



- What gripped the heart of Henri Dunant after the Battle of Solferino? 697
- How did Henri Dunant mobilize others to do good works? 699
- How did God prepare Mr. Dunant to do good works?.. 700

HOW DO THE LAWS OF REFLECTION ILLUSTRATE THE LAWS OF GOOD WORKS?



- What are the laws of reflection? 702
- How can reflected light be tested for consistency? 704
- What are the laws of refraction? 707

HOW DID A GODLY SCIENTIST ASTONISH THE WORLD BY EXALTING GOD'S WORKS?



- Why was George Washington Carver an unlikely prospect for future fame?..... 710
- What qualities of Mr. Carver inspired his students?..... 712
- What motivated him to discover products from plants? 712

HOW DID THE GOOD WORKS OF A STATESMAN HELP A NATION GLORIFY GOD?

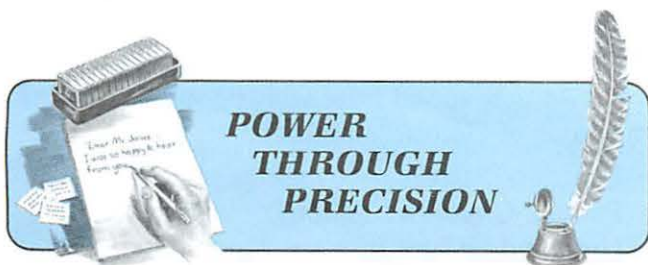


- Why did John Adams defend a British regiment? ... 716
- How is John Adams more responsible than Thomas Jefferson for the Constitution? 717
- How did President Adams' views of government differ from those of President Jefferson? 718

HOW CAN THE MEANINGS OF NAMES CAUSE OTHERS TO GLORIFY GOD?



- What are three major purposes for knowing the meanings of names? 720
- What five steps can be used to discover the functional definitions of names? . 722
- What cautions should you follow in telling someone the meaning of his name? ... 730



HOW CAN OUR GOOD WORKS CAUSE OTHERS TO GLORIFY GOD?



Abounding in good works is equivalent to bearing much fruit. Both bring glory to God. (See John 15:7-8.)

Good works were never intended to produce salvation. However, once a person puts his trust in the finished work of the Lord Jesus Christ, good works must be the focal point of his life.

The proper function of good works is explained in Ephesians 2:8-10. "For by grace are ye saved through faith... Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Lest there be any doubt about the importance of good works in the life of a Christian, God explains that one of the primary reasons for our redemption has been to prepare us to do good works:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a... [unique] people, zealous of good works" (Titus 2:14).

The following commands of Scripture show how the Christian should relate to good works:

1. Be "zealous of good works" (Titus 2:14).
2. "... Let every man **prove** his own work..." (Galatians 6:4).
3. "... Be careful to **maintain** good works..." (Titus 3:8).
4. "... **Abound** to every good work" (II Corinthians 9:8).
5. "... **Provoke** unto love and to good works" (Hebrews 10:24).

STEP 1

LEARN HOW TO BE ZEALOUS OF GOOD WORKS.

Our Lord Jesus Christ "gave Himself for us" that we might become a special group of people with the unique motivation of being "zealous of good works." In order for this to happen, Christ must "redeem us from all iniquity," including bitterness, greed, and moral impurity.

• WHAT DOES IT MEAN TO BE ZEALOUS?

zeal-ous (zel əs)

Intensely occupied in the pursuit of something.

The Greek word for zealous is ζηλωτής (zay-loe-TACE). It means "fervent in mind, wholly committed to a cause, seeking or desiring eagerly, demonstrating a very warm interest in, vigorous, ardent, earnest, and intense."

One who lacks zeal is apathetic, listless, unenthusiastic, indifferent, lackadaisical, and dull.

• WHAT STEPS ARE NECESSARY TO PRODUCE A "GOOD WORK"?



1 Spend time with people.

Good works are to be done for people. In order to know what works people need, we must spend time with them. Visiting in their homes is one of the most effective ways to do this.

In the actual living environment of people, we are often able to detect their needs and strengths as well as those things which hinder them in fulfilling their God-given design. How did Christ demonstrate this point?



2 Learn the meanings of names.

The most significant word in any language is a person's own name. In many ways it is the

“handle” for developing a practical friendship. Names are important to God. He assigned specific names to some, such as John and Jesus. He changed the names of others: Abram to Abraham, Sarai to Sarah, Jacob to Israel, and Saul to Paul.

God’s first task for Adam was to give names to all of God’s creatures. It is quite clear that those names were related to God’s design and identified distinguishing characteristics.

Similarly, we should relate the names of people with their God-given characteristics and spiritual potential. The importance of doing this lies in the fact that a person tends to live up to his perception of the meaning of his own name.

3 Understand relationships.



Ewing Galloway

God designed relationships between people in order to fulfill His purposes for their lives. Good works strengthen and repair these relationships.

The fruitfulness of harmonious relationships is emphasized by God in Psalm 133:1: “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

Just as a scientist studies design and function and gives careful attention to every detail with an inquiring mind, so the Christian should discover God’s purposes for each stage of life:

- **The infant:** learning consistency (See Proverbs 20:11 and Ephesians 6:1–3.)
- **The child:** exercising faith (See II Timothy 3:15 and Hebrews 11:6.)
- **The young person:** using strength (See I John 2:14.)
- **The adult:** experiencing fruitfulness (See Genesis 1:28 and Psalm 127:3–5.)
- **The elderly:** giving wise counsel (See Titus 2:2.)

As you spend time with people, study the purposes of God-ordained relationships:

- **Brothers-Sisters** (Acceptance, support)
- **Parents-Children** (Authority, obedience, honor)
- **Husbands-Wives** (Esteem, love, leadership)
- **Parents-Grandparents** (Chain of counsel, honor)
- **Aunts and Uncles-Nieces and Nephews** (Examples, confirm parents)
- **Pastors-Public Officials** (Prayer support, salt, and light)

There are many other aspects that need to be carefully observed and evaluated by a Christian if he is to be zealous unto good works:

- **The rich:** He can be rich in good works. (See I Timothy 6:18.)
- **The poor:** He can be rich in faith. (See James 2:5.)
- **The weak:** He can experience God’s strength. (See II Corinthians 12:10.)
- **The strong:** He can help those who are weak. (See Romans 15:1.)

In addition to all of the above, we must have an understanding of the needs, the potential, and the relationship between the various spiritual gifts.

- How do prophets relate to those with the gift of mercy?
- How do servers relate to organizers?
- How do exhorters relate to teachers?
- How do givers relate to organizers?

(For additional information, see *Advanced Seminar Textbook*, pages 47–85.)

4 Know what brings spiritual growth.

People will never fulfill the purposes for which God designed them unless they are spiritually healthy. Every effort that is made to increase their spiritual strength and point out hindrances to their growth becomes a good work. The means of growth in the Christian life are these:

• God’s Word

Just as sheep need direction for their feeding, so the Christian needs someone who can help him feed upon God’s Word in the following ways:

- ☐ Reading it daily
- ☐ Memorizing it
- ☐ Studying it
- ☐ Meditating on it
- ☐ Engrafting it





• Prayer

As God speaks to His children from His Word, they are to respond through prayer. There are several ways to encourage fellow Christians to pray:

- ☐ Praying together
- ☐ Giving requests for prayer
- ☐ Teaching how to pray
- ☐ Participating in church prayer meetings
- ☐ Reading books on prayer



• Fellowship

Scripture instructs Christians not to forsake the assembling of themselves together. Christians can motivate fellow believers to edify one another through fellowship by doing these things:

- ☐ Meeting with Christians
- ☐ Engaging in wholesome events
- ☐ Providing hospitality
- ☐ Doing projects together
- ☐ Reading biographies

☐ 5 Discover hindrances to growth.

The mandate to help fellow Christians remove spiritual barriers is emphasized repeatedly in Scripture.

“Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins” (James 5:19–20).

A good work is one that helps a fellow Christian to remove these items from his life and replace them with wholesome activities which will help him grow spiritually. Some items which must be removed are these:

- ☐ The lack of discipline
- ☐ Worldly distractions
- ☐ Carnal friends
- ☐ Destructive habits
- ☐ Wrong priorities
- ☐ Sensual books and magazines
- ☐ Imbalanced music
- ☐ Harmful amusements

• HOW CAN YOU BECOME ZEALOUS OF “GOOD WORKS”?

1 Have right motives for good works.

A good work cannot be carried out *with the* wrong motive. Scripture affirms that even if we give all of our money to the poor, it profits us nothing if it is not done in love. (See I Corinthians 13:3.)

There can be no desire for selfish gain in the works we do for others. The only motivation which is acceptable to God is that we are doing our good works for and to the Lord. Jesus explained, “. . . *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*” (Matthew 25:40).

COMMITMENT:

“Lord, if You were here in person, I would willingly and eagerly do whatever I could for You. My only reward would be to know that You are benefited by what I do. I now purpose to meet needs and show kindness to others, knowing that I am doing it to You. I ask for wisdom in knowing what to do and grace to do it.”

2 Do good works in God’s name.

If you do a “good work” to another person, he will praise you for it, and God will not be glorified. However, if you carry out a “good work” in the Name of Christ, God will receive the glory.

Jesus promised a reward to those who even give a cup of cold water in His Name. *“For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward” (Mark 9:41).*

PREPARATION:

Have a ready response when someone thanks you for a kind word, deed, or action:

- The Lord has prompted me to do this for you.
- Please accept this as a little repayment of the debt I owe the Lord for all He has done for me.
- I am grateful that God would use this to encourage you.

3 Begin doing “good works” to members of your own family.

The hardest place to live the Christian life is in your own home. Perhaps this is why David purposed, “. . . I will walk within my house with a perfect heart” (Psalm 101:2).

Paul emphasized the importance of doing “good works” for the members of our own families by saying, “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (1 Timothy 5:8).

PROJECT

LEARN TO GIVE LIGHT TO YOUR FAMILY THROUGH “GOOD WORKS.”



Give a roll of coins to each child. Amounts may vary depending upon age. Explain to the family how this project works:

Goal: To retain as much of this money as possible throughout the month.

How you lose coins:

- If you initiate a conflict with a family member or wrongly react, you lose one of your coins.
- If you are disobedient or do not quickly obey parents’ instructions, you also lose a coin.
- If you are disrespectful to a parent, you lose two coins.

How you regain coins:

- You regain a coin by doing a “good work” for the one whom you have offended. The “good work” must demonstrate the following characteristics:

- ☐ It must be appreciated by the other person as determined by the parent.
- ☐ It must be something that needed to be done.
- ☐ It must not be the other person’s assigned chore.
- ☐ It must not be requested by the other person.

How a family experienced lasting improvement by using this project

When a father gave his children (ages 11, 12, and 13) rolls of quarters, they were excited and quite confident that they would not lose any. By the end of the first week each one had “lost” half the roll. Each time one gave away a quarter, it was a painful experience and a confirmation that he had been living with blind spots in regard to his relationships to the others.

An additional surprise came to them when they could not figure out how to do a good work to win back even one quarter. As the month went on, however, they began to discover how to do it. When one child came in with muddy boots, another child quietly took the boots, cleaned them off, and neatly put them back.

When the good work was discovered, it was not only appreciated, but the one who did it was strongly affirmed by the parents as the quarter was given back.

Another child helped a sister memorize a section of Scripture and regained a quarter. Another child organized a messy drawer to the delight of her mother, who discovered it later and found out which child did it.

By the end of the month the full amount of quarters was not regained. However, a new fellowship and teamwork was established in the family which has not been lost even though ten years have elapsed since the project.



Preserve the results:

By writing out your experiences, you will not only have a valuable resource for your life message, but also a basis to learn additional insights about your actual experience. Describe the situations which caused you to lose coins, and explain the “good works” which you used to regain lost coins.



***BEGINNING TO DO
"GOOD WORKS" AT HOME***

<i>FAMILY MEMBERS</i>	<i>NEEDS I SAW</i>	<i>THE "GOOD WORKS" I DID</i>	<i>RESULTS (IN ME AND THEM)</i>

USE EXTRA SHEETS IF NECESSARY.

STEP 2

LEARN FIVE WAYS TO PROVE WORKS TO MAKE SURE THEY ARE GOOD.



Ewing Galloway

The fire shall try every man's work.

prove (prüv)

To determine the quality of something by a test or standard.

Every work that we do must be tested. "... The fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward" (I Corinthians 3:13-14).

Before God tests our works, we should determine whether or not they are good works. This testing is spoken of in Galatians 6:4: "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

The Greek word for "prove" is δοκιμάζω (daw-kih-MAHD-zoe). It means "to authenticate, to examine, to validate, to corroborate, to document."

1 Is the work authenticated?



au • then • ti • cate
(ô-thent-i-kāt)

To prove that something is worthy of acceptance.

A good work is authenticated if it is consistent with the Word of God. The Greek word for authenticate is αὐθεντικός (ow-thehn-tih-KOSS) and means "master, or author." The "Master" whose good works we follow is Christ. He is the Author of Scripture and of every good work. Therefore we are instructed, "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).

WAS THIS A GOOD WORK?

A Christian man in your church experienced some unexpected financial losses and was not able to buy food for his family. He asked you for a loan until he received his next paycheck. He agreed to pay you 10% interest and you loaned him the money.

Does Scripture authenticate the loan?

☐ Yes ☒ No

The answer to the case given above is "no." God forbids making this type of loan. We are to give to fellow Christians who are experiencing basic needs, not to put them into bondage with a loan, since "... the borrower is servant to the lender" (Proverbs 22:7).

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Proverbs 19:17).

Often a person will ask for a loan rather than presume upon us for a gift. If the need is legitimate, we are to give even if the person insists on it being a loan. We are to expect nothing in return. "But love ye your enemies, and do good, and lend, hoping for nothing..." (Luke 6:35).

If we do good works to others but neglect our own families, we violate Scripture which warns, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Timothy 5:8).

- If we do our works to be seen of men, we also violate Scripture. "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward" (Matthew 6:2).

2 Does the work pass examination?

ex • a • mine (ig-zam-ən)

To inspect closely by a rule or law.

To examine is to inspect very closely. The root meaning of this word implies an investigation of each part. Scripture advises, "But let a man examine himself..." (I Corinthians 11:28).

Self-examination must focus on motives, since wrong motives cannot produce good works. Even prayer will be despised by God if it does not spring from Godly living. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Proverbs 28:9).

Proper motives for doing good works will spring from love. Without love, good works bring no profit to us: “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing” (I Corinthians 13:3).

God assures us that if we do not examine ourselves, He will. “For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world” (I Corinthians 11:31–32).

When God judges, He goes right down to the hidden motives of our hearts, and rewards us according to them. “I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jeremiah 17:10).

WAS THIS A GOOD WORK?

There were two sisters in a family. The older sister seemed to get all the attention, so one day the younger sister decided that she would excel in good works in order to win the approval of her parents. She volunteered to wash dishes, and she spent extra time cleaning the home.

Does this pass God’s examination?

☐ Yes ☒ No

If you are envious of attention that another person is getting and you decide to do some good works in order to draw attention away from that person to yourself, the works you do would be springing from evil motives and would be acts of contention rather than good works. “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth” (James 3:14).

3 Is the work **validated**?

val·i·date (val-ə-dāt)

To confirm that something is founded in truth.

To validate a good work is to have a God-given authority assure you that what you want to do is both timely and necessary.

WAS THIS A GOOD WORK?

A young man was given an amount of money by his father for college. As the son prayed about further schooling, he decided that God was leading him to give that money away to a Christian ministry.

Would God validate this work?

☐ Yes ☒ No

In the above case, it would have been important for the son to discuss his ideas with his father. The money was designated for one purpose; in order for it to be used for a different purpose, the one who gave it should make that decision. Therefore, this would not be a work that is validated by God.

When Gideon was called of God to lead His people against their oppressors, Gideon validated his call twice by laying fleeces before the Lord.

“And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. . . .

“And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew” (Judges 6:36–39).

When God called Peter to bring the Gospel to the Gentiles in the household of Cornelius, He validated the message through a dream and through signs and wonders.

Later when a question arose, Peter related God’s validation, and the whole church rejoiced at the good works which were done at the hands of Peter. “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life” (Acts 11:18).

4 Is the work **corroborated**?

cor·rob·o·rate (kə-rāb-ə-rāt)

To give additional strength to something with supporting evidence.

To corroborate is to strengthen or support with new proof, to attest the truth or accuracy of

something, to confirm. The word “corroborate” comes from the Latin root, *robur*, which is the word for a hard kind of oak. When we corroborate a statement, we make it as strong as an oak tree.

God corroborates a good work by allowing it to produce good fruit. He uses the analogy of the fruit of a tree to help us discern the works of a person. “*Ye shall know them by their fruits . . . Even so every good tree bringeth forth good fruit*” (Matthew 7:16-17).

Good fruit not only brings a lasting reward to the doer of good works, but it causes God to be glorified. “*Herein is my Father glorified, that ye bear much fruit . . .*” (John 15:8).

WAS THIS A GOOD WORK?

A Christian girl began witnessing to a non-Christian boy. At first he was disinterested; then one day he asked her to go with him for a date.

She eagerly went with him. As they continued dating, she made it clear that she could marry only a Christian. One day he professed to receive Christ as his Savior, and they were married. Shortly after, however, he lost interest in Christianity and reacted to her whenever she brought up spiritual matters.

Did God corroborate her work?

☐ Yes ☒ No

The distinguishing feature of a good work is that the fruit from it lasts. For this reason, Paul “feared” when the Christians wavered in the churches lest he had worked in vain. (See Philippians 2:16.)

5 Is the work documented?

doc·u·ment (däk-yə-ment)

To furnish with written evidence necessary to establish truth.

To document a work is to have a written or printed paper which can furnish decisive evidence or information about the good work.

The purpose of documenting a good work must not be for personal praise or vain glory, but rather for learning and for edification of others.

Paul emphasized that the documents of his good works were the people whose lives had been transformed by them.

“*Ye are our epistle written in our hearts, known and read of all men*” (II Corinthians 3:2).

The testimony of those whom Paul had reached became the documentation of his good works. This is consistent with the advice of Scripture, “*Let another man praise thee, and not thine own mouth . . .*” (Proverbs 27:2).

When a good work is performed for another person and God causes it to be fruitful, that person is able to document the good work with both living and written testimony. This documentation then becomes a significant part of the person’s life message who did the good work.

WAS THIS A GOOD WORK?

A missionary went to a foreign field and began to reach the people with the Gospel. Each month the missionary would write letters to those praying for him, telling of all the answers to prayer in the lives of the people. He included pictures of the people who were being reached and later published the letters in a book.

Did God document this work?

☐ Yes ☒ No

“*Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips*” (Proverbs 27:2) would apply directly to the above situation. It is one thing for the missionary to report what is happening; it is another thing for the nationals to report what has taken place in their lives as a result of the missionary’s work. As the nationals mature in their Christian lives and voluntarily give the reports, the good work of the missionary is truly documented.

