

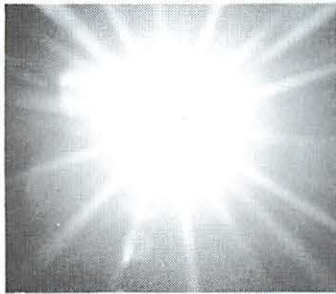
Wisdom Booklet 32



WISDOM QUIZ

MATTHEW 6:9

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."



How well do you understand the Fatherhood of God?

1 When the Lord's prayer was given to the disciples, Jesus expected them to use it whenever they prayed. ☐ ☒

(Read Matthew 6:7.)

- When Jesus Himself prayed in the garden, He did not repeat this prayer but poured out His heart in a form which was consistent with it. The Lord's prayer can certainly be used when we pray. However, it is not the only way to pray. (See John 17.)

The Lord's prayer is a pattern for public prayer rather than private prayer. (Note the use of plural pronouns and previous verses describing wrong public prayer.) ☐ ☒

2 It is important to try to form a picture of God in our minds when we pray. ☐ ☒

- Since God is a Spirit, we are to worship Him with our Spiritual perception rather than our mental comprehension. Everything about God is bigger than we can picture with our minds, even the things that He has prepared for them that love Him. (See I Corinthians 9:2.)

Because Jesus is the physical expression of the Father, we are able to picture Jesus as we pray. ☒ ☐

(See II Corinthians 5:16).

3 Because God is our Father, we need to ask Him only once for the things we need. ☐ ☒

(Read Luke 18:2-7, 16.)

- Our Heavenly Father desires a continual fellowship with us. The daily needs we have are designed to encourage prayer and our special needs are designed to deepen our faith and fellowship with Him.

The purpose of prayer is to tell God every detail of our need as a child would tell his father. ☒ ☐

(See Matthew 6:8.)

4 The most common way a person dishonors God's name is by using profanity. ☒ ☐

(Read II Samuel 12:13-14.)

- Most people do not realize that they dishonor God's name by failing to exemplify the character His name represents in their words, actions, and attitudes. When David violated God's moral standards, he gave opportunity for God's enemies to blaspheme God's name. Scripture also teaches that a woman blasphemes when she fails to fulfill her God-given responsibilities. (See Titus 2:3-5.) Whenever God's people mingle among the heathen and sell themselves to follow heathen ways, God says, "... my name continually every day is blasphemed" (Isaiah 52:5).

If the things we pray for are contrary to God's name, we are guilty of using His name in vain. ☐ ☒

(See James 4:3.)

Total Correct _____

Teach Me to Pray

ALBERT S. REITZ

ALBERT S. REITZ

1. Teach me to pray, Lord, teach me to pray; This is my heart-cry,
day un-to day; I long to know Thy will and Thy way; Teach me to

CHORUS
pray, Lord, teach me to pray. Liv-ing in Thee, Lord, and Thou in
me; Con-stant a-bid-ing, this is my plea; Grant me Thy
pow-er, boundless and free: Pow-er with men and pow-er with Thee.

WISDOM WORKSHEET ON MATTHEW 6:9



**"AFTER THIS MANNER
THEREFORE PRAY YE:
OUR FATHER WHICH ART
IN HEAVEN, HALLOWED
BE THY NAME"**



**Our heavenly
Father provides
direction on how
to be a suc-
cessful earthly
father.**

Jesus could have begun this model prayer by referring to God as the Creator, King, or Judge. By choosing the term *Father*, our Lord gives us the perfect design for earthly fatherhood.



**Visualizing God
in heaven increases
our reverence for
Him.**

The term *father* excludes those who have not had a personal relationship with Jesus Christ because they are not members of God's family.

It is also significant that we are to visualize God as our Father in heaven, rather than next to us, even though He is omnipresent, which means He is everywhere.

By viewing God in His heavenly kingdom, we are urged to rise up to His thoughts rather than bring Him down to our thoughts. (See Isaiah 55:9) Bringing petitions to our heavenly Father requires reverence. This attitude is the essence of hallowing His name.

One way we dishonor God's name is by praying for things which are inconsistent with His character.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



AFTER THIS MANNER

Greek: οὕτως (HOO-toce)

INSIGHT: To be used as a model (for content and attitude); not just to be repeated without meaning.

THEREFORE

Greek: οὖν (oon)

INSIGHT: With this word Jesus is actually stating, "in light of everything I have said about hypocritical and vain prayer."