PROJECT

Take your list of “good works” and evaluate each one against the five criteria in the above material. Indicate which ones “passed the full test” of being a good work.

STEP 3

LEARN THE IMPORTANCE OF MAINTAINING GOOD WORKS.



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The laws of the harvest must be understood in order to maintain good works.

It is obvious from the instruction in Titus 3:8 that good works are difficult to maintain: *"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. . . learn to maintain good works . . ." (Titus 3:8, 14).*

• **WHAT DOES IT MEAN TO "MAINTAIN" A WORK?**

main • tain (mān-tān)

To continue; to uphold consistently

The Greek word for maintain is προϊστημι (praw-ISS-tay-me). It means "to preside, to rule, to superintend."

The English word *maintain* comes from the Latin phrase *manu tenere* (*manu*, hand; *tenere*, to have), meaning "to hold in one's hand." To maintain is to preserve, to conserve, to continue, to sustain, to support.

From these definitions it is clear that in order to continue doing good works, we must develop a high degree of personal organization and become skilled managers of our time.

God gives us insight in designing the right good works. However, carrying them out requires our diligence and energy based on God's grace.

• **WHY DO CHRISTIANS STOP DOING GOOD WORKS?**

The fact that many Christians discontinue good works is evidenced by the warning of Galatians 6:9: *"And let us not be weary in well doing: for in due season we shall reap, if we faint not."*

1. Lack of Gratefulness

When we spend time, energy, and resources to do a good work for someone and then do not get thanked for it, it is quite natural to wonder whether the work was effective. It is certainly right for people to show appreciation for a good work they receive; however, our purpose is to direct that praise to the Lord. We should also realize that people who receive help are often not alert to express their appreciation.



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Only one returned to give thanks.

This fact is confirmed by the experience of Christ when He healed the ten lepers. All ten received healing, but only one returned to give thanks.

If this happened to the Lord, should we expect any different treatment?

How to prepare for ungratefulness

- Do not expect to be thanked by people. The purpose of good works is to cause people to glorify God, not to give thanks to us. If you are thanked, redirect the praise to God.

- Remember that you are doing your good works as unto Christ, not unto people. You can be confident that He will reward you for each good work that you do.

2. Lack of immediate results

Many good works seem to go unnoticed by those who benefit from them. Or it may be that the good works seem to have little impact upon their lives. Lack of visible results can easily cause us to be discouraged and to discontinue doing good works.



Mordecai's good work to the king caused millions of people to glorify God.

The testimony of Mordecai confirms this point. He saved the life of the king by exposing a murder plot. He received not so much as a thank-you from the king. Instead, a decree went out to kill him and all of his people. At just the right time, however, God prompted the king to publicly reward Mordecai. (See Esther 6:1-3.)

How to prepare for lack of results

- Look upon doing good works as planting for a rich harvest. God promised that as we faithfully sow good works, He will give increase to a great harvest.
- Realize that every good work will receive its just reward, even a cup of cold water given in Jesus' name. (See Matthew 10:42.)

3. Rejection by those whom we help

It is not uncommon for those who receive our good works to turn against us. This painful experience is described by David in Psalm 35:12-15: "They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing

was sackcloth: I humbled my soul with fasting . . . but in mine adversity they rejoiced, and gathered themselves together. . . ."

How to prepare for rejection

- Remember that in doing good works, you can be more than conqueror. God does not want you to simply conquer those who are opposed to you. He wants to transform them into valuable co-workers for His kingdom. "Be not overcome of evil, but overcome evil with good" (Romans 12:21).
- Realize that as you experience the humility of rejection, you will receive an extra measure of grace. With this grace you will have the desire and power to do God's will.

The most important resource that you can receive from God is this grace. With it you are able to forgive your offenders, to see deeper insights in Scripture, and to develop the character of Christ. Based on this gift from God, you are enabled to "... bless them that curse you, do good to them that hate you . . ." (Matthew 5:44).

PROJECT

List the good works that you should maintain regardless of whether or not you sense appreciation, see results, or experience acceptance.

1. Good works to my family:

2. Good works to other Christians:

3. Good works toward unbelievers:

STEP 4

LEARN HOW TO ABOUND IN GOOD WORKS TOWARD FELLOW CHRISTIANS.

a • bound (ə-baund)

To possess in great quantity.

The Greek word for abound is περισσεύω (peh-riss-SUE-oh). It means “to be overflowing, to have enough and to spare, to have over and above.”

If you as a Christian purpose in your heart to give generously, you will find God’s promise to be true that “... God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (II Corinthians 9:8).

The primary focus of your good works should be fellow Christians, based on the instruction of Galatians 6:10: “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

HOW TO PLAN GOOD WORKS FOR CHRISTIANS

- ☐ With your church directory and paper and pencil, spend time alone with the Lord in “prayer and supplication.”
- ☐ Read Ephesians 6:10–20 with special emphasis on verse 18, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”
- ☐ As you pray for all the members of the church, ask the Lord to reveal to you any special need that they may have or anything that you could do or say to edify them.
- ☐ When a specific need or action comes to your mind, write it down along with the person’s name.
- ☐ Determine how you could carry out this “good work” in such a way that the person would glorify God rather than you.
- ☐ Discuss the ideas you have for “good works” with your parents, and adjust any plans according to their suggestions. Many projects could be done as a family.
- ☐ Carry out the “good works,” being careful to direct attention to the Lord, Who is responsible for your doing them.
- ☐ Record the steps you took in doing the “good works” and any initial responses from the people for whom you did them.

GOD’S DEFINITIONS OF “GOOD WORKS”

1 GIVING TO FELLOW CHRISTIANS

Christians are instructed to be those “distributing to the necessity of saints . . .” (Romans 12:13). Necessities involve food and clothing. “*And having food and raiment let us be therewith content*” (I Timothy 6:8).

God identifies such giving as “good works” in I Timothy 6:17–18: “*Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute. . .*”

2 HONORING CHRISTIAN LEADERS

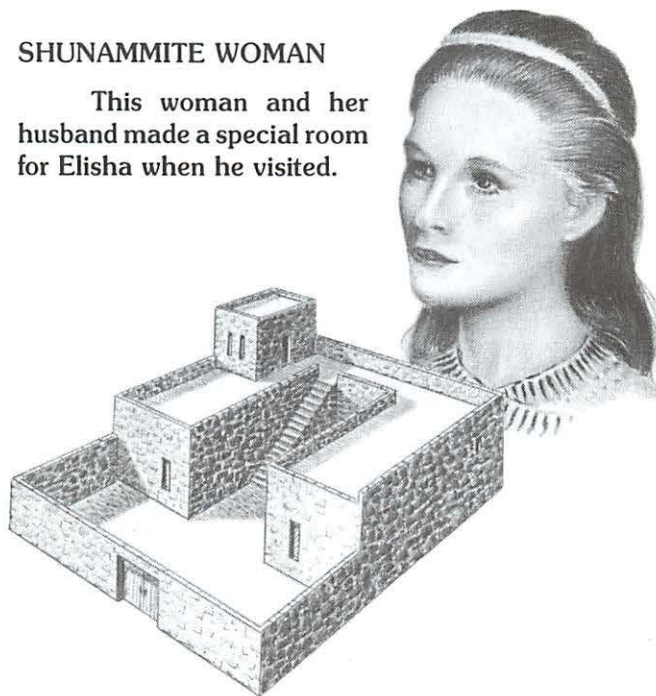
Scripture instructs Christians to “count them worthy of double honour” that “watch for your souls” and “esteem them very highly for their work’s sake.” (See I Timothy 5:17–18; Hebrews 13:17; I Thessalonians 5:12–13.)

Paul revealed that when the Christians honored him by meeting his needs, they were also gaining for themselves eternal rewards for their good works. “*... Ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account*” (Philippians 4:16–17).

3 PROVIDING HOSPITALITY

SHUNAMMITE WOMAN

This woman and her husband made a special room for Elisha when he visited.



God puts a high priority on adding hospitality to generosity when it comes to fellow Christians. To

"be rich in **good works**" not only means being "ready to distribute," but also "willing to communicate [being sociable]" (I Timothy 6:18).

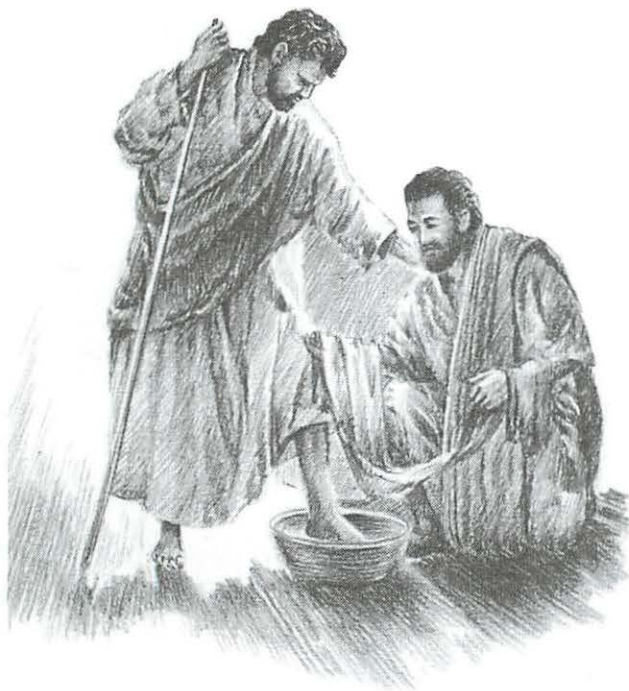
Paul's instruction to the Roman Christians regarding "distributing to the necessity of saints" is followed by the directive to be "given to hospitality." (See Romans 12:13.)

The woman of **good works** in I Timothy 5:10, must "have lodged strangers." In New Testament times, these strangers were Christians carrying out the great commission or those fleeing from persecution.

There is a special reward for using hospitality to demonstrate brotherly love: "... for thereby some have entertained angels unawares" (Hebrews 13:2).

4 PERFORMING NECESSARY BUT MENIAL TASKS

The ability to perform good works requires that there are those who are open to receive them. For this reason Christ emphasizes that the Christian should have a servant's spirit and that the greatest of all is the one who is the servant of all.



Washing the feet of a guest

In the days of Christ, the roads were dusty and the shoes were open. Cleanliness in the home required foot washing at the door. Jesus turned this menial task into an expression of worship when He washed the feet of the disciples.

This lowly task was one of the tests of whether a woman could be "*well reported of for good works*..." (I Timothy 5:10).

HOW TO GIVE LIGHT TO NON-CHRISTIANS THROUGH "GOOD WORKS"

1. Be an example of a believer.

When Christians fail in their primary responsibility of demonstrating the life that is in Christ, unbelievers are not attracted to the Gospel. Thus Paul instructed Timothy, "*Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*" (I Timothy 4:12).

2. Proclaim the Gospel.

Jesus explained that the work of God was to believe on Him Whom He had sent. (See John 6:29.) Every effort that a Christian makes to present the good news of salvation or to prepare a person to hear the Gospel would be a good work. Good works include explaining how to become a Christian, bringing an unsaved person to a meeting where he will hear the message of salvation, or giving literature which explains how to become born again.



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Many came to Christ because of the "good work" which Peter and John did for the lame man.

3. Give to those in need.

Often God brings difficulties into a person's life in order to make him aware of his need for Him. By giving to this need in the name of Christ and then following through with a loving witness, we follow the example of Christ in His earthly ministry.

STEP 5

LEARN HOW TO PROVOKE OTHERS TO LOVE AND GOOD WORKS.

pro•voke (prə vōk)

To arouse to action.

Once we experience the rewards of carrying out good works, our joy will be in helping others do the same. It is important, however, that we motivate them not just to do good works, but to have those good works spring from a heart of love. This is the exhortation of Hebrews:

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

The word “provoke” is a strong and forceful word. It comes from the Greek παροξυσμός (pah-rox-oose-MOSS), which means “to excite, to inspire, to impel, to instigate, to induce, to arouse, to stimulate, to activate, to generate, to kindle, and to motivate.”

These terms all confirm the need to come up alongside another person and to stir up his interest and ability to carry out good works. In this way, we add “grace” to his life (the desire and the power to do God’s will).

Provoking others to love and good works is certainly a part of the function described in Ephesians 4:29. *“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”*

• HOW TO PROVOKE ANOTHER TO GOOD WORKS

1 Be a pattern of good works.

Paul instructed Titus: *“In all things shewing thyself a pattern of good works . . .”* (Titus 2:7). Such a pattern is essential if we are to inspire others to good works. By observing our example, they can visualize how to carry out good works and the beneficial results that come from them.

This need is why God instructs Christians to maintain good works and to abound in good works.

2 Visualize achievement for others.

One of the most powerful ways to motivate other Christians to good works is to visualize achievement with them.

How an eighth grader was motivated by an older sister to work with high schoolers

“While I was in the eighth grade, a high school Bible club began meeting in the recreation room of our home. My two older sisters were officers of the club. After a business meeting one of them visualized achievement for me by saying, ‘You could be very effective in working with high schoolers by planning the meetings we have each week.’

“Soon I was the ‘program director.’ For the next eight years I maintained the responsibility of planning meetings for that Bible club.

“I found myself competing with the worldly activities of the high school. Not only was there a desire to win the unsaved, but to strengthen the witness of Christians who were all too easily led astray by the peer pressure of their classmates.”

How a weekly radio broadcast was motivated by the suggestion of a friend

“One day a college student at church visualized achievement in a different area. He said, ‘Have you ever thought of a radio broadcast? The new radio station in town is giving away free radio time to any local organization. You could conduct a youth program for your Bible club.’

“The next day I drove down to the radio station with this friend and signed up for a fifteen-minute weekly broadcast. My parents bought me a typewriter, and each week we typed up radio scripts for that broadcast. Soon the program was expanded to a half hour and was also aired over a much larger station.

“The program lasted through the remainder of my eighth grade year, through four years of high school, and through four years of college. It gave valuable experience in making the Gospel clear to unbelievers and the Christian life attractive both to youth and adults.”

How visualizing achievement was more powerful than dislike for an activity

“The power of visualizing achievement was illustrated on another day when my older sister said, ‘You could make a lot of money when you get to high school by taking wedding pictures and

enlarging them.' She explained how a high school friend was actually doing this.

"Soon I built a dark room and, after purchasing an enlarger, began taking pictures at banquets and weddings. This project continued throughout high school in spite of the fact that I never learned to like photography!"

How visualizing achievement encouraged young men to become pastors

One day a group of pastors was asked, "How many of you can think back to a person who motivated you to become a minister by saying to you, 'You would make an excellent pastor,' or 'You should become a minister,' or 'You would make a great youth director'?" Fully twenty-five percent of the pastors recalled when that took place in their past and affirmed that such a statement did in fact direct them toward the ministry.

Why there must be caution in visualizing achievement for other people

Visualizing achievement for another person is so effective that we must be careful not to visualize anything that would be detrimental.

A mother called up the youth director from the church one day and asked which school he would recommend for her daughter, who wanted to prepare for a particular vocation.

The youth director said, "If you are asking for my counsel, I would recommend that your daughter not go into that vocation."

The surprised mother responded, "But you are the one who talked her into it." This statement shocked the youth director until the mother explained.

"Three years ago you happened to mention to my daughter that she would be very good in this field. She came home and told me what you said, and ever since then she has been planning to go into that field."

The youth director recalled the statement and realized the powerful impact of visualizing achievement. He had since changed his mind about the vocation but had failed to inform the girl.

How illustrations of achievement helped to visualize achievement

A group of Christian high school students listened with excitement to the visiting youth leader. He explained how other high schoolers had won prominent members of their classes and some teachers to the Lord.



Ewing Galloway

He described how one student had led twenty-six classmates to Christ and another had helped several members of the football team to receive Christ as Savior. He told about others who had presented the Gospel to each one in their class each year.

This prompted one of the young men to follow that example. Each year he designed a unique way to present the Gospel to each of the eighteen hundred fellow students in his school.

One year he secured the student directory and sent special birthday cards with the Gospel message inside to each student. He then called each on the phone to make sure that he or she had received the card and was personally wished a happy birthday. Many wanted to discuss the card, giving further opportunities to lead them to salvation.

Another year this young man made a telephone survey. As a student answered the phone he asked the following question: "I am taking a special poll for a national youth magazine, and I wondered if you would be kind enough to answer the following question: 'What to you as a freshman [sophomore, junior, or senior, depending upon what year they were in school] is the most important thing in life?' "

There was usually a pause; then the student would give an answer. The top three answers given by his unsaved classmates were: [1] love, [2] happiness, and [3] peace. It is significant that these are the first three fruits that the Holy Spirit brings to a Christian.

Following the phone call, he sent a thank-you letter to each student. It read, "Thank you for your part in the special youth poll. It is my desire that you will discover and experience the most important thing in life. Enclosed is a booklet for that purpose."

Enclosed was a pictorial booklet with the title,

"The Most Important Thing in Life." Inside it explained that the most important thing in life is not health, wealth, education, or sports, but to know Jesus Christ as personal Savior.

How a lukewarm Christian was motivated to visualize missionary work

After unsuccessfully attempting to bring a high school senior to total dedication of his life, the youth director invited him into his church office one Sunday morning for a talk.

The uneasy senior cautiously answered the following questions:

- "How long have you been coming to this church?"
"Since I was a child."
- "What are your plans after you graduate from high school?"
"I'm not sure. I wanted to go into sports, but after getting burned, I don't have the strength I need."
- "Do you know what you would be good in?"
"No."
- "You would make an excellent camp director."
"What makes you think that?"
- "First, you are good in sports, and younger boys don't want you to show them up. They want you to teach them how to be good in sports. Secondly, I walked by the class of seventh grade boys the time you taught for your mother. I noticed that the boys were still listening to you after the bell rang."

"Now anyone who can keep a group of seventh grade boys on the edge of their chairs in Sunday School after the bell rings has real ability."

(With visible new interest) "If I were going to be a Christian camp director, I would want to be one in another country. American young people don't often appreciate what they have."

The youth director then told the senior about an ideal opportunity in another country of which he was personally aware. In a fifteen-minute conversation, this high school senior went from little interest in the Christian life to open discussion about missionary work, because the youth director visualized achievement for him.

How helping a person visualize gratefulness saved a mother-in-law from suicide

One day a husband was asked if he had ever gone back and thanked his mother-in-law for all that she had gone through to bring his wife into the world and train her up to be the woman she was.

The husband had never thought about doing that, but was certainly grateful for his wife. He decided to call her mother. When he made the phone call and started telling his mother-in-law how much he appreciated her, she broke down and sobbed.

Later in the conversation, she confessed to him that she was getting ready to commit suicide because she was all alone and there was no more need for her to be around.

That expression of gratefulness opened up a new relationship and brought meaning into the life of that mother-in-law.

PROJECT

Learn how to visualize achievement for people by asking the question, "Do you know what you would be good at doing?" or "Do you know what would make another person very happy?"

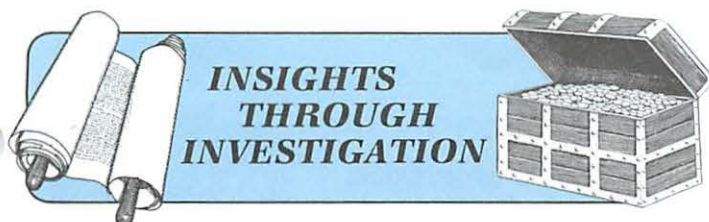
Before asking questions such as these, it is essential that you be able to visualize what that person's potential is and clear reasons why you think so.

Example: If you see a young person who relates very well to his grandparents, you would be able to say, "Do you know what you would be very good at doing?" When he asks, "What?" you could respond by saying, "You could have a very effective ministry among older people at the nearby nursing home."

Then if you were asked why you think so, explain, "I noticed by the way that you respond to your grandparents that you understand their needs and that you know how to communicate with them."

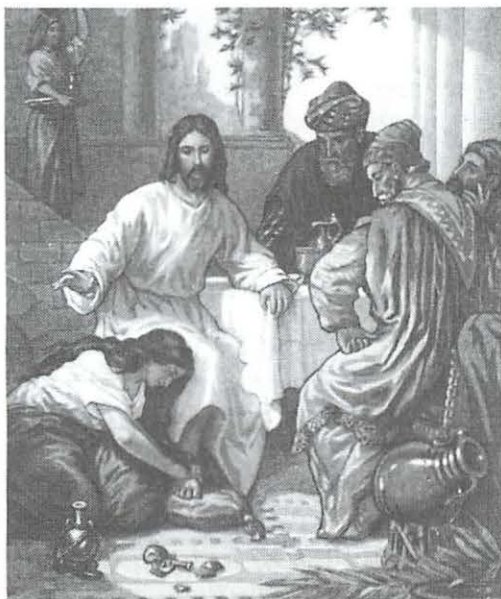
Apply the principle of provoking another believer to good works by using the ideas in any of the illustrations of this section. When you see results, write a report for your Life Notebook.

Date Completed 11/9/2000 Evaluation _____



GREEK INVESTIGATION 17

WHAT MAKES A "GOOD WORK" GOOD?



Bible Art Series, Standard Publishing, Cincinnati

Mary anointed Jesus. Judas criticized her action, but Jesus said: "... she hath done a good work." (See Mark 14:6 and John 12:3.)

WHAT MADE MARY'S WORK "GOOD"?

- Was her work good because she was a good person?
☐ Yes ☐ No
- Was it good because it cost her something?
☐ Yes ☐ No
- Was her work good because others could see it?
☐ Yes ☐ No
- Was it good because it made others feel good?
☐ Yes ☐ No
- Was her work good in and of itself?
☐ Yes ☐ No

Jesus used the same Greek word to describe Mary's work that He used to describe the work which we should do to cause men to glorify God. (See Matthew 5:16.)

FIND CLUES BY STUDYING THE GREEK WORDS WHICH MEAN "GOOD."



Greek words which have been translated "good":

Several Greek words have been translated "good" in the English Bible. Because these words describe people, places, or things (nouns), they function as adjectives.

1. χρηστός (kay-STOSS)

This word describes things which are pleasant or people who are gracious and kind. (See I Corinthians 15:33.)

2. λαμπρός (lahm-PROSS)

This word describes things which are bright, splendid, or of fine quality. (See James 2:2.)

3. ἀστεῖος (ah-STAY-oss)

This word denotes things which are beautiful to look upon, such as furnishings or apparel. It can also refer to handsome people. (See Hebrews 11:23.)

4. ἱκανός (hih-kah-NOSS)

This word describes things which appear in significant quantities, such as time in "a good while." (See Acts 18:18.)

5. ἀγαθός (ah-gah-THOSS)

The emphasis of this word is on the inherent goodness of the item or person, such as "good" ground, a "good" tree, or a "good" man. Because the thing is good, it produces good results. This word also refers to things which are ethically right. (See Romans 12:2 and 12:21.)

6. καλός (kah-LOSS)

This word focuses on the benefit of the deed itself, rather than the quality of the one or thing that produced it. Because the deed itself is good, it is attractive, worthy or honorable, appropriate, and beneficial to the receiver. (See Galatians 4:18.)

Which word did Jesus use to describe Mary's "good" work? καλός (6)



FIND CLUES BY EXAMINING THE ACCOUNT OF MARY'S "GOOD" WORK

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

"And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

"For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

"And Jesus said, Let her alone; why trouble ye her? she hath wrought a **good work** on me.

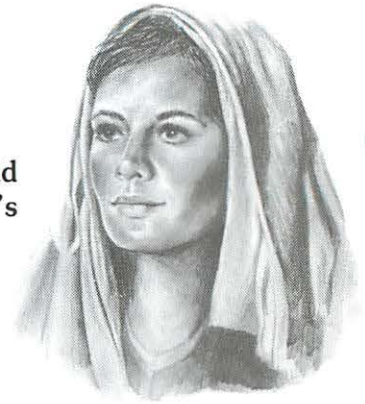
"For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always" (Mark 14:3-7).

WHAT ARE THE CHARACTERISTICS OF MARY'S GOOD WORK?



Nard, or spikenard, was an ointment made from a plant from India. It was brought to Israel in sealed alabaster jars to preserve the perfume.

- **It was timely.** The poor would always be present to receive the fruit of Mary's ministry. Jesus would not be.
- **It was attractive.** She gave her gift in a spirit of humility and faith, demonstrated by wiping His feet with her hair. Humility and graciousness are always attractive. (See John 12:3).
- **It was worthy.** The type of anointing Mary gave Jesus was commonly done in New Testament times to honor kings. Her action communicated her conviction that Jesus is Lord.
- **It was beneficial.** Mary anointed Jesus for His coming burial.



MARY OF BETHANY

What did Jesus say would be the fruit of Mary's "good" work?

Jesus assured Mary that wherever the Gospel would be preached, men would recognize her "good" work and speak of it as a memorial. (See Mark 14:9.)

The work Mary did was not called "good" because she was a good person. When Judas criticized her work, Jesus explained that her work was beneficial to Him. (See Mark 14:8.)

A good work must be of good quality. It must be recognized as beneficial by the one receiving it, and it must have lasting effects.

καλός is the word Jesus used to describe Mary's work in Mark 14:6 and our works in Matthew 5:16.

DISCOVER INSIGHTS IN OTHER VERSES WHICH TELL ABOUT "GOOD" WORKS.



Use your concordance to find out which Greek word meaning "good" is used in each of these verses. (Clue: Some may be translated "well.") Tell the significance of the word in each situation.

- | | |
|---|--------|
| <input type="checkbox"/> I Thessalonians 5:21 | καλός |
| <input type="checkbox"/> Titus 2:14 | καλός |
| <input type="checkbox"/> Romans 13:4 | ἀγαθός |
| <input type="checkbox"/> Titus 3:8 | καλός |
| <input type="checkbox"/> Hebrews 10:24 | καλός |
| <input type="checkbox"/> Ephesians 4:28 | ἀγαθός |
| <input type="checkbox"/> I Peter 2:12 | καλός |
| <input type="checkbox"/> Galatians 6:9 | καλός |

Date completed 11/14/2000 Evaluation _____



HISTORY RESOURCE

HOW DID THE BATTLE OF SOLFERINO AWAKEN THE WORLD TO THE NEED FOR GOOD WORKS?



ATP Bilderdienst (Zurich)

The Battle of Solferino was fought in Italy in 1859.

It was the summer of 1859. A young man by the name of Henri Dunant set out on a business trip that would change the course of his life and significantly influence the world.

Henri had just finished a business apprenticeship in a Swiss banking house. He was now on his way to a town in northern Italy.

When Henri arrived at his destination, he was unprepared for what he saw: two huge armies totaling three hundred thousand men and one thousand cannons engaged in deadly combat!

Henri stood on a nearby hill and observed the fighting raging across a twelve-mile battlefield. Italian and French troops on one side battled Austrian troops on the other side. The French emperor, Napoleon III, the ambitious nephew of Napoleon Bonaparte, had come to Italy to fight the Austrian army in an attempt to pry loose Austria's grip on northern Italy.

For fifteen horrifying hours, Henri watched the awesome struggle. Cannons unleashed their deadly destruction; swords inflicted further misery and death. A thunderstorm added to the fury of the conflict. The Austrian army finally retreated in defeat. As night approached, 40,000 wounded men lay moaning on the battlefield.

Henri rushed out onto the battlefield and began to help the wounded. The victorious army had only a few doctors and a small supply of medicine to care for the huge number of seriously wounded soldiers. The doctors of the defeated army were either captured or had fled.

For eight days Henri carried the wounded to churches, private homes, or other shelters in a nearby town. He organized volunteers and recruited bandages, food, and water. He argued with generals to release the captured doctors so that they could assist. The agony and anguish of those days could not be shaken from Henri's mind.

Three years later Henri Dunant recorded those vivid experiences in a book entitled *A Memory of Solferino*. In that book Henri described the pitiable situation which he saw after the battle:

"With faces black with flies that swarmed around their wounds, men gazed around them, wild-eyed and helpless. . . . There was one poor man, completely disfigured, with a broken jaw and his swollen tongue hanging out of his mouth. . . . I moistened his dry lips and hardened tongue. . . . Another wretched man had a part of his face, nose, lips, and chin taken off with a saber cut. He could not speak, and lay, half-blind, making heart-rending signs with his hands . . . to attract attention. . . ."

Henri wrote at the end, "Oh, how valuable it would have been in those Lombardy towns to have had a hundred experienced and qualified voluntary orderlies and nurses! Such a group would have formed a nucleus around which could have rallied . . . the help . . . which needed competent guidance.

"Would it not be possible, in time of peace and quiet, to form relief societies for the purpose of having care given to the wounded in wartime by zealous, devoted and thoroughly qualified volunteers?"



International Red Cross

Henri Dunant (right) aiding the wounded after the battle

Moved by the urgency of his message, Henri Dunant immediately began the distribution of his book at his own expense to every part of Europe.

That book took Europe by storm. Kings, queens, prime ministers, generals, doctors, lawyers, and writers in all parts of the continent devoured the pages and were shocked by the graphic truthfulness and ugliness of the ravages of war.

They agreed with his proposal that "societies" of trained volunteers be organized in all countries to help care for the wounded in time of war.

Furthermore, Henri Dunant's concept of an international treaty among nations to assure more humane care of the wounded aroused much interest. It was in Geneva that his vision took practical form. In February of 1863, just three months after publication, a decision was made by a group of distinguished Genevan citizens, known as the Public Welfare Society, to implement the ideas of Mr. Dunant's book.



Dr. Theodore Maunoir



Dr. Louis Appia



Gustave Moynier, Lawyer



General G. H. Dufour

A committee of five was formed including a general, two doctors, a lawyer, and Henri Dunant as secretary. This committee decided upon two basic concepts:

First, each nation would form voluntary medical societies for relief of the wounded in time

of war. Members of these societies would be respected by all as neutral in carrying out their medical services. Second, the center of these societies would be located in Geneva, Switzerland, because of its pledge to perpetual neutrality.

On October 26, 1863, the first of two great conferences convened with thirty-six delegates from fourteen European countries attending. In just four days these people succeeded in drafting a series of resolutions and guidelines for the organization of the societies.

Something was needed to distinguish these neutral noncombatants in the confusion of battle. In honor of the host country, Switzerland, they agreed to wear a white arm band with a red cross in the middle, the reverse of the Swiss national flag design.



The International Committee of the Red Cross

The arm band worn by Dr. Appia in three wars



The International Committee of the Red Cross

An artist's salute to the Red Cross in *L'Illustration* for December, 1863

Early experiences in actual battle pointed to specific problems which required calling for a second convention. The neutral volunteers needed guaranteed access to the combat zone and noninterference in their acts of mercy by the officers of the armies.

Diplomats from fifteen European states, Brazil, Mexico, and two observers from the United States attended this conference in 1864.

After two weeks the delegates drafted a “treaty” which would bind its signers by international law to humane treatment of the sick and wounded of all armies in time of war. This treaty was ratified by all participating governments.

This Geneva convention became known as the Red Cross Convention. By 1870, every major power had joined the pact.



The International Committee of the Red Cross

The signing ceremony of the Geneva Convention



Dover, inc.

Abraham Lincoln 1809-1865

The founding of the Red Cross took place during the era of the Civil War in America. During this war President Lincoln saw the need to care for the wounded on both sides of the battle.



The Museum of the Confederacy

A crude Civil War field hospital

His awareness of the massive number of wounded men during the Civil War prompted President Lincoln to organize the Sanitary Commission. Volunteers worked on the battlefields to assist the soldiers who were suffering on both sides.

Among those volunteers was a dedicated woman by the name of Clara Barton. She was known to the grateful soldiers as “the angel of the battlefield.”



The American National Red Cross

Civil War soldiers receive care from Clara Barton.

Miss Barton worked herself to the point of exhaustion and needed time to recuperate; thus, she went to Europe. She arrived during the Franco-Prussian War of 1870. There she encountered the Red Cross Societies and was quickly motivated to assist them in their relief efforts.

She saw how their ability to attract, train, and organize volunteers was far superior to the endless labor of a few.

Thus, the “good works” of Henri Dunant after the Battle of Solferino were carried to America. Several years later in 1881, the United States ratified the Geneva Convention, and the American Association of the Red Cross came into being. Clara Barton was its first president.

HOW DID GOD PREPARE HENRI DUNANT FOR A LIFE OF GOOD WORKS?

Henri was born on May 8, 1828, to a prominent Geneva businessman and governmental leader, Jean Jacques Dunant. Jean set for his son a strong example of showing compassion toward others in his administration of an institution for orphans. Marie Antoinette Dunant, Henri’s mother, was the daughter of the director of the Geneva Hospital and was very concerned with meeting the needs of others.

Henri's mother became a great influence for doing good to others in his life. In her gentle and Godly manner, she instilled in him strong spiritual and moral foundations during his early childhood. She guided his interests and molded his character through the Word of God.



EPA from Pictorial Parade

A scene from the homeland of Henri Dunant.

At an early age, Henri received Christ as his Savior and developed a keen interest in spiritual matters. The life and work of John Calvin also had a significant influence on him as he was growing up.

In fact the "good works" of John Calvin in Switzerland provided the foundation for the later work of Henri Dunant and the establishment of the Red Cross.



John Calvin
1509-1564

As a young man, Henri joined the League of Alms in Switzerland. Its stated purpose was to bring spiritual and material aid to the poor, sick, and afflicted. Henri also visited the city prison, seeking to bring the light of the Gospel as well as the encouragement of "good works" to the prisoners who were confined in dismal and pitiful conditions.

The prison ministry of Henri Dunant may well have been influenced by the work of John and Charles Wesley and the "Holy Club" which they formed. The example of the college men of Oxford doing "good works" among the poor prisoners had a deep impact throughout Europe. Various societies sprang up which were patterned after them.



Wesley, His Own Biographer

The work of John Wesley at Oxford provided the example for Henri's work among the poor.

Another influence for Godly character, the spread of the Gospel, and the performance of "good works" came into Henri's life while he was in England.

On June 6, 1844, a dozen Christian clerks led by George Williams met together in an upper story of a London commercial house. On that day a society was formed for "improving the spiritual condition of young men in the drapery and other trades." From that meeting was formed the first Young Men's Christian Association (YMCA).



Time magazine, 1955

George Williams
1821-1905

The goals of the YMCA quickly spread throughout England and then to other European countries. By 1851, the first of many YMCA associations was formed in America.

During the early years of the YMCA, its primary emphasis was on proclaiming the truth of

the Scriptures and promoting the message of salvation. Carrying out "good works" was the result of these efforts.

Henri Dunant became actively involved in the YMCA movement. He was especially enthusiastic about its evangelistic outreach. He traveled throughout Europe on behalf of the organization and carried on an active correspondence with the various YMCA associations. Through his contacts he was able to organize a world conference in Paris in 1855.

The goals and ideals of a Christian movement to influence the world were expressed by Henri in a letter which he wrote to the French protestant ministry in 1852:

"A group of Christian young men has met together in Geneva to do reverence and worship to the Lord Jesus, Whom they wish to serve and praise. They have heard that among you, too, there are brothers in Christ . . . who love their Redeemer and gather together that under His guidance, and through the reading of the Holy Scriptures, they may instruct themselves further. . . . They wish to unite with you in Christian friendship. . . .

"We approach you, too, as a witness to the world that all the disciples of Jesus, who acknowledge and love Him before God as their sole refuge and sole righteousness, are no other than one great spiritual family whose members love one another sincerely. . . ."



YMCA Historical Library

The first YMCA organized in the United States— Old South Chapel, Boston (1851)

Under Henri's leadership the general principle of union known as the "Paris Basis" was adopted:

"The Young Men's Christian Associations seek to unite those young men, who regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

In those early years, the leadership of the YMCA determined that only those who publicly avow their faith in Jesus the Redeemer . . . and remained members of churches held to be evangelical . . . could be voting and office-holding members.

The extensive evangelistic work of the YMCA among college students greatly influenced interest in foreign missions, bringing about the formation of the Student Volunteer Movement for Foreign Missions.



Hudson Taylor
1832-1905

Hudson Taylor found among this group a ready and enthusiastic audience for his appeals to serve God on the mission field. Dedicated students eagerly listened as he explained the spiritual needs of unreached multitudes of Inland China. Many of his early workers came from the Student Volunteer Movement.

HOW DID THE WORLD ACCLAIM THE GOOD WORKS OF HENRI DUNANT?

The glory that has been given to God by the "good works" of Henri Dunant will be fully understood only in eternity. However, it is significant that in 1901 he was given the first Nobel Peace Prize with the following statement:

"There is no man who more deserves this honor, for it was you, forty years ago, who set on foot the international organization for the relief of the wounded on the battlefield."



The International Committee of the Red Cross

Jean Henri Dunant
1828-1910

Date completed 11/15/2008 Evaluation _____



**AUTHORITY
THROUGH
ACCURACY**

HOW DO THE LAWS OF REFLECTION ILLUSTRATE THE LAWS OF DOING GOOD WORKS?