OUR

Greek: ἡμῶν (hay-MONE)

INSIGHT: The plural here indicates a corporal relationship with every other believer.

FATHER

Greek: πατήρ (pah-TARE)

DEFINITION: From the root πα, meaning "nourisher, protector, and upholder."

INSIGHT: The Aramaic form is *abba*, which Jesus used in the garden: "Abba, Father. . ." (See Mark 14:36.) *Abba* is an affectionate term within the family of God. ". . . Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15).

Do Resource A.

WHO ART

Greek: ὁ (haw)

INSIGHT: This term is in the second person singular present tense, as in the expression "I am," rather than "I was" or "I will be." It defines the eternal existence of God.

HEAVEN

Greek: οὐρανός (oo-rah-NOSS)

DEFINITION: Literally, the heavens; the place where God lives.

INSIGHT: The word comes from ὄρος, meaning mountain, rising above, and being lifted up in majesty and power.

HALLOWED

Greek: ἁγιάζω (hah-gih-AHD-zoe)

DEFINITION: Holy, removed from the common; surrounded with majesty, dignity, grandeur, and sanctity.

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How was the rise and fall of the Roman Empire influenced by the moral condition of its fathers?



The moral weakness of fathers led to Rome's downfall.

In the early years of the Roman Republic, fathers had complete authority to discipline rebellious children. By the first century A.D. they had relinquished this authority to the state as they pursued sensual pleasure. The size of the family decreased, and sodomy became rampant. In the final years of the empire, 5,000 men a day were dying of a strange disease.

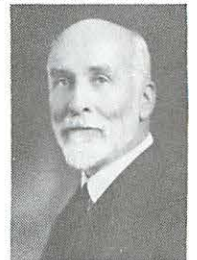
How did a wrong view of the Fatherhood of God pervert religious education?



**Horace Bushnell
1802-1876**

In 1847, Horace Bushnell published his book *Christian Nurture*. In it he advanced the false idea that God is the Father of all and that all children are born Christians. Thus, people did not need conversion or growth in grace, but simply progressive Christian training. His ideas influenced the development of uniformly graded Sunday School lessons in 1872.

How did one man conquer on his knees what an army could not conquer on its feet?



**Jonathan Goforth
1859-1936**

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How do the males in the world of nature illustrate the attributes which Godly fathers should develop?

The world's first father was given the assignment by God to identify the characteristics of all the animals. Thus, Adam named each one and in the names are found the unique traits which set one animal apart from another.

The male chicken calls his family together early in the morning.

Male chickens are called *roosters*. This term comes from the Latin word *rostrum*, which is a speaker's platform or pulpit. Just as the rooster gives a clarion call to his family early in the morning, so a Godly father calls his family together for early morning times in the Word.



Rooster on
rostrum

The male lion protects the lives of his young by maintaining peace.



King of beasts

There are two Hebrew words for lion: one means "to pluck with violence," and the other "to roar," picturing strength and authority.

When a dominant male lion rules a pride, all the members cooperate with each other in the spirit of harmony. If the male fails to establish his authority, fighting and disharmony erupt. Outside males then take advantage of the disunity, steal the pride, and banish the weak monarch.

The new ruling male then turns on the cubs, abusing, killing, and driving them away.

Do Resource D.

Law

Government,
Economics, Logic



What are the legal responsibilities between fathers and children?



Fathers are legally responsible to feed, clothe, educate, and protect their children. Children are legally responsible to honor and obey their parents.

Laws that require the fulfillment of these responsibilities are reflected in the commands of Scripture. (See I Timothy 5:8 and Ephesians 6:1-2.)

Do Resource E.

Why was dishonoring a father's name punishable by death?

The functions of fatherhood are so vital that attacking the father is attacking the foundations of law and the nation. For this reason God established honor to fathers as "the first commandment with promise" (see Ephesians 6:1-3) and ordered severe punishment for dishonoring one's father. (See Exodus 21:17.)



A rebellious son
was to be stoned.

What political view is related to a wrong belief of God's Fatherhood?

The erroneous assumption that all people are children of God leads to the political philosophy that each person can follow his own interests and determine for himself what is right and wrong. This political view is called *liberalism*.

Medicine

Health,
Nutrition, Behavior,
Counseling



Why must fathers re-establish their responsibility for making medical decisions?