Ewing Galloway

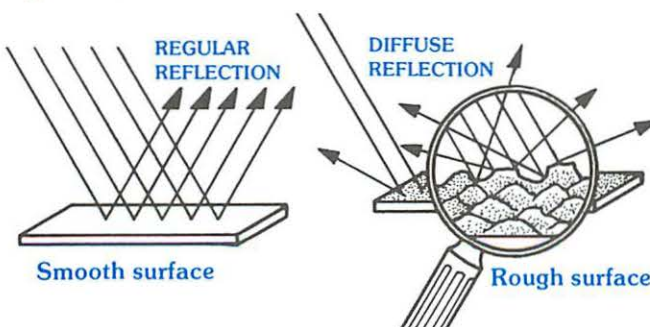
The following laws which describe the reflection of light can also be used to evaluate the works Christians do by the grace of God:

1 REFLECTED LIGHT ALWAYS FOLLOWS ESTABLISHED LAWS.

Wherever light is located or however it is used, light always conforms to the mathematical laws of reflection.

Even when a reflected image appears to be blurred or “out of focus,” light remains consistent with the mathematical laws which God prescribed for its behavior.

Blurriness exists because of the surface from which light is being reflected. It is not a property of light itself.



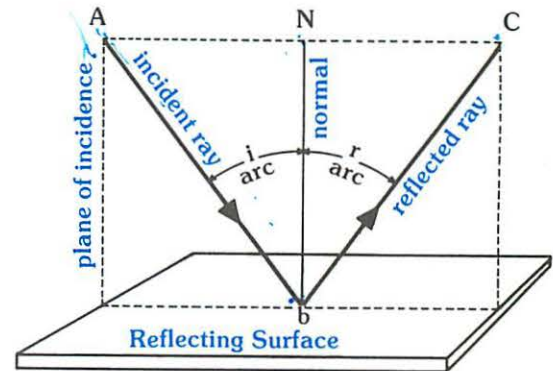
Reflected light conforms to two basic laws. These laws determine whether light shines or there is complete darkness.

THE LAWS OF REFLECTION

Reflection is the bouncing of light off the outer surface of an object.

The laws of reflection state that:

- Incident light and reflected light are always in the same plane.
- The angle of incidence at which light strikes a reflecting surface is exactly equal to the angle of reflection at which the light bounces off that surface.



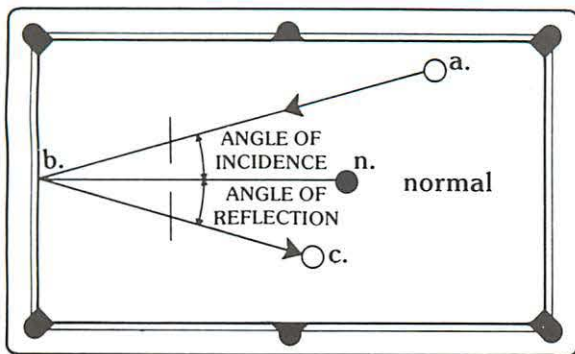
2 REFLECTED LIGHT IS MEASURED AGAINST A STRAIGHT LINE.

Angles are formed by two lines which intersect. The arc that the two lines inscribe is the measure of the angle. Two angles are equal if they inscribe the same arc.

The angles of incidence and reflection are also formed by two lines. The angle of incidence is formed by the path of incoming light and an imaginary line that is at a right angle to the surface of the reflecting object. This imaginary line is called the “normal” line. A “normal” line is always perpendicular to the surface it intersects.

The “normal” line and the path of the reflected light as it bounces off the reflecting surface forms the angle of reflection.

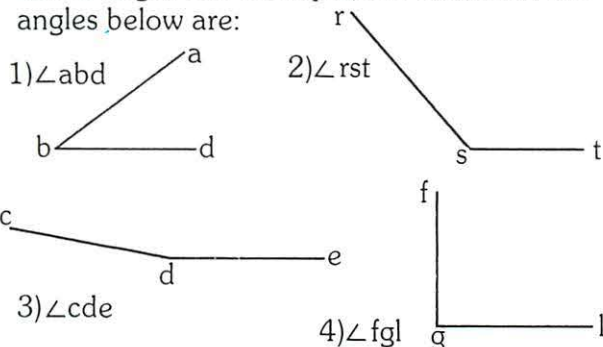
The angle of incidence is written as $\angle abn$. The angle of reflection is written as $\angle nbc$. In every instance where light is reflected, these two angles are equal.



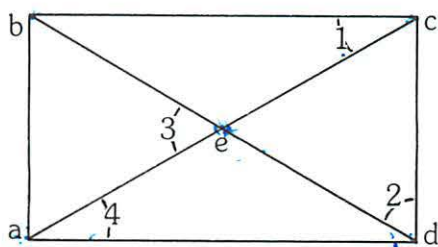
Billiard balls act like light. A billiard ball bounces off the cushion at precisely the same angle that it strikes the cushion.

HOW ARE ANGLES NAMED?

The mathematical symbol for angle is \angle . An angle is usually named using three letters. The middle letter is always at the *apex* or point of the angle. For example, the names of the angles below are:



NAME EACH OF THE FOLLOWING ANGLES.



- 1) $\angle bce$ 2) $\angle edc$
3) $\angle aeb$ 4) $\angle ead$

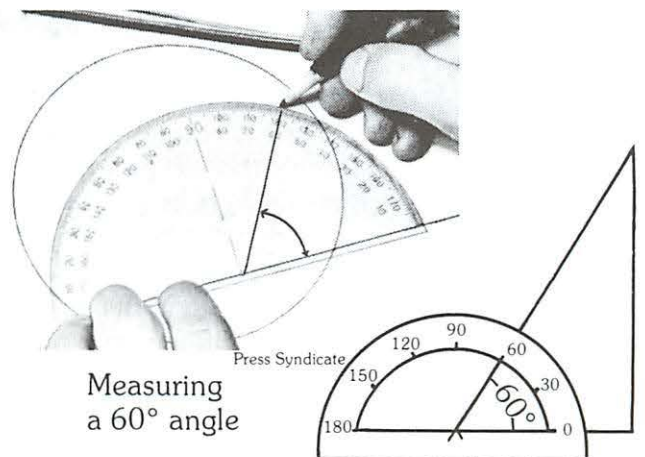
HOW ARE ANGLES MEASURED?

Angles are measured in *degrees*. 360 degrees make up a complete circle. The symbol for a degree is " $^\circ$ ". The angle formed by half of a circle is equal to 180° . A quarter circle is one fourth of 360° or 90° .

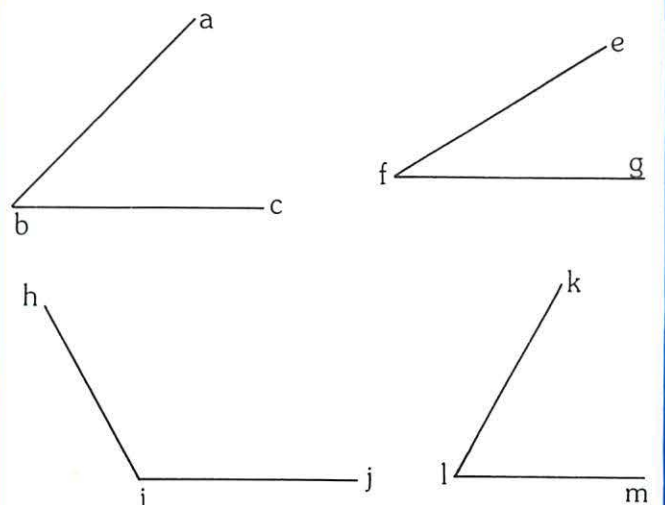
Angles which are less than 90° are said to be *acute*. Angles greater than 90° are called *obtuse*. Two angles adding up to 90° are *complementary*. Two angles that combine to form 180° are *supplementary*.

Angles can be measured using a *protractor*. The apex of the angle is placed at the center of the protractor, and one side of the angle is lined up with the base of the protractor. The other side of the angle then indicates the measure of the angle.

Protractors are usually available at any store selling educational supplies. Try to measure the angles of the following examples of reflected light.



Measure the following angles with a protractor. If the lines that inscribe the angle are not long enough, they may be lengthened without changing the measure of the angle. Record the measure of each angle in degrees, and label the angle as acute or obtuse. Are any of the angles complementary or supplementary?



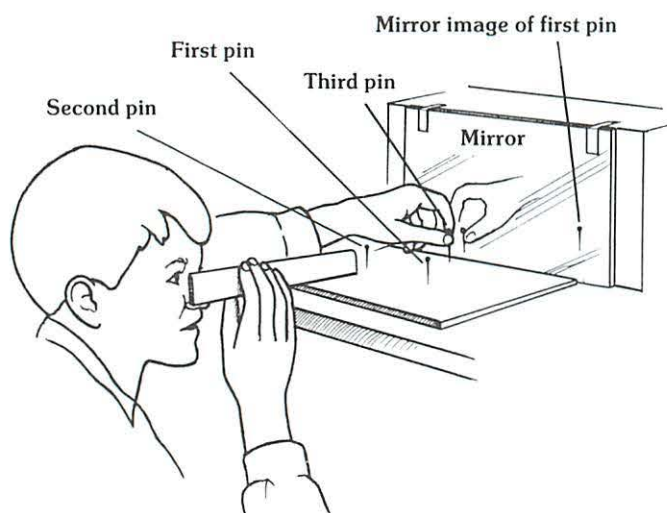
3 REFLECTED LIGHT CAN BE TESTED TO REVEAL ITS CONSISTENCY.

You can prove for yourself that the angle of incidence is equal to the angle of reflection. You will need a piece of thick cardboard, a plain mirror, a protractor, some straight pins, and a pencil. Arrange the mirror so that it stands upright across the middle of the piece of cardboard. Mark the front of the mirror with a straight line. If the mirror moves, be sure to replace it carefully on the line.

Stick a pin in the cardboard four or five inches away from the mirror. Examine the image of the pin. Is the image the same color, shape, and size? Is there anything at all different about the pin in the mirror? Light from the pin is reflected from the surface of the mirror so perfectly that the image is identical to the real pin except that it is backwards.

To locate the path of the light being reflected off the mirror, use two other pins like rifle sights. Stick one pin in the cardboard three or four inches to the left of the first pin. Now take another pin and line it up between the second pin and the mirror image of the first pin.

Kneel down so that your line of sight is even with the level of the cardboard. A line connecting the second and third pins represents the path at which the light is bouncing off the mirror.



Remove the mirror from the cardboard and trace the path of the reflected light by drawing a straight line between the second and third pins.

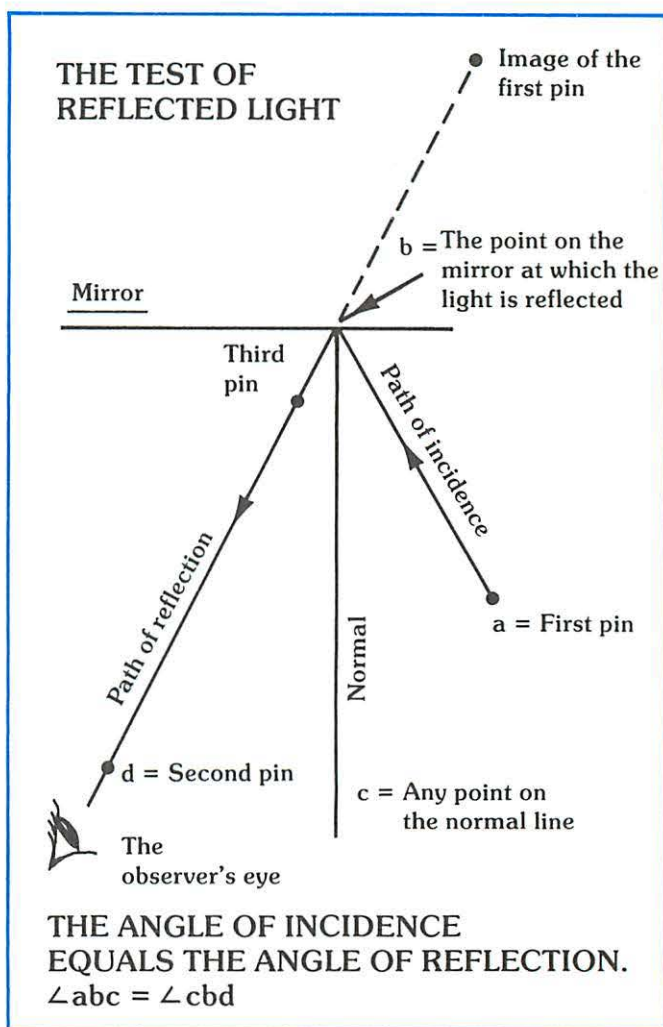
Label the line "path of reflection." Extend this line until it intersects the line where the mirror used to be. This is the point at which the light was reflected from the mirror.

Next, draw a line from the first pin to the same point where the light was reflected. This is the incident path of the light. Label it the "path of incidence."

To find the angle of incidence and the angle of reflection, use a protractor to draw a line perpendicular to the mirror at the point where the light was reflected. This is the "normal" line. The angle formed by the normal line and the line of incidence is the angle of incidence. The angle formed by the normal line and the path of reflection is the angle of reflection.

Measure these two angles with a protractor. Are they equal? You may need to remove the pins in order to measure the angles.

Note: Accuracy that results in a margin of error less than two degrees is very good work. If the error is three or more degrees, sharpen your pencil and try again. Make sure that the mirror does not move.



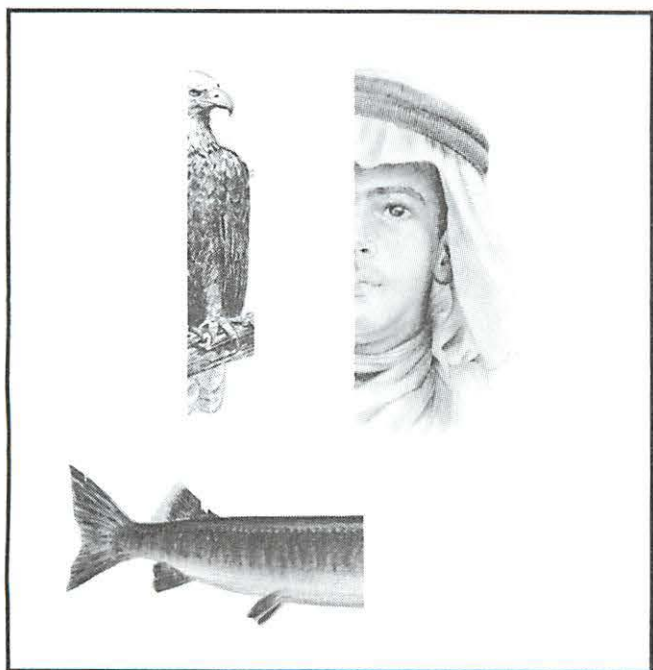
4 REFLECTED LIGHT CAN COMPLETE THAT WHICH IT SHINES UPON.

A flat reflecting surface forms an image that is precisely located the same distance behind the mirror as the real object is in front of the mirror. The image is right side up, but it appears backwards.

Place a mirror next to the illustrations shown below. Can you explain why the image looks as it does using the law of reflection?

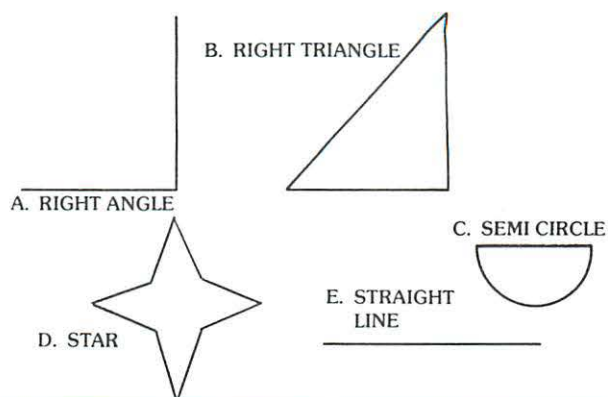


Mirrors can also turn a “half” into a “whole.” Complete the following pictures using a mirror. How does changing the position of the mirror change the picture? How many different images can you make using just one mirror? Are there some objects which cannot be made into a whole with a mirror?



How many different ways can you cause light to be reflected so that the shapes of the following figures are changed?

Use a mirror to change the shape of the figures shown below.



Other creative things to do with mirrors

Project I.

Using a *Character Sketch* book as a source for pictures, what interesting reflections can you make with a mirror?

Project II.

Prepare “half pictures” on pieces of paper and make them “whole” using a mirror.

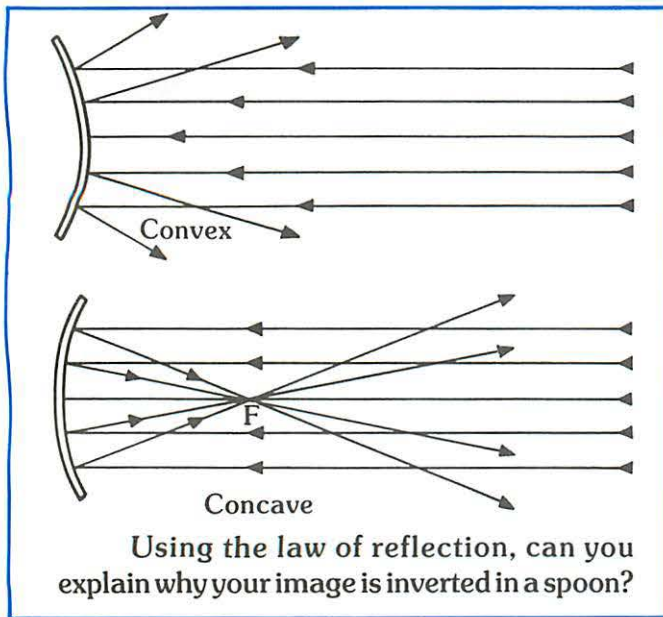
Project III.

Use two mirrors to create even more dramatic effects. How can you multiply the number of images using two mirrors?

5 REFLECTED LIGHT IS CONSISTENT EVEN WHEN THE EVIDENCE IS NOT CLEARLY SEEN.

Look at your image in the reflection of a spoon. The concave side makes you look upside down, while the convex side leaves your image right side up. Both sides distort your image so that you look “funny.” This does not mean, however, that light has failed to be obedient to the law of reflection. The angle of incidence still equals the angle of reflection.

The light has not changed. Instead, it is the surface from which it is reflected that has changed. On a curved surface, the normal line that is perpendicular to the surface is constantly changing. This means that the angles of incidence and of reflection are also changing. The reflected light is either spread apart or focused together, but the angles are always equal.



HOW DO THE LAWS OF REFRACTION ILLUSTRATE THE WAY GOOD WORKS CAN BE MISUNDERSTOOD?



Ewing Galloway

What is wrong with this picture?