"He sent his word, and healed them, and delivered them from their destructions" (Psalm 107:20).

The Hebrew word for "destructions" שָׁחַת (shek-EETH) is derived from a verb meaning "to bring down." It accurately describes the result of medical infirmities.



Children need
an umbrella of
protection.

Because God the Father is clearly responsible for our health, earthly fathers who desire to follow God's design must, in turn, accept responsibility for the health of their families.

It is a father's responsibility (in consultation with the elders of the church) to discern the cause of every illness which besets his family. Infirmities can be classified as sickness unto chastisement, sickness unto death, or sickness to the glory of God.

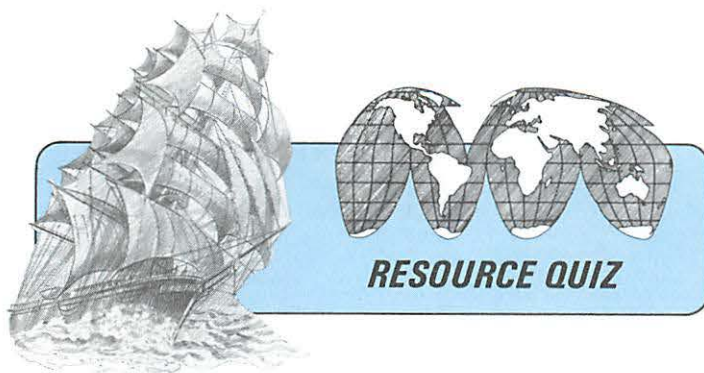
In practical terms, a father must thoroughly evaluate medical alternatives and their consequences before choosing any form of treatment.

Major areas in which fathers have lost their authority include childbirth, circumcision, birth control, surgery, immunization, diet, and prescription medications.

The effects of
cancer-causing
X-rays are
cumulative and
should be carefully
monitored
by the father.



Do Resource F.



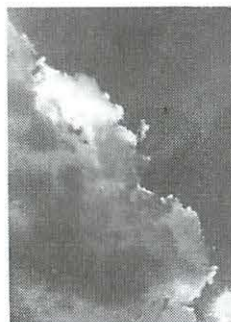
How many of these questions can you answer before studying the resources?

HOW IS GOD'S NAME HALLOWED?



- Why is a Greek lexicon a most valuable study tool? . . 1560
- What is the significance of the tense and mood of the Lord's prayer? 1560
- When is a command in Greek not a command? . . 1561
- What steps does God take to hallow His own name? . 1562

WHAT DOES IT MEAN TO PRAY IN JESUS' NAME?



- How does praying in Jesus' name limit our prayers? . . 1563
- Why can we be sure of answers when we pray in Jesus' name? 1563
- What specific items can we request in Jesus' name? . . 1563
- Can you exalt the name of the Lord with each letter of the alphabet? 1564

WHO CONQUERED ARMIES ON HIS KNEES?



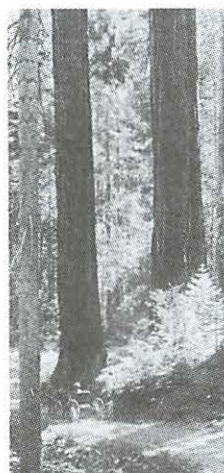
- Why was Jonathan Gofforth's Christianity mocked at a Christian college? . . . 1573
- How did Jonathan's Bible win the bride he wanted? . 1575
- How did Jonathan jolt a prayer meeting to pray? . . 1576
- How did working in the Toronto slums help Jonathan meet a bear in China? . 1578
- How did Jonathan do on his knees what armies could not do on their feet? . 1579

WHAT DO ANIMALS TEACH ABOUT FATHERHOOD?



- Which protects its young the best, a father bear or a father swan? 1583
- What does a rooster have in common with a preacher? . . 1583
- What can a father learn from a flamingo? 1585
- How do pikas illustrate self-control? 1587
- What do whales teach about managing pressure? . 1588
- How can guillemots teach fathers loyalty? 1590
- What lessons on discipline do coyotes teach? 1593
- How does the mongoose deal with danger? 1595

WHAT ARE THE LEGAL DUTIES OF FATHERS?

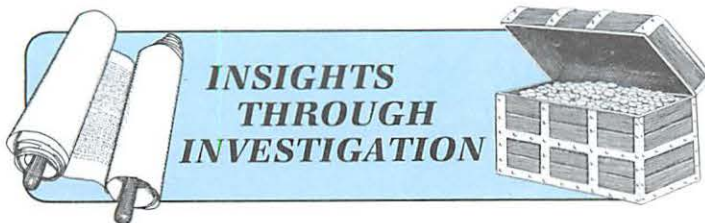


- How do giant sequoia trees illustrate the legal responsibilities of a father? 1603
- What is the doctrine of *parens patriae*? 1603
- How did the Industrial Revolution bring about public education? 1604
- What constitutes criminal neglect of children? 1605
- When is killing for self-defense justified? 1606
- Can a child recover damages for lost companionship? 1607

WHAT MEDICAL CARE MUST A FATHER GIVE?



- Where in the Bible are rules of hygiene given? . . . 1611
- Why is pork not as nutritious as beef or fish? 1612
- How should a father relate to doctors? 1614
- How should fathers explain symptoms to doctors? . . . 1615
- How can the language of doctors be interpreted? . . . 1616
- How should the need for medical tests be evaluated? . 1618



WHAT VALUABLE GREEK TOOL CAN HELP YOU UNCOVER NUGGETS OF TRUTH HIDDEN IN THE LORD'S PRAYER?



The Twentieth Century Fund

Miners often use air hammers to break the rock surrounding the precious minerals they seek. In the same way, Christians need to use appropriate tools to uncover truths in God's Word.

1 WHAT FACT ABOUT PRAYER IS HIDDEN IN THE GREEK TEXT OF THE LORD'S PRAYER?

One verb tense and mood is used almost exclusively for the requests in the Lord's Prayer. Discovering which one the Lord Jesus used and understanding the significance of that selection will produce a deeper appreciation for the relationship all believers have with God our Father.

In the following passage from the Interlinear New Testament (or in your own copy), underline

the nine Greek verbs used in the Lord's Prayer. To do this, read the English translation and underline the Greek word directly above each English verb. Note that the English translation sometimes uses several words to convey the thought of one Greek word.

Θ οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ· ἡμῶν
Thus therefore pray ye: Our Father
ὃ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά· σου· 10 ἔλθῃ
who[art] in the heavens, sanctified be thy name; let come
ἡ βασιλεία· σου· γενήθῃ τὸ θέλημά· σου, ὡς ἐν οὐρανῷ, καὶ
thy kingdom; let be done thy will as in heaven, [so] also
ἐπὶ τῆς γῆς· 11 τὸν ἄρτον· ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σή·
upon the earth; our bread the needed give us to·
μερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα· ἡμῶν, ὡς καὶ ἡμεῖς
day; and forgive us our debts, as also we
ἄφιεμεν τοῖς ὀφειλέταις· ἡμῶν· 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
forgive our debtors; And lead not us into
πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστὶν
temptation, but deliver us from evil. For thine is
ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
the kingdom and the power and the glory to the ages. Amen.

Observe the variety of Greek verb endings; only two of these verbs have the same three final letters. Greek verbs, like English verbs, can take many different forms. Though the many forms may seem overwhelming at first, do not be discouraged if you cannot immediately understand how they are formed or "conjugated." Remember that English has its share of peculiarities as well. Consider the verb *to be*: I am, he is, we are. These verb forms do not look at all alike, but they all come from the same root word. If you can understand English, you can, in time, understand Greek.

Seven of these nine Greek verbs are requests. Six of the seven requests are the same verb tense and mood. Through the similarity of these words, the Lord teaches an important lesson to observant disciples.

To understand the tense and mood of these verbs, you must either memorize many forms, or you may use one valuable Greek study aid.

2 WHAT STUDY AID UNCOVERS THE LESSON?

Many people fear that apart from memorizing a great number of forms, they cannot use Greek. This misunderstanding is unfortunate, for excellent resource books are available and can provide needed assistance for the student who has even minimal understanding of Greek.

One such invaluable source with which you should be familiar is *The Analytical Greek Lexicon of the New Testament*. This handy wordbook's unique feature is that it lists in alphabetical order every word used in the Greek New Testament "exactly as it

appears in the original text . . . with a complete grammatical analysis and indication of its root.” (See the preface.) The *Lexicon* does not define words or provide cross-references to other verses; it simply analyzes two things: grammatical structure (or “location”) and source (or “root”) of each word.