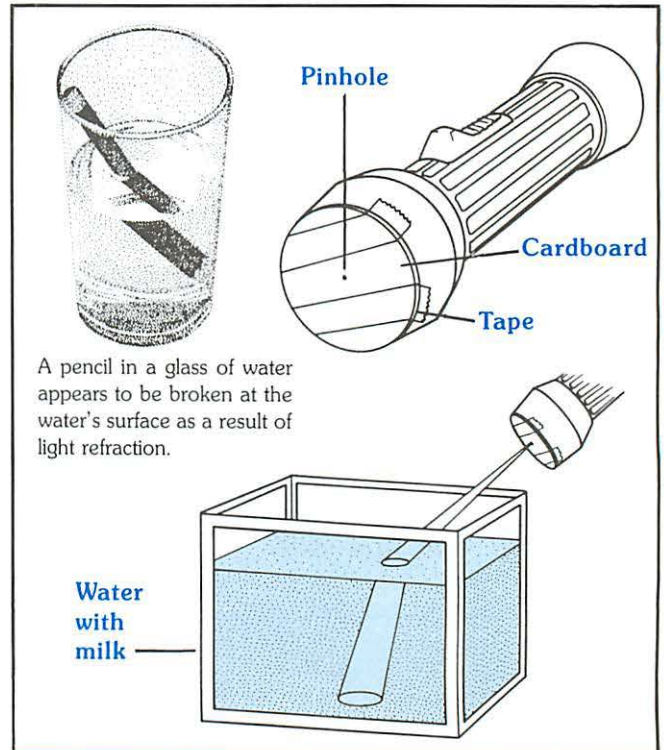
Refraction is the bending of light by the inner substance of an object. Bent light may cause images to be distorted. False images may also appear where there are no real objects.

Light is bent only when it moves from one substance to another. At every surface where two different substances meet, there is the potential for light to be bent.

1 REFRACTED LIGHT CHANGES DIRECTION WHEN IT MEETS RESISTANCE.

Similar to reflected light, refracted light bends

according to a precise formula. The amount that the light bends depends on two things: the angle of incidence and the resistance of the substance into which the light enters. In substances of greater resistance, light slows down, causing it to bend toward the normal line. In a substance in which light speeds up, it bends away from the normal line.



2 THE DEGREE OF REFRACTION CAN BE MEASURED BY THE STRENGTH OF THE RESISTANCE.

Resistance to light is called the index of refraction. The index of refraction is the ratio of the speed of light in a vacuum compared to the speed of light in the substance into which it enters.

CALCULATE THE INDEX OF REFRACTION FOR A DIAMOND

The speed of light in a diamond slows down to only 76,976 miles per second. This means that light is bent very strongly as it enters a diamond. The index of refraction is the ratio of the speed of light in a vacuum divided by the speed of light in a diamond.

$$\frac{\text{speed of light in a vacuum}}{\text{speed of light in a diamond}} = \text{index of refraction}$$

$$\frac{186,282 \text{ miles per second}}{76,976 \text{ miles per second}} = ?$$

3 THE LAW OF REFRACTION RESULTS IN A PERFECT BENDING OF LIGHT THAT IS ALWAYS PREDICTABLE.

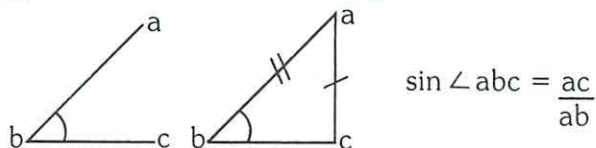
The law of refraction states that:

- The angle at which light is bent when it passes from one substance into another is always described by the following mathematical expression:

$$\frac{\text{SINE } \angle \text{ INCIDENCE}}{\text{SINE } \angle \text{ REFRACTION}} = \text{INDEX OF REFRACTION}$$

The *sine* (pronounced "sign" and abbreviated "sin") is a measure of an angle used in the mathematics of trigonometry. The sine of an angle is simply the ratio of the length of certain sides of a right triangle.

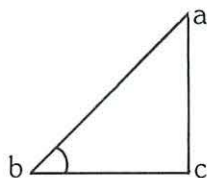
For example, $\angle abc$ can be formed into a right triangle by drawing in line ac . The sine of $\angle abc$ is the ratio of the length of line ac divided by the length of line ab . The sine of an angle is special because the ratio of the lengths of the two sides is constant, regardless of the size of a triangle.



The ratios of the lengths of the other sides of the triangle are also constant for each angle. Each ratio has been given its own name. The *cosine* is the ratio of the side adjacent divided by the hypotenuse. The *tangent* is the ratio of the side opposite over the side adjacent.

$$\text{cosine} = \frac{bc}{ab}$$

$$\text{tangent} = \frac{ac}{bc}$$



CALCULATE THE ANGLE OF REFRACTION

If light strikes the surface of a pond at a 45° angle, at what angle does a swimmer see the person? The law of refraction states that the sine of the angle of incidence divided by the sine of the angle of refraction is equal to the index of refraction. The index of refraction for water is 1.33 and the sine of 45° is 0.707. What is the sine of the angle of refraction?

$$\frac{\sin \angle i}{\sin \angle r} = \text{index of refraction} \quad \frac{.707}{1.33} = \sin \angle r$$

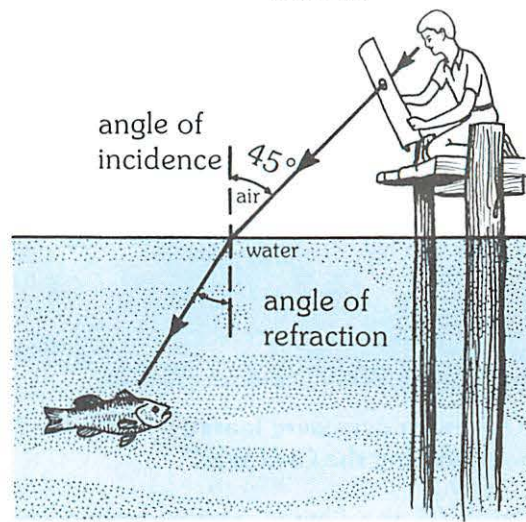
$$\frac{\sin \angle i}{\text{index of ref.}} = \sin \angle r \quad .53 = \sin \angle r$$

SAMPLE TABLE OF SINES:

If the sine is:	then the angle is:
.173	10°
.342	20°
.500	30°
.649	40°
.766	50°
.866	60°
.940	70°
.985	80°
1.000	90°

Because the sines of angles are always constant, they have been calculated for every angle and listed in tables.

Find the closest value of the $\sin \angle r$ and determine the angle at which the swimmer sees the person on the pier. Measure the angle in the picture with a protractor. Is the picture correct?

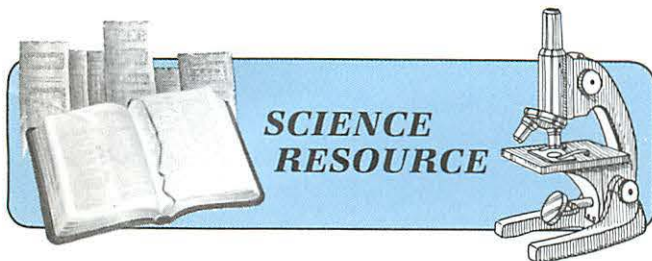


PROJECT

Use your knowledge of the laws of reflection and refraction to discover God's laws regarding good works:

1. If inconsistencies in our lives represent a "rough surface," how will they affect the ability of others to see the reflection of Christ from our good works? (See II Corinthians 4:2-4.)
2. In what way is the angle of incidence of reflected light similar to benefits of the good work of giving? (See II Corinthians 9:6.)
3. How is Christ the measure of every good work we do for other Christians? (See Matthew 25:40.)
4. What does God use to test the quality of our good works? (See I Corinthians 3:13.)
5. How does God use our good works to bring completeness to others? (See Ephesians 4:16.)
6. How do the laws of refraction explain why the world will usually misunderstand the good works of Christians? (See John 17:14.)

Date Completed _____ Evaluation _____



SCIENCE RESOURCE

HOW DID A GODLY SCIENTIST ASTONISH THE WORLD BY EXALTING THE WORKS OF GOD?



Culver

Outlaw raiders were feared by both the North and South during the Civil War.

In 1864 the United States experienced the horrors of the Civil War, and the issue of slavery threatened to split the nation apart. The poor farmers of Missouri found their land a hotly contested battleground between both armies. Especially feared were the lawless bands of "night-riders," thieves trafficking stolen slaves.

One night the raiders invaded a homestead near Diamond Grove, Missouri, and kidnapped several slaves, including a newborn baby boy and his mother, intending to sell them at a distant slave auction.

Moses and Susan Carver, the owners of the farm, sent out a man to rescue the captives. He finally found the marauding band after a week of searching, but the criminals quickly escaped into Arkansas. However, they left behind the tiny baby, assuming that this sickly child would be of little value. When the baby was found, he was abandoned on the cold, wet ground and desperately ill with whooping cough.

The searcher brought the sick child back to Moses Carver and received a horse for his efforts. Susan Carver took the child in and nursed him back to health, though the whooping cough left him very frail. He later recalled, "Until I was about nine years old my body was very feeble, and it was a

constant warfare between life and death to see who would gain the mastery."



Illustration by Harve Stein, Carvers George, ©1952 Florence Crannell Means.
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Only a sickly baby was recovered.

The caring couple named this sickly boy George Washington Carver and raised him as their own. God in His providential goodness began to lay the foundation of George's life through the love and concern of the Carvers. They could not have imagined the amazing returns which were to come from their good works.



**GEORGE WASHINGTON CARVER
1864?-1943**

Too frail to do heavy field work, George helped with the household chores and gathered sassafras to sweeten lard and ashes for hog fat soap. Whenever George finished his chores, he would slip off into the woods alone. There God provided opportunities to explore the miracles of plant and animal life. The trees and bushes of the Carver farm gave him his first basic course in botany.

Booker T. Washington said of him, "The little boy used his freedom to wander about in the

woods, where he soon got on good terms with all the insects and animals in the forest and gained an intimate and personal acquaintance with all the plants and flowers.”



Tuskegee University Archives

The home of Moses and Susan Carver

George’s observant eyes and inquiring mind brought him home with questions like “What is this?” “What can you make out of that?” “Why do trees have bark?” “Why does this fruit grow on a tree and that fruit grow on a bush?” Spending time with the earth he loved, he began his career of searching out nature’s secrets.

George learned to be gentle and caring with the frail plants, just as the Carvers had been with him. He later commented, “Many are the tears I had shed because I would break the roots or flowers of some of my pets while removing them from the ground.”

In time, people began coming to George to benefit from his aptitude in plant care. He said, “Strange to say all sorts of vegetation seemed to thrive under my touch until I was styled the Plant Doctor, and plants from all over the country would be brought to me for treatment.”

By the time he was ten, George’s only “book larnin” had been an encounter with an old dog-eared, blue-backed speller. Lying on the hardwood floor of a musty log hut, he carefully studied the spellings and forms of words. Books soon became treasure chests filled with nuggets of wisdom that he yearned to possess.

Once while visiting Neosho, the county seat, George saw a line of black children in front of a log schoolhouse. When they went inside, he watched in amazement as they recited lessons just like the white children at the school near his home. His thirst for knowledge deepened, and he made plans to attend this school.

He told the Carvers that he would get along by doing laundry and other household chores in return for his room and board in Neosho. They

were concerned because their family doctor had said he was too weak to live to age twenty-one. Finally, however, without a penny in his faded jeans, he walked barefoot over the eight miles of dusty hills to attend school in Neosho.



THE GIFT OF HOSPITALITY MOTIVATES THE SEARCH FOR TRUE WISDOM.

When George arrived in Neosho, he wandered about the town, not quite courageous enough to approach someone about taking him in. As it grew dark, he found an old stable. Always a friend to animals, George made himself a bed of straw among the cooperative horses.

In the morning, Mrs. Mariah Watkins found George sitting on her woodpile, waiting for the schoolhouse to open. She gave him a good breakfast and listened to his story. Then she and her husband Andrew decided to allow George to stay with them while he went to school.

George was happy in his new world of learning. The schoolhouse was only a crude cabin with backless, hard benches, but he loved it; here he was able to find answers to many of his questions.



Courtesy of Cal Jefferson, Neosho, Mo.

Mariah Watkins, foster mother of George when a young boy

There was no non-sense about Mrs. Watkins. She saw to it that George “earned his keep” by splitting wood, milking cows, building fires, and cleaning the barn. She kept him scrubbed and neat. After family prayers in the evening, Aunt Mariah made certain that George worked as hard on his lessons as he had on his chores.

Mrs. Watkins taught George reverence for God and His Word. He already knew and loved nature, but Aunt Mariah taught him to love God. She gave him a Bible that he was still reading seventy years later, only two days before he died.



By the end of 1876, George had learned all he could learn at the Neosho school, but his curiosity for the miracles of life was not satisfied. He soon realized that he would have to leave the happy Watkins home if he was to continue his education.

A CONSISTENT, GODLY TESTIMONY LEADS A SCIENTIST TO TRUST CHRIST FOR SALVATION.

George heard about a family traveling to Fort Scott, Kansas, and he offered to tend their mules along the way if he could ride with them. When he arrived in Fort Scott, he worked in various jobs, attending school as he could afford to. During this time, God brought George through many trials and much loneliness. Many years later he wrote, "Sunshine and shadow were profusely intermingled with such as naturally befell a defenseless orphan by those who wished to prey upon him."

Eventually, George had to flee the prejudice and cruelty of Fort Scott. He traveled through the West, attending schools along the way.



Lucy Seymour, at whose home George later lived

In Olathe, Kansas, the Lord brought George in contact with another kind Christian influence, the Seymour family. With their encouragement, George began to attend a Presbyterian church in Olathe, and it was here that he gave his life completely to Christ.

Upon graduation in 1885 from a Minneapolis, Kansas, high school, George applied to a small Presbyterian college in northeast Kansas. He soon received his letter of acceptance. However, when he arrived at the president's office, he was told that students of his race were not permitted.

Shocked, George wondered if God had wanted him in college at all. He purchased a farm in Kansas which he worked on for several years, experimenting with the land and crops. This proved to be even more valuable than college at that time.

In 1890 he was accepted at Simpson College in Indianola, Iowa. He learned to see God's hand even in the cruel rejection of the first college. Years later he said, "I have always felt that this was the Lord's leading. I do not believe that 'things just happen.' I was led to Simpson where all my life's work really began."

AN INDUSTRIOUS SPIRIT ENCOURAGES A STUDENT TO PERSEVERE IN TRAINING.

After paying his tuition at Simpson, George said, "I lived on prayer, beef suet, and cornmeal, and quite often being without the suet and meal." But he started a laundry service and the townspeople did all they could to help him out. "I cannot speak too highly of the faculty, students, and in fact, the town generally. They seemed to take pride in seeing if he or she might not do more for me than someone else."

Being convinced that God wanted him to devote his life to plants and agriculture, George Carver transferred after three years to the Iowa State Agricultural and Mechanical College at Ames. There he diligently studied how he could benefit the plants, what would endanger the plants, where each plant could best produce fruit, and for what special purposes God had designed each one.

The discipline of applying science to agriculture was in its infancy. George brought a love and gentleness to botany that were at that time lacking in this study. Professor Henry C. Wallace spoke of the eager student: "He was a master of soils. Many are the lessons I learned from him. He set me thinking along lines practically unknown at that time."

With another professor, Dr. James Wilson, George found a shared love and zeal for Christ. Dr. Wilson, a noted Bible scholar, held Bible studies and prayer meetings in his office. George took many students with him to these meetings "to pour out to God in prayer our problems and needs for help."

George began his lifelong association with the Young Men's Christian Association (YMCA) at Ames. In his day the YMCA was an evangelical ministry, the purpose of which was to win others to Christ. George's concern to win others to Christ also led to his involvement with the Volunteer Band for Missionary Work.



Iowa State University

**George Carver's
graduation picture**

George Washington Carver received his B.S. degree in Agriculture in 1894 when he was thirty years old. He had so distinguished himself that he was immediately appointed to the faculty and put in charge of the college greenhouses. A noted botanist called him "a brilliant student, the best collector, and the best scientific observer I have ever known."

HUMILITY IN THE TEACHER INSPIRES OBEDIENCE IN THE LEARNER.

Excelling in all agricultural endeavors, George finished his M.S. degree in 1896. Offers came from all over the country, but the one that most interested George was a letter from Booker T. Washington. In it he found an opportunity to serve his own people where he was especially needed.

This letter told of an urgent need for an agricultural department at the Tuskegee Institute in Alabama, since eighty-five percent of the black people in the Gulf states were farmers. Mr. Washington wrote, "I cannot offer you money, position, or fame. The first two you have. The last, from the place you now occupy, you will no doubt achieve. These things I now ask you to give up. I offer you in their place work—hard, hard work—the task of bringing a people from degradation, poverty, and waste to full manhood."



**Mr. Carver desired to teach
his people about agriculture.**

George Carver knew that this challenge was God's plan. He replied, "Of course it has always been the one great ideal of my life to be of the

greatest good to the greatest number of my people possible, and to this end I have been preparing my life for these many years, feeling as I do that this line of education is the key to unlock the golden doors of freedom to our people."

The Tuskegee Institute gave George Washington Carver the opportunity to exercise his passion for learning about plants and all growing things. It filled his desire for service and allowed him to improve the agriculture of both black and white farmers for forty-six years.

To teach farming, he took his students straight to the fields. The Institute purchased nineteen acres of the worst land in Alabama, and Mr. Carver slowly nourished it back to fertility until it began to grow bumper crops.

His success both in teaching and in the field came from what he called the "group method." When one object was studied, all other natural forces that were usually studied separately under headings such as chemistry or meteorology were brought together in understanding that object. Students were taught by analogies to move from the things they knew to understanding the unknown.



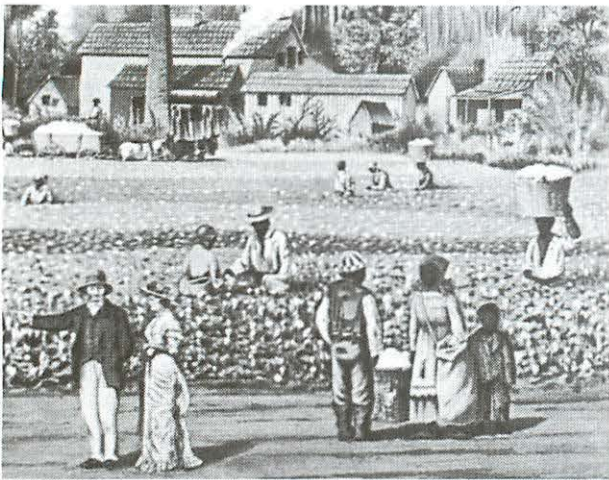
National Park Service

Professor Carver at Tuskegee

George's real success, however, came from his total dependence on God to reveal the secrets of His creation. He would begin at 4:00 in the morning with prayer and Bible study. After committing himself to the Creator, he would go into "God's little workshop." Professor Carver would often begin class with a quote from a Psalm, such as Psalm 104:24: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Several students at the Institute asked Professor Carver to begin a Sunday evening Bible class. They found that his knowledge of God was more than an outward form; it was something which guided everything he did. He believed that the more man learned about the universe, the more he would know God. The class doubled in three months and continued to grow for the thirty years he taught it.