The value of this information becomes evident when a beginning student of Greek needs to know more than just the root of the word he is studying. No other source provides this information so readily. The *Lexicon* should become your treasured tool.

With this tool you can begin “digging” for hidden insights. The first verb in the Lord’s Prayer is *ἁγιασθήτω*. Locate it in the excerpt from the *Analytical Lexicon* below.

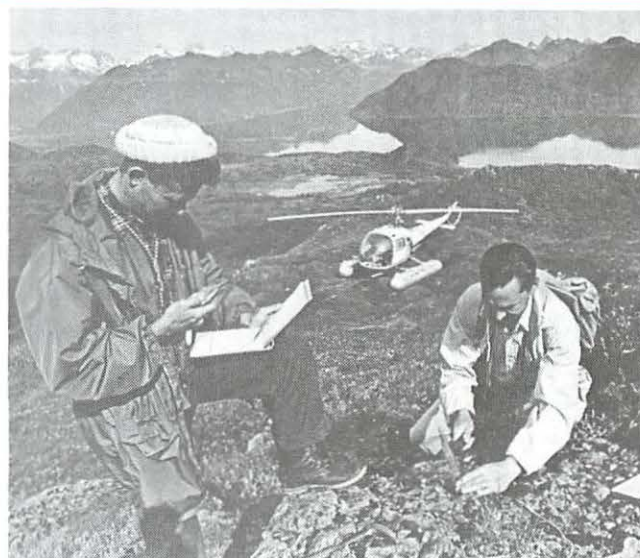
WORD	LOCATION	ROOT
ἁγίαν, acc. sing. fem.	id.
ἁγίας, gen. sing. fem.	id.
ἁγιάσαι, 3 pers. sing. aor. 1, opt. act.	ἁγιάζω
ἁγιάσας, nom. s. m. part. aor. 1, act.—B.D.Ln.	}	id.
ἁγιάζων, Rec. Gr. Sch.Tdf. (Mat. 23. 17)		
ἁγιάσατε, 2 pers. pl. aor. 1, imper. act.	id.
ἁγιάση, 3 pers. sing. aor. 1, subj. act.	id.
ἁγιασθήτω, 3 pers. sing. aor. 1, imper. pass.	id.
ἁγιασμόν, acc. sing.	ἁγιασμός
ἁγιασμός, οὐ, ὁ, (§ 3. tab. C. a)	ἅγιος
ἁγιασμῷ, dat. sing.	ἁγιασμός
ἁγιάσον, 2 pers. sing. aor. 1, imper. act.	ἁγιάζω
ἅγιε, voc. sing. masc.	ἅγιος
ἅγιοι, nom. or voc. pl. masc.	id.

3 WHAT INSIGHT IS FOUND IN THE ANALYTICAL GREEK LEXICON?

The entry reads, “3 pers. sing. aor. 1, imper. pass.” That means it is a **verb** (3rd pers. sing.). The verb tense is **first aorist** (aorist means past tense; second aorist, or aor. 2, is simply another form and will be discussed in a future *Wisdom Booklet*). Imper. means **imperative mood**, and pass. means **passive voice**. (You can review tense, mood, and voice quickly in Booklets 12 and 14.) Notice that the *id.* at the end of the line indicates that the word comes from the root word *ἁγιάζω*. That root form is what you would find in the *Lexicon* entry.

In review, the *Analytical Greek Lexicon* is a very valuable tool for the beginning student who has not memorized all the verb forms. It gives both the location of the word and its root. The root may sometimes look totally different from the form in the text. Observe the relationship between the *Analytical* entry (above) for *ἁγιασθήτω* and the following *Lexicon* entry of its root word, *ἁγιάζω*.

ἁγιάζω; 1 aor. ἡγίασα; Pass., [pres. ἁγιάζομαι]; pf. ἡγίασμαι; 1 aor. ἡγιάσθην; a word for which the Greeks use ἁγίζειν, but very freq. in bibl. (as equiv. to קִדַּשׁ, שִׁקְדִּישׁ) and eccl. writ.; to make ἅγιον, render or declare sacred or holy, consecrate. Hence it denotes 1. to render or acknowledge to be venerable, to hallow: τὸ ὄνομα τοῦ θεοῦ, Mt. vi. 9 (so of God, Is. xxix. 23; Ezek. xx. 41;



Joe Brenneis

Exploration for valuable mineral deposits requires thoughtful investment of time, personnel, and equipment. Careful documentation lays the foundation for wise interpretation of results.

4 WHAT IS THE SIGNIFICANCE OF THE TENSE AND MOOD USED IN THE LORD’S PRAYER?

Every verb has tense and mood. In Greek, the combinations can be very significant.

In the Lord’s Prayer we find that each verb expressing a request is an aorist imperative. Aorist indicates point action (I eat, I go, rather than I am eating, I am going, . . .), and imperative indicates a command (“Stop, Look, and Listen” are three English imperatives). In other words, these are verbs that indicate point action and a command for attention.

Thus, it appears that our Lord expected His own disciples to address Him with clear expectations of immediate response. But did He expect us to demand that response? Was this tense and mood indicating that we can order God around?

5 WHEN IS A COMMAND NOT A COMMAND?

In the Sermon on the Mount, for the first time in the Bible, God urges His own to address Him as



The Old-Time Gospel Hour

The idea of a youngster ordering his father around is not only preposterous, but it also violates Scriptural mandates for respect and honor. A child of God must approach his Heavenly Father with a right spirit as he makes his urgent petitions.

"Father." Though Abraham, "the friend of God," and David, "a man after God's own heart," had glimpses of Him as Father (see II Samuel 7:14 and Psalm 68:5), neither they nor any other individual in the Old Testament addressed God as personal "Father," for He had not yet fully revealed this aspect of Himself.

It was the only begotten Son of God who revealed Him to be our loving Heavenly Father. Matthew 6:9 records Christ's clear instruction for His brethren to address their God by the proper title of family relationship, Father. (See Romans 8:15.)

From that time on, believers have enjoyed the special privilege of addressing God as "Our Father."

But nothing is more offensive than a child who does not show proper respect to his parents. Was Christ here urging His own brethren to impudently demand certain rights of the Father (i.e., "GIVE US this day . . .")? That is not the case at all. He was actually revealing a special privilege that all of God's children now possess.

Essentials of New Testament Greek by Ray Summers explains on page 113 that there are four uses of the imperative mood. The first two are the more commonly recognized usage: *positive* and *negative command*. The next two categories are called *entreaty* and *permissive*. There is an important

difference between the first two and the second two categories.

In some instances, a command may be considered a petition. For example, a youngster who says, "Daddy, let's go to the park," is using the imperative mood, but his father certainly understands his usage as an "entreaty" or request for "permission" rather than a "command." Though he asks urgently, he is not in control. Thus, when issued by a subordinate to a superior, the command is no longer a command, but a request.

In this passage of Scripture, the Lord is telling His own brethren to *appeal* directly to our Heavenly Father as that child would appeal to his earthly father.

6 WHAT IS THE INTENT OF THE FIRST ENTREATY IN THE LORD'S PRAYER?



Bureau of Mines, USDI

Just as specialized scientific instruments allow mining engineers to calculate the easiest and most cost-effective means of extracting minerals from the earth, so proper reference books make study time more efficient and practical.

The *Englishman's Greek Concordance* reveals that of the twenty-nine times the verb ἁγιάζω is used in the New Testament, twenty-six times it is translated "sanctify." Only in the Lord's Prayer and in Revelation 22:11 is it translated "hallow" or "holy." *Hallow*, then, means "to sanctify, or to set apart, dedicate, or consecrate."

Two truths about prayer are hidden in the Greek text of Christ's request to hallow or sanctify God's name. First, prayer is to be an urgent request for immediate attention. Each verb form of request in the Lord's Prayer is in the imperative mood, which is used when urging someone to do something

immediately. Christ used an aorist imperative when He prayed in the garden, “. . . O my Father, if it be possible, **let this cup pass from me . . .**” (Matthew 26:39). Likewise, He urged His disciples, “After this manner therefore **pray ye** [aorist imperative] . . .” (Matthew 6:9). Thus, the first truth He conveys here is that we should not be afraid to make urgent requests for matters important to us. All believers may now come boldly to the Throne of Grace to present their petitions. (See Hebrews 4:16.) Also, our requests should specifically involve the hallowing of God’s name.

The second truth about the prayer, “Let it be hallowed,” is that it is a request for something to be done *for* us, not *by* us. It is in the passive voice: God must do the hallowing, not us.

The Old Testament explains that God sanctifies His holy name by exerting His great power in such a way that the ungodly are forced to acknowledge Him. He sometimes accomplishes this powerful act in an unexpected way.