**DILIGENCE PRODUCES THE FOLLOW-
THROUGH WHICH BRINGS PROSPERITY
IN PLACE OF FAMINE.**

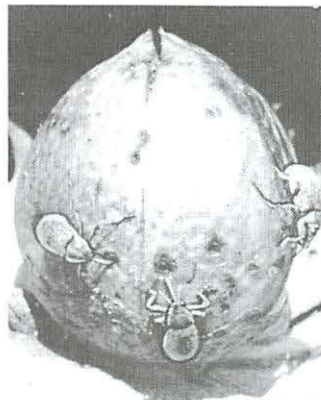


Museum of the City of New York

A Southern plantation

God's timing brought George Washington Carver to the South just when he was desperately needed. Southern plantation owners could gaze out across the flourishing acres of fluffy, white cotton as they relaxed on the shady verandas of their grand homes. Cotton farming had been in their families for many generations, and it was as much a part of their heritage as the slow-paced life and easy-spoken drawl by which they were characterized. They staked everything on their cotton production, and it had been prosperous for them.

But a tiny marauder was creeping its way into the American South. This dangerous enemy, if ignored, threatened to collapse the whole structure of the Southern economy.



USDA

Boll weevils

Mr. Carver recognized the potential devastation of the little boll weevil when he studied the progress of the ravaging insect as it crept along from Mexico toward the vulnerable cotton crops of the South. He urged his fellow farmers to take action by encouraging them to plant *legumes* (plants which replenish the soil's nutrients as they grow and are not susceptible to the boll weevil). He recommended chiefly peanuts and sweet potatoes, which were well suited to the southern soil.

So the farmers tilled the land and planted the new crops, and when harvest time came, they yielded great abundance.

In the midst of this new-found prosperity, the farmers also found a new cause to grumble. What were they going to do with all the peanuts and sweet potatoes? The crops were rotting in the fields and no market existed for such an abundant crop. Who wanted peanuts and sweet potatoes anyway? After you had eaten your fill, what good were they?

Rather than reacting to their angry attacks, George shut himself up in his laboratory and labored day and night. "What could be done with these two crops?" he wondered. As he realized his need for divine wisdom, he cried out to God in his work.

**"MR. CREATOR, WHY DID YOU
MAKE THE PEANUT?"**

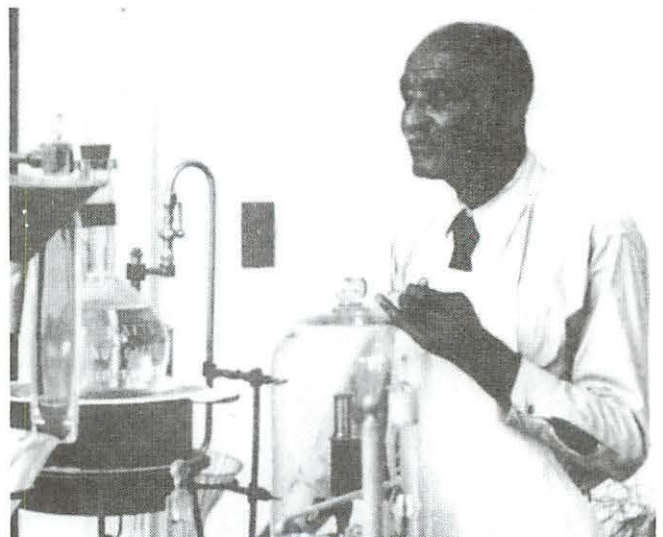
"Years ago, I went into my laboratory and said, 'Dear Creator, please tell me what the universe was made for.'

"Said the Creator, 'You want to know too much for such a little mind as yours. Ask for something your size.'

"Then I asked, 'Dear Creator, tell me what man was created for.' Again the Creator replied, 'Little one, you are asking too much. Bring down the extent of your request.'

"Tell me then, Creator, what the peanut was made for.'

"Then the Creator taught me how to take the peanut apart and put it together again. And out of this came all these products that the Creator taught me to make."



Tuskegee University Archives

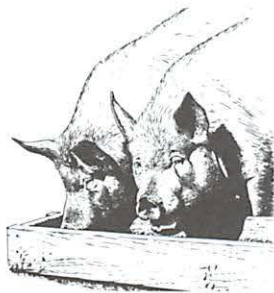
"God's little workshop"

He lived with peanuts and sweet potatoes until they gave up hundreds of their secrets. From the peanut came milk, butter, cheese, candy, coffee, soap, oil, shaving lotion, wood stains, dyes, linoleum, flour, breakfast cereal, shampoo, printers ink, and axle grease. In all, Mr. Carver discovered a total of three hundred uses.

PEANUT PRODUCTS



Food for man



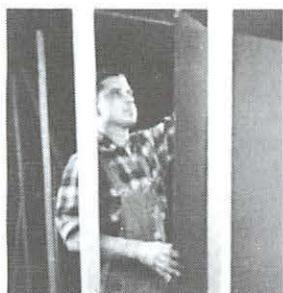
Livestock feed



Cooking fats and oils



Cosmetics



Wallboard



Plastic filler



Paints

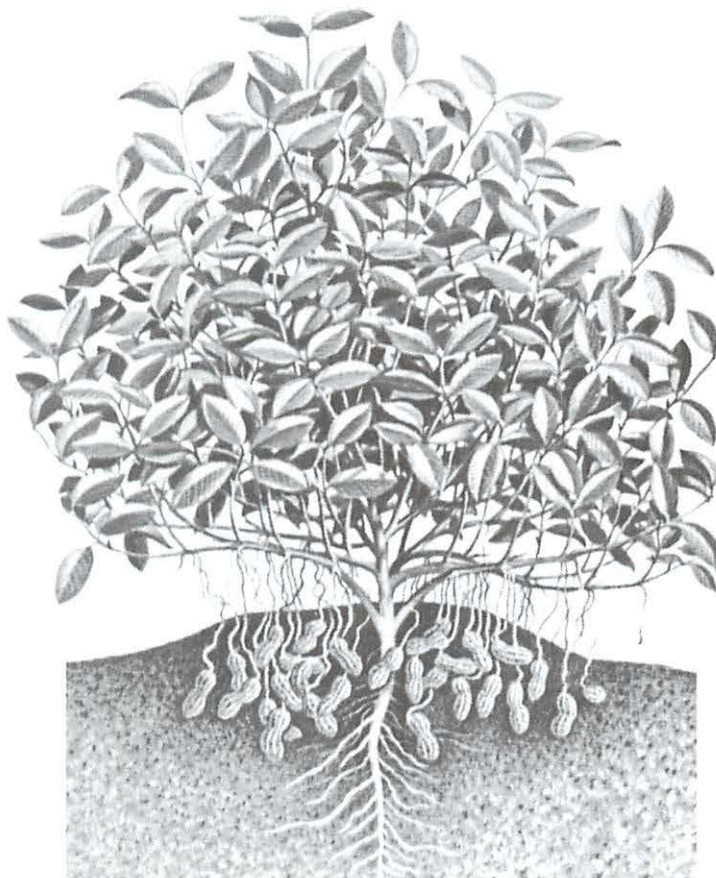


Explosives

©World Book, Inc.

The peanut is a type of pea, not a nut. Its flower appears above the ground and then withers, forcing the pod underground. There the seed matures and the whole plant is picked when harvested.

Peanuts are a nutritious, concentrated food which can be stored for months without treatment. Twenty-six percent of the peanut is high-energy protein. As Dr. Carver found, the peanut is a highly versatile plant. Every part of the plant can be used for food or industrial products.



©World Book, Inc.

Peanuts grow underground. Flowers open at dawn, wither, and finally fall off. The base of each fertilized flower then begins to grow, forming a peg (stalk-like stem). The peg pushes down into the ground. Its tip then swells and grows into a peanut pod.

From the sweet potato came starch, paste, vinegar, shoe polish, rubber compound, molasses, and wood filler. One hundred eighteen new products made the little orange "tater" another important source of income. This innovative scientist once said, "Without God to draw aside the curtain, I would be helpless." His great testimony of trust in God for wisdom is attested to even in the secular world.

PROJECT



A. Using your Time Line Chart, list ten other important inventions that were developed or events that occurred during George Washington Carver's lifetime.

B. Make a list of products in your home that come from peanuts or sweet potatoes. Check labels for ingredients.

A sweet potato is not grown from a seed. The sweet potato you eat is really a root.

Put a sweet potato, using toothpicks as shown, in a jar. Fill the jar halfway

with water. Set it near a window and replace the water as the plant needs it. As you watch the roots and the *slips* (shoots) grow, see how many observations you can write down.

Peanuts and sweet potatoes are not the only crops which found new uses under Mr. Carver's care. Cotton became useful in making paving blocks, and rubber came from both sludge and the milk of the goldenrod. Mr. Carver developed hardier and higher quality varieties of cotton and various vegetables. He developed new fertilizer for different types of soil.

THE HIGHEST TEST OF GOOD WORKS IS GIVING WITHOUT MOTIVE OF PERSONAL GAIN.

Did George Washington Carver become wealthy from all his brilliant scientific breakthroughs? No, he emphatically refused to have his discoveries patented. "God does not charge for His work, neither can I in working with Him."

He also politely refused a \$175,000 research position offered by Thomas Edison's New Jersey laboratory, as well as similar positions with Henry

Ford and others. He even turned down raises offered by the Tuskegee Institute, taking only what he needed to live on.

One of the reasons he would give for not accepting higher payment for his work was Genesis 1:29:

"... Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat [food]."

George Carver published free pamphlets to instruct farmers about his discoveries. He allowed them to visit him at the Institute to learn how to use various types of fertilizer. However, some farmers could not come to the Institute, so Mr. Carver went to them. He visited communities and gave demonstrations.

Mr. Carver was awarded medals, doctorates, citations, and every kind of honor; but to the humble professor, service to others was his greatest reward.

He sometimes reminded his students, "It is not the style of clothes one wears, neither the kind of automobile one drives, nor the amount of money one has in the bank that counts. These mean nothing. It is service that measures success."



Tuskegee University Archives

The humble genius

George Washington Carver died on January 5, 1943, a date which was later proclaimed "George Washington Carver Day." He was buried with a fresh flower in his lapel, just as he had worn every day throughout his later years. Dr. Claude Haygood, a fellow faculty member at the Institute, read from the Beatitudes at the funeral service. Matthew 5:16 poignantly reflects Dr. Carver's life of good works which glorify God: "*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*"

Date completed 11/30/60 Evaluation _____



LAW RESOURCE

HOW DID THE GOOD WORKS OF A GODLY STATESMAN HELP A NATION TO GLORIFY GOD?



The good works of John Adams exalted the Godly principles of justice, righteousness, and a Biblical division of power in government.

Every evening the military strains of British bagpipes were answered by the fifes and drums of the "Sons of Liberty" as they boldly marched past the Adams' home on Brattle Square.

One frosty night in March 1770, all music suddenly stopped. Instead, the winter air was filled with the sound of gunfire and the shouts of an infuriated mob.

A scuffle had taken place between soldiers and civilians. Pelted with rocks and snowballs, some of the Redcoats panicked and fired. Five Bostonians were killed and six lay wounded in the snow. As the bells tolled, shouts of "Massacre!" echoed throughout the city streets.

The British regiment stood stiffly with bayonets fixed. Finally, Governor Hutchinson arrived and promised that the guilty soldiers would be arrested and punished. Only then did the angry crowd begin to disperse.



Dover Inc., Ballou's Pictorial Drawing-Room Companion

The Boston Massacre, March 5, 1770

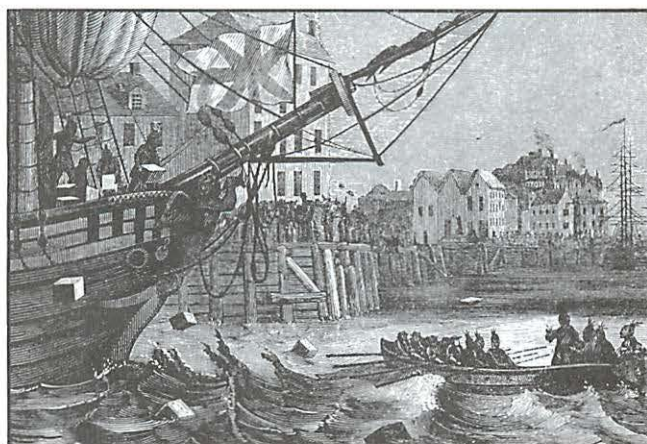
The following morning, Captain Preston and eight of his regulars were indicted for murder. But what lawyer in Boston would dare plead their case?

A prominent citizen entered the law office of John Adams. "Mr. Adams, I have a very solemn message from a very unfortunate man. Captain Preston wishes for counsel and can get none."

John Adams realized that the Biblical principle of authority was on trial, not the unpopular Redcoats who had reacted to the rebellious mob.

With his ability to separate justice from emotion, the young lawyer accepted the controversial case. He realized that the soldiers who were guilty should be punished and those who had acted according to Biblical law should be found innocent.

Captain Preston was acquitted of the charge of murder when the evidence failed to show that he had given the order to fire. Two of the eight soldiers were convicted of manslaughter.



Dover, Inc.

The Boston Tea Party, December 16, 1773



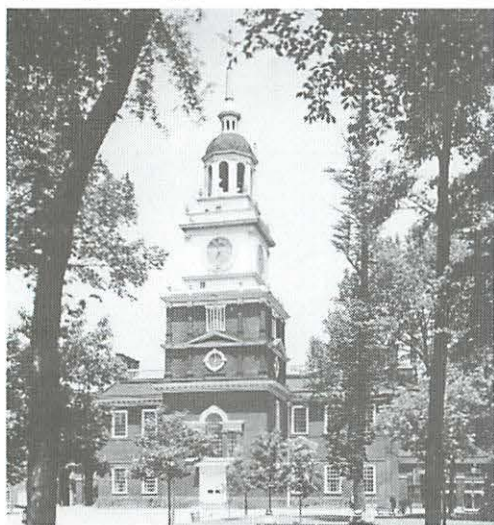
Battle of Lexington, April 19, 1775

Years later John Adams wrote, "Not the battle of Lexington or of Bunker Hill, not the surrender of Burgoyne or of Cornwallis, were more important than this battle of King Street on the fifth of March, 1770."

Righteous causes that were misunderstood seemed to follow John Adams throughout his lifetime. The great-grandson of a Puritan minister, John Adams never flinched when faced with a difficult decision or a challenge to his beliefs.

When King George III closed the port of Boston and threatened a blockade that would starve the colony, Massachusetts called upon John Adams. With a heavy heart he accepted the appointment as a delegate to the Continental Congress in Philadelphia (1774).

John Adams accepted the duty with an expressed fear of his inability to fulfill it. "I feel myself unequal to the task. All of us are unequal. We are deficient in genius, in education, in travel, in fortune—in everything—to have allowed the business to approach this stage of calamity. May God give us wisdom to see it through!"



Ewing Galloway

Independence Hall: Philadelphia, Pennsylvania

Two vital questions loomed heavily over the historic gathering in Independence Hall. Who would



Dictionary of American Portraits,
Painting by John Singleton Copley

John Hancock
1737-1793



Dictionary of American Portraits, Courtesy
Henry Francis du Pont Winterthur Museum

George Washington
1732-1799

pen the appeal that would present the colonies' grievances to Parliament, and who would lead the army to defend American homes and property from the attacks of the king's forces?

John Adams quietly rose from his seat and motioned that the New England troops be commanded by a Virginian, Colonel George Washington.

John Hancock, the man whom most delegates felt would lead the Continental army, angrily leaped from his chair as the entire New England delegation stared at Adams in amazement. In an assembly marked by sectional quarrels and jealousies, it was nothing short of a miracle that a Virginian would be proposed by a representative from Massachusetts.

With a single bold stroke, the sturdy Yankee lawyer had created a desperately needed atmosphere of unity. Adams later wrote, "This fight is no longer the fight of Massachusetts alone. . . . The whole country is now as deep in the business as we are. . . . We shall live or die—united."

After finding one Virginian to defend the light of truth with the sword, John Adams hoped that another Virginian would preserve that same truth with the pen.

Tom Jefferson, a brilliant young representative from Monticello, seemed to be the most likely candidate to draft a list of grievances in an appeal to King George III. John Adams hoped that the king would reconsider his responsibility as a minister of God for good.

However, the "creator" Thomas Jefferson referred to in the Declaration of Independence was not the God of the Bible. His concept of authority and government was influenced by the teachings of European philosophers like Locke and Rousseau, not by the principles of the Word of God.

Thomas Jefferson was a Deist. He denied the Trinity and the deity of Christ and believed that nature, rather than the Bible, was man's best source of

divine knowledge. In his writings he stated, "Do we want to know what God is? Search not the book called Scripture which any human hand might make, but search the scripture called creation."

After the war, John Adams, John Jay, and Benjamin Franklin were instrumental in negotiating the Peace Treaty of Paris (1783). Mr. Adams' legal training and expertise proved invaluable during the delicate post-war talks with England.



John Adams at the Paris peace talks in 1783.

During this critical period of development, John Adams faced the stiffest challenge of his political career. His old friend, Thomas Jefferson, questioned the Constitution and the authority of a strong central government. Mr. Jefferson resigned his post as Secretary of State and embarked on an alarming path of religious and political radicalism.



Dictionary of American Portraits,
Courtesy Princeton University

Thomas Jefferson
1743-1826

From his theological frame of reference, Mr. Jefferson formed his belief in the goodness of man and man's ability to govern himself in a democratic setting. Thomas Jefferson's concept of democracy promoted the idea that political authority is given to the government by the people.

John Adams vigorously defended the Constitutional belief in representative government and the understanding that political authority is entrusted to governments by God.

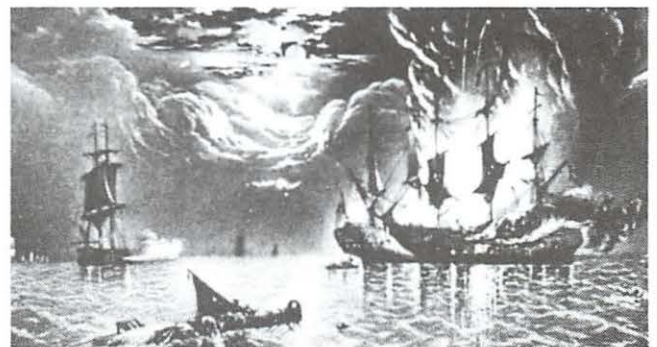
Whose philosophy would guide the continued development of America as the second President of the United States?

George Washington established a two-term precedent when he retired to Mount Vernon in 1796. His followers supported Vice President Adams, while the Anti-Federalists selected the more popular Thomas Jefferson.

The results of the election were solemnly read to an anxious Congress. John Adams had received seventy-one electoral votes to Thomas Jefferson's sixty-eight. Mr. Adams became the second President of the United States by a margin of three votes and Mr. Jefferson became Vice President under a man whose political principles he firmly opposed.

Because of his strong stands on issues of principle, President Adams became the target of personal and political abuse.

The international situation made his Presidency even more difficult. France, offended by President Adams' refusal to aid her in a war against England, began to attack American merchant shipping.



Chicago Historical Society

A sea battle during the Revolutionary Era

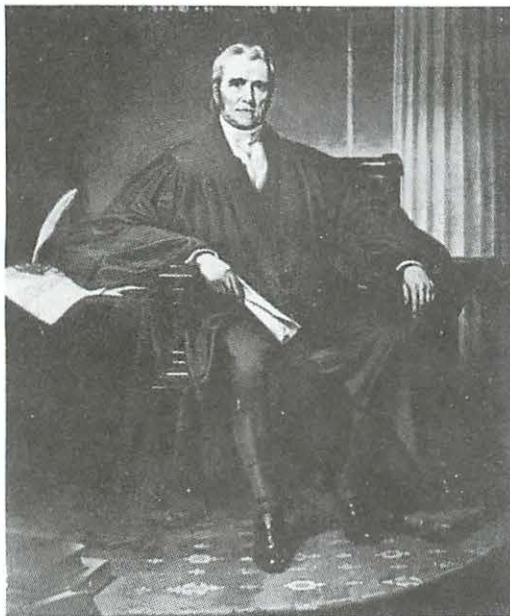
It was a time that demanded strong hearts and cool heads; President Adams' Cabinet possessed neither. The pro-British Federalists viewed a war with France as an opportunity to crush Thomas Jefferson and his pro-French followers. President Adams was a Federalist, yet he realized that a war so soon after the nation's fight for independence would be disastrous.

He dismissed his war-hungry Cabinet and sent a group of ambassadors to France to avert war, if at all possible.

The commission succeeded and his own party branded him as "a coward, a renegade, a pacifist, a Francophile, and a Jeffersonian." He had served

his country instead of his party and received no honor for the discipline he had displayed in a critical foreign policy situation.

As he sat in his White House chambers in 1801, preparing for Thomas Jefferson's inauguration, John Adams made one last contribution to America. Before the clock struck midnight, he appointed John Marshall as Chief Justice of the Supreme Court.



Detail of Portrait by Richard N. Brooke, U.S. Capitol, House Wing (Library of Congress)

Chief Justice John Marshall
1755-1835

For the next thirty-four years, John Marshall would continue the Constitutional policies of the fiery New Englander who loved his God and his country more than personal popularity and public acclaim.

WHY THE GOOD WORKS OF JOHN ADAMS WERE SO VITAL TO AMERICA

In temperament and appearance, John Adams and Thomas Jefferson made a dramatic contrast. Mr. Jefferson was tall and thin, whereas Mr. Adams was short and stout. John Adams was a frequent and eloquent speaker in Congress, while Thomas Jefferson seldom uttered a word.

One man was a firm, New England lawyer while the other was a passive, Virginian gentleman-farmer. Beyond Mr. Adams' businesslike personality was a warm, humorous and affectionate man. The other side of Mr. Jefferson was a territory where few were ever admitted.

John Adams lived a happy and untroubled life, while Thomas Jefferson's life was characterized by personal tragedy.

Mr. Jefferson possessed a consuming faith in the goodness and perfectibility of man, whereas Mr. Adams, affirming the Scriptural view of human nature, understood man as being inherently selfish and evil.

The two statesmen became close friends during the Revolutionary War. As members of the Committee of Five, Mr. Adams and Mr. Jefferson were partly responsible for writing and editing the Declaration of Independence.

After the war, John Adams was shocked and disappointed by Thomas Jefferson's radical thoughts on democracy. The relationship between the two men quickly cooled.

Despite continuous criticism and reaction, John Adams steadfastly defended the Biblical principles in the Constitution. He continued to point out the dangers of democracy and the necessity of a republic.

AUTOCRACY	REPUBLIC	DEMOCRACY
Tyrants	Statesmen	Demagogues
Bondage	Liberty	License
Oppression	Revelation	Impulse
Arbitrariness	Arbitration	Agitation
Submission	Contentment	Discontentment
Coercion	Justice	Fairness
Reaction	Progress	Chaos
Feudalism	Private property	Socialism

PROJECT (Concept Questions)

- What attribute of God was glorified when John Adams successfully defended the unpopular British captain and soldiers?
- What Biblical principle was exalted in this important trial?
- How does the warning of Romans 13:1-7 relate to the civilians who were killed in the Boston Massacre?
- How did John Adams' work on the Declaration of Independence honor God's principle of power?
- On what false assumption about man did Thomas Jefferson base his ideas of democracy?
- On what accurate assessment of man did John Adams base his views of a republic?
- How are the three branches of government a Biblical provision for the sinful nature of man?

Date completed 12/7/2000 Evaluation _____



HOW TO GIVE OTHERS THE LIGHT OF THEIR NAMES SO THAT THEY WILL GIVE GLORY TO GOD.



**Myrrh
tears**

Maria comes from myrrh, which means bitter.

A Christian school official and his wife arrived at the seminar office in the Bay Area to deliver their group registrations. They introduced their friend to the regional director's wife, "This is our friend Maria; her son is in our school, and she came with us today."

The purpose of bringing Maria with them to drop off their group registration was the desire to see Maria become a Christian. Her son prayed faithfully for her each day, but there seemed to be strong barriers hindering her from responding to salvation.

The regional director's wife turned to Maria and enthusiastically said: "Maria, your name has a lovely meaning. Have you ever heard it?" Maria was cautiously interested and she listened as the director's wife continued.

"Did you know that the basic word from which your name comes is *myrrh*, like the myrrh that the wise men brought as one of the three precious gifts to Christ? The myrrh bush is a bitter plant . . ."

Maria interrupted her, "O yes, my husband always tells me that I'm bitter."

The director's wife picked up on this statement. "Maria, did you know that the Bible says that bitterness will poison your body and the lives of those around you and can even cause you to have cancer of the bone marrow?"

"O yes," said Maria. "The doctors told me last week that I have cancer."

The director's wife was amazed at Maria's openness and at the accuracy of what she was telling her. So she continued.



Perfume

"Maria, you need to know that when the myrrh bush is cut, it produces tears. These are collected and made into the essential ingredient for the most fragrant perfume. These tears also have healing qualities. So the real meaning of your name is 'sweet fragrance from rightly responding to hurts.'"

Maria had never heard that before. The director's wife continued by asking Maria what her middle name was. When Maria told her, "Sela," the director's wife asked her if she could talk to her privately.

They went into the next room and the director's wife explained it to her from a little name book which she carried with her. "Your middle name means 'blind.' Now obviously you are not physically blind, but God says there are two kinds of blindness, physical and spiritual. Jesus dealt with both in His earthly ministry."

At this point, Maria asked, "What does it mean to be saved?" As the director's wife turned in her Bible to the third chapter of John, Maria commented that her eight-year-old son often helps her find answers to questions in the Bible.

The director's wife quickly but kindly responded, "Don't you feel uncomfortable having to ask your son to give you answers from the Bible?" Maria agreed. Then the director's wife said, "That would indicate that you are spiritually blind, but Jesus wants to change that." She then read the account of Nicodemus.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

At this point Maria interjected, "How can

an adult be born again?" The director's wife marveled and said, "That is the very question that Nicodemus asked." She then proceeded to explain the spiritual birth process.



Bible Art Series, Standard Publishing, Cincinnati

Jesus explained to Nicodemus how to be born again.

Maria asked, "Don't I already have a spirit inside of me?" The director's wife explained, "Yes, just like you have female eggs inside of you, but they must be penetrated by the seed of your husband in order for there to be new life. In the same way, your human spirit must be penetrated by the Holy Spirit for you to be born again." *"Being born again, not of corruptible seed, but of incorruptible" (I Peter 1:23).*

It was as if a light was turned on in Maria's heart. She asked, "How can I receive the Holy Spirit?"

The director's wife asked the following questions:

- Do you believe that Jesus is the only Son of God?
- Do you believe that you have missed the mark of God's perfection?
- Do you believe that Jesus died for your sin?
- Do you believe that Jesus Christ is risen from the dead and lives today?

To each of these questions Maria answered, "Yes." "Then you need to invite Jesus into your life," said the director's wife. "Would you like to do it right now?"

Eagerly, Maria said, "Yes." The director's wife suggested that she pray out loud, acknowledging her own sinful condition and thanking God for

sending His Son to die for her, and then receive Him into her heart as her living Lord and Savior.

Maria bowed her head and after a long pause prayed a very beautiful and sincere prayer receiving Christ as her Savior. When she looked up, tears were streaming down her cheeks, and at first she felt a little ashamed, but the director's wife quickly assured her, "Maria, what is the first thing that most babies do after they are born? Your crying proves that you are born again."

Then with joy Maria told her friends that she had just been born again.

This account illustrates:

1 REASON NUMBER ONE FOR KNOWING THE MEANING OF NAMES: EXPLAINING SALVATION

When you learn the meanings of the names and how to draw out their spiritual implications, you will have the joy of using this knowledge in leading others to salvation or effectively directing them toward it. This good work will cause many to glorify God.

HOW THE MEANING OF A NAME CHANGED THE DIRECTION OF A LIFE

When a teenager entered the meeting hall, several people gave her a curious stare. Her baggy bib overalls and her closely cropped hair made it difficult to determine whether she was a girl or a boy.

After the meeting she came up to talk to one of the women counselors. When the counselor asked her what her name was, she said with a sneer, "My name is Donna, but I hate that name." Donna explained how she wished that she had been born a boy and that all her life she had felt like a misfit.

Several years earlier she had become a Christian; however, the deep bitterness she had toward her design greatly affected her fellowship with her Designer. She had obviously not accepted herself the way that God made her, and that was affecting every other relationship in her life.

The counselor lovingly looked her in the eye and said, "Donna, do you know what your name means?" Donna replied, "No, I don't." The counselor said, "Your name comes from the Latin word *domina* and means 'lady.' It is a title of great respect. The

reason I know what your name means is because that is my name also.”

“At first, I didn’t like it either, but when I learned what it meant and how special are the purposes for which God created a lady, I learned to love my name.”

With that introduction, a friendship was established between the two Donnas. Very soon the bibbed overalls were exchanged for a dress, and before long Donna radiated the meaning of her name through inward character as well as through outward appearance.

This account illustrates:

2 REASON NUMBER TWO FOR KNOWING THE MEANING OF NAMES: HELPING OTHERS COME TO SELF-ACCEPTANCE

Those who have worked closely with teenagers observe that the vast majority have never learned to accept themselves. They reject one or more of the ten unchangeables which God gave them and as a result are greatly hindered in their relationship with the Lord and with others.

It is also significant that the majority of people do not like their name, especially if they know that it has a negative meaning; i.e., Mary means *bitter*; James means *supplanter*; Harvey means *bitter*; Diane means *moon goddess*.

By learning how to translate their names into a proper understanding of God’s purposes for their lives, people have a constant reminder that they are special in God’s sight.

HOW THE CHARACTER OF A LIFE WAS INFLUENCED BY THE MEANING OF A NAME

When one little boy was hardly tall enough to see over the kitchen table, his mother called him over to where she was sewing and said to him, “Billy, do you know the meaning of your name?” The boy thought a moment and then said, “No, I don’t.” Then the mother simply said, “Your name means ‘protector,’” and continued her sewing. That event became a vivid memory in the mind of that young boy.

A few years later, he was talking with a classmate behind the local shoe store. The father of this boy owned the shoe store. A sharp disagreement occurred



between the two boys, and young Billy was ready to fight the shoemaker’s son.

As they took their positions for the fist fight, Billy suddenly recalled that scene in the kitchen with his mother. He remembered that his name meant “protector.” He struggled in his mind to justify this fight on the basis that he was protecting something. But the more he thought, the more he realized that he was not protecting, but offending.

He knew that he would not be true to his name if he fought with his friend. So he dropped his fists and said, “Let’s not fight each other.” The other boy agreed to call off the fight.

This incident explains:

3 REASON NUMBER THREE FOR KNOWING THE MEANING OF NAMES: MOTIVATING CHARACTER DEVELOPMENT

It is a fact of life that a person tends to live up to the meaning of his or her own name. Even when a father gives his son a negative name such as “good for nothing,” and the son sets out in bitterness to prove the father wrong, his name will influence the final outcome of his life’s development.

By taking the cultural meaning of a name and applying study and perception to it, we can bring out rich facets of Godly character that God intends to see in the one who has that name. As a person learns these facets of his name, he will have new motivation to live up to them and thereby glorify God.

HOW TO DISCOVER SPIRITUAL LIGHT IN THE MEANING OF A NAME

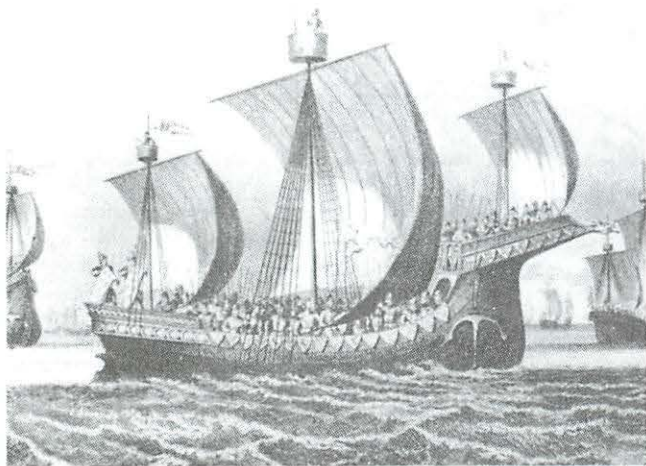
The good work of brightening the life of another person with the spiritual meaning of his or her name requires diligent study and God-given creativity. You cannot simply look up a name in a book and say to a person, "this is what your name means."

Giving the cultural meaning of a name may not create a problem if the name is Elmer (Noble, Famous) or Sarah (Princess), but a difficulty arises when you give the cultural definition of Mary (Bitter) or James (Supplanter).

There are also name definitions which seem to have no obvious significance, such as Bradley (From the broad meadow) and Dorcas (Gazelle). A new set of difficulties arises with the mythological meanings of Cynthia (Moon goddess) or Marc (God of war).

If a name is to reflect the light of God's truth and cause the person who bears it to glorify God, we must relate it to Godly character and achievement.

WHY A NAME HAS DIFFERENT MEANINGS



The Normans conquered England in 1066 A.D. As a result, new names were introduced into the English language which affect the names we have.

The first discovery that you will make as you study names is that there are often several different meanings for the same name. One book will give one definition; another book will give a totally different definition.

As you look more closely, you will see that one meaning comes from one language or national background, while another meaning comes from a different language or national origin. Names often change in meaning as they go from one culture to another.

The meaning which has the most potential for defining Godly character and achievement should be chosen.

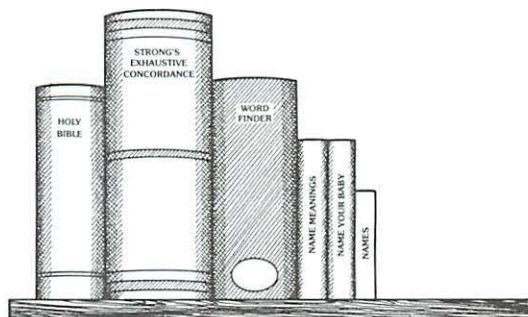
For example, Allen has three definitions: "handsome," "cheerful," and "harmonious." Since "handsome" directly relates to outward appearance, and "cheerfulness" and "harmony" focus on inward character, one of the latter two should be chosen.

If a name has only one meaning and its meaning is negative, it can be made positive by a deeper study of its origin or a wider application of its meaning. Lucy can be an abbreviation for "Lucifer" (Satan) or it can be an abbreviation for "light" (God's light).

In reality, most names can have a negative and a positive meaning. When you take the time and effort to research the positive meaning of a name and effectively communicate that to another person, you are doing a good work that will probably have a far greater influence for God's glory than you realize.

The following steps will help you achieve this good work which will cause others to glorify God.

1 SECURE THE RIGHT RESOURCES.



• Meaning of name books.

There are many books that you can buy on the meaning of names. However, two or three paperback books on the subject should be sufficient for this project. (Note: Cut out and throw away any pages that deal with astrology.)

Try to secure books which give background information to each name. A pocket-size book with just the name and its meaning should also be purchased in order to have a ready reference when you meet others.

• Dictionary and Thesaurus

Once the meaning of a name is determined, such as "manly" for Andrew, the dictionary may provide further insight and application for the word definition. A thesaurus should give a wealth of

synonyms from which a precise and meaningful character definition can be drawn.

From the dictionary we learn that *manly* is “that which pertains to a man”; from the thesaurus we find the following list of synonyms: vigorous, strong, stalwart, courageous, resolute, valiant, gallant, and gentlemanly.

Thus, one character definition of Andrew could be “one who is courageous.”

• Concordance

The Greek and Hebrew dictionaries of a concordance will provide a wealth of information regarding the origin and meaning of names. Every Hebrew name in the Bible has a meaning, and often the significance of the name is given within the context of the Scripture passage.

For example, “Dan” means “God has judged me.” The name first appears in Genesis 30:6 when Rachel said, “. . . *God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.*”

A concordance should also be used to look up verses which relate to the character meaning of the name, such as *courage* for the name “Andrew.” “*Only be thou strong and very courageous, that thou mayest observe to do according to all the law . . .*” (Joshua 1:7).

A concordance will also help you locate the texts which describe the characteristics of a person who bears a specific name.

The distinctive work of Andrew in Scripture was that of introducing others to Christ. (See John 1:40–41 and 6:8–9.) Thus, an operational definition for the name “Andrew” could be this:

ANDREW:

One who is courageous in following Christ and bringing others to Him.

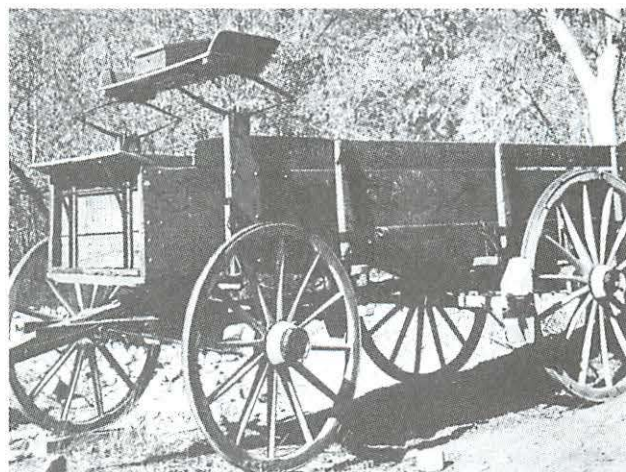
2 LOOK FOR THE HIGHEST AND BEST USAGE OF A NAME.