While the people of Israel were in captivity in Babylon, their compromise with sin caused the heathen to mock God’s name. (See Ezekiel 36:23.) God promised that He would sanctify His name, not by destroying the heathen, but by purifying His own people from their evil associations and desires. (See Ezekiel 36:24–38.)



Bible Art Series, Standard Publishing, Cincinnati

God allowed His chosen people Israel to be carried into captivity and oppression many times. He used enemy nations to motivate repentance and to purify His beloved.

God expresses this same design in the New Testament. In II Corinthians 6:14–16, God urges His own to free themselves of their ties with worldly associations: “**Be ye not unequally yoked together with unbelievers . . . for ye are the temple of the living God . . .**” At this point, an aorist imperative is used to urge Christians to break those ties and “**come out from among them, and be ye separate . . .**” Then He promises, “. . . And I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (II Corinthians 6:17–18). God’s name is hallowed when His people obey His commands.

As a child needs to learn respect for his parents, so God’s children need to develop a reverential respect for our Heavenly Father and His name, so that His “. . . name . . . and his doctrine be not blasphemed” (I Timothy 6:1). His name represents all that He stands for, just as your name is synonymous with your reputation wherever you are known. Knowing that at His name every knee will ultimately bow (see Philippians 2:10), the Christian desires that such reverence would occur now, as well as in the future. Therefore, our actions and our prayers should be directed toward hallowing God’s name.

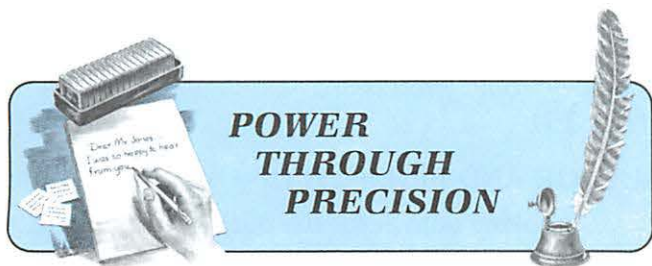
This first entreaty of God’s children when we come to Him in prayer is a plea that His “good name” would be hallowed, or set apart for special respect. The process must begin in the hearts of believers, as our Father commands: “**But sanctify** [aorist imperative] **the Lord God in your hearts . . .**” (I Peter 3:15). Thus, we are to be “. . . perfecting holiness in the fear of God” (II Corinthians 7:1).

PROJECT

The textbook *Essentials of New Testament Greek* by Ray Summers explains the four basic uses of the imperative mood. Learn to identify these: positive and negative command, entreaty, and permissive. Then look up the following verses and indicate from the English translation which type of Greek imperative was used to make the statement.

1. Matthew 5:12 _____
2. Matthew 5:16 _____
3. Matthew 5:44 _____
4. Matthew 6:3 _____
5. Matthew 6:10 _____
6. Matthew 6:25 _____
7. Matthew 26:45 _____
8. Luke 17:5 _____
9. I Corinthians 6:9 _____
10. Revelation 22:11 _____

Date completed _____ Evaluation _____



POWER THROUGH PRECISION

LEARN HOW TO PRAY IN JESUS' NAME, THUS HALLOWING GOD'S NAME.



If you went into the establishment pictured above, which of the following items would you be likely to request:

- | | |
|--|---|
| <input type="checkbox"/> A pair of new shoes | <input checked="" type="checkbox"/> A hamburger |
| <input type="checkbox"/> An umbrella | <input type="checkbox"/> A sofa |
| <input type="checkbox"/> Carpenter's tools | <input checked="" type="checkbox"/> A milkshake |



H. Armstrong Roberts

If you went into the presence of your Heavenly Father, which of the following items would you be correct in requesting:

- | | |
|---|---|
| <input checked="" type="checkbox"/> Salvation | <input checked="" type="checkbox"/> Peace |
| <input type="checkbox"/> Revenge | <input type="checkbox"/> A divorce |
| <input type="checkbox"/> Riches | <input checked="" type="checkbox"/> Food |

HOW DO WE HALLOW GOD'S NAME BY ACCURATELY PRAYING "IN JESUS' NAME"?

Several years ago a high school boy dishonored God's name with his profane language, thoughts, and actions. When confronted with the error of his way, he expressed bitterness toward God. He said, "God failed me when I needed Him, so I can't trust Him anymore."