Research and discernment are essential in constructing name meanings which will give spiritual light to others and cause them to glorify God.

The cultural meaning of “Wayne” is “wagon or wagonmaker.” This meaning does not appear to have any immediate spiritual application or character

motivation. Therefore, we must ask ourselves questions, such as:

“WHAT IS THE FUNCTION OF A WAGON?”



Western Wagon Wheels

A freight wagon used on the western frontier.

With this question in mind, we go to the dictionary. The basic definition of *wagon* is a “vehicle for transporting loads.”

Next, we go to a thesaurus to expand on the definitions of the words *transport* and *load*. To transport is to transfer, to carry, to bear. Synonyms for load include burden, weight, encumbrance, pressure, care, trouble, worry, oppression, misery, affliction, and misfortune.

With this list in mind we should give further consideration to the essential function of a *wagon*. Its purpose is to carry loads for others in order to ease their burdens. This function has direct spiritual application and fulfills our goal of choosing the highest and best function of the name *Wayne*.

WAYNE:

One who carries the burdens of others; hence, a burden bearer.

Having researched this definition, we are now able to go to Scripture to discover precise verses which directly relate to the meaning of the name, such as Galatians 6:2: “*Bear ye one another’s burdens, and so fulfil the law of Christ.*”

3 LEARN TO FIND THE POSITIVE MEANING IN A “NEGATIVE” NAME.

James is defined in name books as “the supplanter.” The definition of *supplanter* is “one who usurps the place or position of another.” Supplanting is certainly not viewed as a positive

characteristic. Therefore, we must go into a deeper study of the name to discover a positive application for it.

The Greek dictionary in *Strong's Concordance* reveals that *James* is the Greek translation of *Jacob*. The concordance also cross-references the Hebrew origin of Jacob's name: "And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob . . ." (Genesis 25:26).

Based on this account, the literal meaning of Jacob is "one who takes hold of the heel." Throughout Jacob's early life, he grasped that which belonged to his brother Esau. He succeeded in displacing Esau from his birthright and his blessing. However, the cost of such self-service was twenty years of separation from his family and conflict with his father-in-law.



Jacob wrestled with God and prevailed.

It is significant to note that Jacob desired God's blessing, in contrast to his brother Esau, who despised his spiritual birthright. Because of this desire God said, ". . . *Jacob have I loved, but Esau have I hated*" (Romans 9:13).

The turning point in Jacob's life came when he "laid hold on God for his blessing." He wrestled with the Lord and prevailed. In this encounter his old nature was displaced, and he became known as "a prince with God."

Based on the Scriptural record, we can arrive at the following definition of James.

JAMES:

One who pursues God's blessing.

An additional explanation is that Jacob gained the blessing by supplanting his old nature with a new nature. Paul describes this process in Galatians 2:20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

4 ASK GOD FOR WISDOM WHEN RESOURCES ARE INADEQUATE.

At the close of a Seminar, a sixty-seven year old woman walked up to the front of the auditorium and said, "For seven years I have come to these Seminars hoping that I could learn from somebody here the meaning of my name."

When this burdened woman was asked what her name was she answered, "Barfa." She then explained, "I've tried for years to find a positive meaning for this name, and I cannot find it listed in any book."

Barfa was referred to a mature Christian woman in the area who had studied the meaning of names. This perceptive woman carried on the following conversation with Barfa: "I have twenty-five books on the meaning of names, but I cannot find yours in any of them. Is this a family name or the joining together of two names?" Barfa responded that it was not.

Then Barfa was asked, "How did your parents happen to give you this name?" Barfa replied, "I am the second born in my family. I had an older brother, and he had an invisible friend named Barfa. Just before I was born my brother drowned. My parents took his death very hard since they loved him dearly. When I was born, they decided to give me the name of his invisible friend."

The Christian woman thought and thought but could not arrive at a positive meaning for the name. So she assured Barfa that she would continue working on it. When she returned home, she cried out to the Lord for wisdom.

During the night the Lord answered her prayer. She woke up, and it was as if the Lord said to her, "The meaning of Barfa's name is revealed in the story she told you."

The invisible friend of her brother was one who comforted him. When the brother died, the parents needed someone to comfort them; thus, in both cases, *Barfa* meant "one who gives comfort."

When this Christian woman called Barfa and explained the Spiritual meaning of her name, Barfa



broke down and wept. The name that for years had caused embarrassment to her now had a meaning which brought new purpose to her life. Barfa thanked the Christian woman profusely for what she had done for her.

A year later Barfa and her daughter came to visit this Christian woman. There was a new radiance and joy in Barfa. She carefully unwrapped a cherished gift that had been given to her by her daughter. She showed it to her friend. It was a name plaque; on it were the words:

Barfa

One who gives comfort.

"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).

5 PREPARE TO SHARE THE MEANINGS OF COMMON NAMES.

By using the following chart, you will not only be able to remember the cultural meanings of common names, you will also be able to clearly explain to those who have these names how you have arrived at their Spiritual significance and related Scripture verses.

NAMES	CULTURAL MEANINGS	BASIC DEFINITIONS	FUNCTIONAL MEANINGS
ALAN Allan, Allen	Celtic: "harmony" or "handsome"	Always applies to relationships. (With music or people.) Agreement in feeling, approach, action, disposition; accord.	One who works for accord. <i>"Blessed are the peacemakers . . ."</i> (Matthew 5:9).
ALBERT Bert, Alberta (F)	Old High German: "Illustrious through nobility" "Nobly bright"	Nobility: a member of a royal family. Bright: Intelligent and understanding.	Renowned for understanding. <i>"Ye are . . . a royal priesthood"</i> (I Peter 2:9).
ALICE Alicia, Alison	Greek: "Truthful," sincere	Consistently honest; without any hypocrisy.	One who is transparent before God and man. <i>" . . . A conscience void of offence . . ."</i> (Acts 24:16).
ANNE Anita, Anna	Hebrew: Hannah; Grace	Grace is the desire and power to do God's will.	One who pursues and achieves what is right. <i>" . . . God which worketh in you both to will and to do of his good pleasure"</i> (Philippians 2:13).
BARBARA Babette, Babs	Greek: "The barbaric" Greeks called those who did not speak their language barbarians. Hence, a foreigner	A foreigner is a sojourner who is loyal to a different culture.	One who is a citizen of heaven. <i>" . . . As strangers and pilgrims . . ."</i> (I Peter 2:11).

NAMES	CULTURAL MEANINGS	BASIC DEFINITIONS	FUNCTIONAL MEANINGS
CHARLES Carl, Karl, Chuck	Old High German: The strong or manly one	Having force of character; capable of defending; able to be relied upon.	A man of Godly strength. “... Quit you like men, be strong” (1 Corinthians 16:13).
DANIEL Dana, Danielle (F)	Hebrew: “ God is my judge. ”	To have the evidence weighed and evaluated.	One who lives in the fear of God. “... shall give an account of himself to God” (Romans 14:12).
DEBORAH	Hebrew: “A bee”; In the likeness of a bee	Industrious; productive; adaptable to needs.	One who is diligently productive with sweetness. “... Always abounding in the work of the Lord...” (1 Corinthians 15:58).
DIANA Diane, Dee, Dede	Latin: Divine one ; Moon goddess associated with fertility	Divine: One in whom God lives. Moon: Reflector of light. Fertility: Fruitful of good works.	Blameless reflector of God’s light. “Let your light so shine...” (Matthew 5:16).
DOROTHY Dotty, Dollie Theda, Theodore (M)	Greek: “ Gift of God ”	Gift: That which is bestowed voluntarily, without compensation.	One through whom God gives. “... Freely ye have received, freely give” (Matthew 10:8).
ELIZABETH Beth, Libby, Betty, Betsy, Bessie, Isabel, Elsie	Hebrew: “ Consecrated to God ” or “oath of god”	To declare and set apart as sacred. Dedicated for God’s service and goals.	One set apart for God. “... Glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:20.)
FRANCIS (M) Frank, Frances (F) Fanny (F)	German: “The free ”	Freedom: not bound or under obligation to men; available to serve.	One who is free to serve others. “... Free... as the servants of God” (1 Peter 2:16).
GEORGE Georgia (F)	Greek: “Earth worker,” “ farmer ,” or “husbandman”	To cultivate and produce a crop. One who sows seed and cares for it until the harvest. Provider of life- sustaining food.	One who prepares for a harvest. “The husbandman that laboureth must be first partaker of the fruits” (II Timothy 2:6).
HAROLD Harry, Hal, Henry, Hank, Harriet (F)	Anglo Saxon and Danish: Lit. “One in command of an army ”; ruler of an army; the king’s messenger proclaiming war or peace	Rule: To guide and direct. Army: Dedicated to conquering the enemy.	One who leads to victory. “... the victory that overcometh the world...” (1 John 5:4).
HELEN Eleanor, Ellen Eilene, Lenora Lena, Nora	Greek: Light, torch	A portable light which dispels darkness and gives guidance to others.	One who illuminates the way. “... The path of the just is as the shining light...” (Proverbs 4:18).

NAMES	CULTURAL MEANINGS	BASIC DEFINITIONS	FUNCTIONAL MEANINGS
JAMES Jacob, Jake, Jack Jacqueline (F)	Hebrew: "The Supplanter" Literally, "One who takes hold of the heel"	Grasping for the blessing; wrestling and laying hold of God for a blessing; displacing the old nature.	One who pursues God's blessing. " <i>... I will not let thee go, except thou bless me</i> " (Genesis 32:26).
JOHN Johann, Hans, Sean JANE Joan, Johanna Janet, Jean, Jennifer, Juanita, Jeannette, Jessica	Hebrew: "God is gracious."	John the Baptist was sent by God to prepare a people for Christ's coming.	One who prepares others to receive God's gift. " <i>... To make ready a people prepared for the Lord</i> " (Luke 1:17).
JOSEPH Josephine (F)	Hebrew: "Taking away" (reproach) and "He shall add" (another son)	Joseph's birth removed the reproach of Rachel's childlessness and gave hope that God would give another son.	One blessing gives hope to the oppressed. " <i>... Ye are partakers of Christ's sufferings ...</i> " (1 Peter 4:13).
MARGARET Marjory, Margo, Rita, Peggy, Greta, Gretchen	Latin: "A pearl"	Without an irritation, a pearl is not formed. The length of time for the irritation determines the size of the pearl.	One who benefits from rightly responding to irritations. " <i>... The trial of your faith, being much more precious than gold</i> " (1 Peter 1:7).
MICHAEL Mitchell, Michelle (F)	Hebrew: "Who is like God"	Michael, the archangel, was God's representative; an official ambassador.	One who officially represents God. " <i>Now then we are ambassadors ...</i> " (II Corinthians 5:20)
PATRICK Patricia, Patsy, Trisha (F)	Latin: Of noble birth ; the noble patrician. The Latin <i>pater</i> is "father"; hence, literally, "born of the father"	Nobility meant the ruling lineage. It involved special training and responsibility.	One born of the Father for leadership. " <i>Being born again ... of incorruptible [seed]</i> " (1 Peter 1:23).
RICHARD Rick, Dick, Dixon	Germanic: "Strong ruler or powerfully strong" ; "Of the lion heart"	Strength comes from inward character and clear direction. Leadership is assigned by God to accomplish His purposes.	One who performs effectively through strength of character. " <i>... Be thou an example of the believers ...</i> " (1 Timothy 4:12)
ROBERT Bob, Bert, Rupert, Robin, Roberta (F) Robinette (F)	Anglo-Saxon: "Bright fame"	Fame involves a good reputation that is known abroad. Brightness allows observers to distinguish differences.	One whose character allows distinction between good and evil. " <i>... ye shine as lights in the world</i> " (Philippians 2:15).
RUTH	Hebrew: Companion, "friend"	The truest quality of a friend is one who supports through times of adversity.	One who is a loyal friend. " <i>A friend loveth at all times ...</i> " (Proverbs 17:17).

NAMES	CULTURAL MEANINGS	BASIC DEFINITIONS	FUNCTIONAL MEANINGS
STEPHEN Stephanie (F)	Greek: "crowned one"	Crowns will be given by God for faithful stewardship. In Acts, Stephen was faithful unto death and received a crown of glory and life.	One who lives according to God's rules. " <i>... yet he is not crowned, except he strive lawfully</i> " (II Timothy 2:5).
SUSAN Suzanne, Susannah	Hebrew: "lily"	The lily is a symbol of beauty and purity. Christ is called the <i>Lily of the Valley</i> .	One who radiates the beauty of a pure heart. " <i>... A woman that feareth the Lord, she shall be praised</i> " (Proverbs 31:30).
THOMAS	Hebrew: "twin"	A twin has the likeness and characteristics of another.	One who is in the likeness of Christ. " <i>... Until Christ be formed in you</i> " (Galatians 4:19).
VIRGINIA Ginny, Ginger	Latin: "virgin"	Pure and undefiled; honoring God's designs for her life.	One who honors God's designs by personal purity. " <i>Blessed are the undefiled ...</i> " (Psalm 119:1).
WILLIAM Bill, Will, Willis, Wilson, Wilhelm	Old German: "Resolute protector"	Resolute: Pursuing a fixed purpose without wavering. Protector: keeping others from harm, attack, or injury.	One who is committed to the care of God's people. " <i>... Who will naturally care for your state</i> " (Philippians 2:20).

Use the above format to identify the functional meanings of the names of your family members:

Katie			
David			
Christopher			
Jeremy			

6 USE DISCRETION IN EXPLAINING MEANINGS OF NAMES TO OTHERS.

There are several facts that you need to understand about people and the meaning of their names:

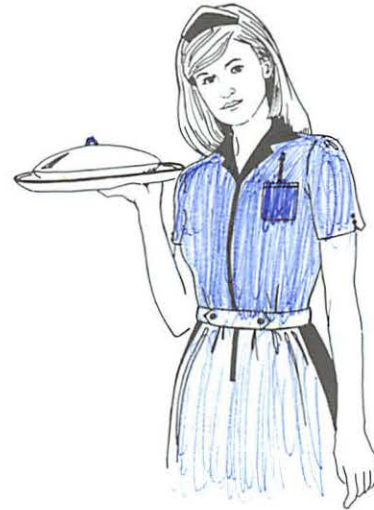
- Most Americans do not know what their names mean. Some may have a vague idea, but its significance is not clear to them.
- Those who do know the meaning of their names usually have been given only the cultural definitions. For example, the cultural definition of Beverly is "Beaver meadow."



Beverly means "Beaver meadow"

- During recent years there has been an encouraging effort to go beyond the cultural meaning to explain the character definition of a name. Thus, Beverly would have the character quality of "Industrious one."
- Very few people whom you meet will ever have been given the functional meaning of their names. The functional definition of Beverly might be, "One who diligently works for God," or "One who is determined to carry out God's will."
- Most people do not like their names. Those who have helped people discover the meaning of their names have estimated that seventy percent are not satisfied with their names either because of its sound, its association, or a negative cultural meaning.
- A person's own name is the most important sound to him no matter what the language. It is a powerful identification and motivation. Most people desire to live up to the meaning of their own names.
- The respect and interest you show for the name

of a person is immediately translated by that individual as respect and interest for him as a person and for his well-being. This communication often opens an amazing door of opportunity to that one's heart and life.



HOW A "LITTLE DEVIL" WAS TRANSFORMED TO GOD'S LITTLE ONE

A waitress approached a table in the restaurant and asked the family what they would like to order. The mother of the family noticed the name tag on the waitress—"Danita."

After the orders were taken, the mother commented, "I notice that your name is Danita, do you know what it means?"

Immediately, Danita lashed out in anger. "Yes I do! It means 'little devil.'" Then she turned and left to fill the order.

When Danita returned, the mother said, "Danita, where did you get the idea that your name meant 'little devil'?"

She replied, "My parents always call me 'little devil.'"

At that the mother said, "Your name does not mean that at all!" Suddenly, Danita lost her hostility and inquired, "What does it mean?"

The mother gently explained, "Ita always means 'little one' and Dan means 'God is my judge.' Thus your name means, 'God is the one Who will judge you and He wants to call you His little one.'"

The new meaning caused Danita to be pleased and thoughtful at the same time. The mother then asked, "Would you like to be sure that you are His little one?"

At that point, the mother showed Danita John 3:16, and when Danita returned later, the

mother gave her additional verses which explained how she could become a Christian.

HOW TO BEGIN A CONVERSATION TO EXPLAIN THE MEANING OF A NAME:

1. Make sure that you know the functional meaning of the name and how you arrived at it. You may want to use a pocket name book to assist you or begin making a book of your own.
2. If the cultural meaning is positive, such as "John: gift of God," you might simply ask, "Do you know the meaning of your name?" Then continue the conversation based on the other person's response.
3. If the cultural meaning is negative, such as "Mary: Bitter," you should begin by saying: "There is a very beautiful meaning to your name. Do you know what it is?" This will avoid a reaction if the person happens to know the negative cultural meaning.
4. If you have an opportunity to explain the meaning of a name, begin with the functional meaning. Then explain how you arrived at it by giving the cultural meaning and its amplification.
5. After explaining the full meaning of the name, ask additional questions which will encourage the person to apply it to salvation or spiritual growth.

- Dorothy: "One through whom God gives."
What is the difference between a gift and a reward? Have you received God's gift of eternal life?
- Margaret: "One who benefits by rightly responding to irritations."
Has God allowed a special irritation in your life to increase the size of your pearl?

7 DEVELOP CRAFT SKILLS IN ORDER TO DISPLAY THE MEANING OF NAMES.

The ultimate expression of caring in giving a person the meaning of his or her name is having it inscribed on a plaque or card which you can give to them as a gift.

These name plaques do not require a special

occasion; however, they are especially appreciated at the following times:

1. **BABY GIFT**—By giving parents a plaque with the character quality and functional meaning of their new child's name, both parents and child will have a life-long reminder and treasure.
2. **BIRTHDAYS**—For a person who has not yet learned the meaning of his name, a handsome wood or bronze plaque with its meaning plus the Scripture would be a cherished gift.
3. **WEDDING GIFT**—By giving the names of both the bride and groom on a single plaque, you will provide a constant reminder to the couple to live up to the highest qualities and functions of their names. These can be matted along with appropriate pictures and properly framed.
4. **OTHER IDEAS**—Here the potential of creativity is limitless. Name mobiles, book marks, wall plaques, needlepoint, calendars, table placemats, and engraved cups or mugs are only a few craft ideas. Craft ideas should be initiated with the idea of giving.

PROJECT

- Learn the functional meanings of the names in this resource.
- Be able to explain the background behind each one.
- Design questions to help apply the meanings of the Godly applications.
- Work out the meanings of the names of each one in your family.
- Ask God to give you opportunities to use what you have learned.
- Design a craft item for someone whose name you have explained.



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