Scripture makes it clear, however, that God has never failed anyone. So this high school boy was asked, "How did God fail you?" He replied, "Two years ago I was in a championship baseball game. I was the last batter up to the plate and could have won the game for my team."

"I prayed with all my heart that God would allow me to score a home run, but He did not answer my prayer. Instead, I struck out."

Not only did this boy pray for the wrong thing, he failed to pray for the right thing. He did not understand what it means to pray in Jesus' name.

Effective praying is not accomplished by simply adding the phrase "in Jesus' name" to any prayer. It occurs when we check every one of our requests against the character and purposes which are represented in the names of our Lord. This is what Jesus meant when He said to His disciples, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:12-14). This amazing promise is clarified in I John 5:14.

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, he heareth us."

The will of God is precisely expressed in all the names of the Lord Jesus Christ. The more we know about these names and learn how to effectively use them in prayer, the more we will be able to hallow God's name and to experience:

• ETERNAL SALVATION

"For whosoever shall call upon the **name** of the Lord shall be saved" (Romans 10:13).

• GENUINE JOY

"... Let them also that love thy **name** be joyful in thee" (Psalm 5:11).

- **LASTING CONFIDENCE**

*"And they that know thy **name** will put their trust in thee . . ." (Psalm 9:10).*

- **SPIRITUAL VICTORY**

*" . . . Through thy **name** will we tread them under that rise up against us" (Psalm 44:5).*

- **PERSONAL DELIVERANCE**

*"Save me, O God, by thy **name** . . ." (Psalm 54:1).*

- **UNMERITED MERCY**

*" . . . Be merciful unto me, as thou usest to do unto those that love thy **name**" (Psalm 119:132).*

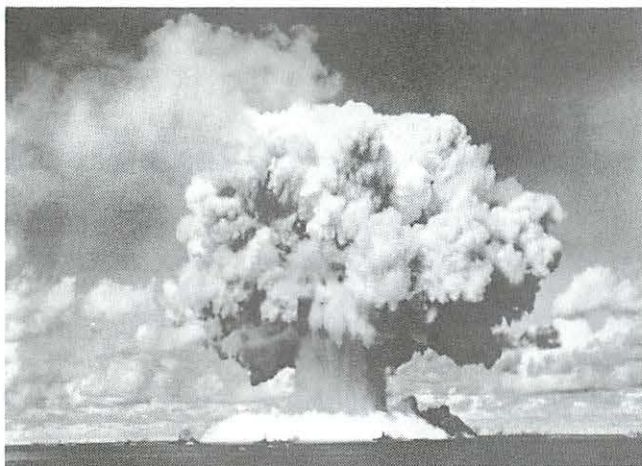
- **NEEDED HELP**

*"Our help is in the **name** of the Lord, who made heaven and earth" (Psalm 124:8).*

- **PERSONAL PROTECTION**

*"The **name** of the Lord is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10).*

THE NAMES OF THE LORD JESUS CHRIST



Defense Department

A

ALMIGHTY

*"I am . . . the Lord, which is, and which was, and which is to come, the **Almighty**" (Revelation 1:8).*

ALPHA AND OMEGA

*"I am **Alpha and Omega**, the beginning and the end, the first and the last" (Revelation 22:13).*

APOSTLE

*"Wherefore, holy brethren, partakers of the heavenly calling, consider the **Apostle** and High*

Priest of our profession, Christ Jesus" (Hebrews 3:1).

AUTHOR AND FINISHER OF OUR FAITH

*"Looking unto Jesus the **author and finisher of our faith** . . ." (Hebrews 12:2).*

B

BELOVED

*"To the praise of the glory of his grace, wherein he hath made us accepted in the **beloved**" (Ephesians 1:6).*

BREAD OF LIFE

*"And Jesus said unto them, I am the **bread of life**: he that cometh to me shall never hunger . . ." (John 6:35).*

BRIDEGROOM

*"He that hath the bride is the **bridegroom**: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the **bridegroom's** voice: this my joy therefore is fulfilled" (John 3:29).*

C

CAPTAIN OF SALVATION

*"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the **captain of their salvation** perfect through sufferings" (Hebrews 2:10).*

CHIEF CORNERSTONE

*"Wherefore also it is contained in the scripture, Behold, I lay in Sion a **chief corner stone**, elect, precious: and he that believeth on him shall not be confounded" (I Peter 2:6).*

CHRIST

*"And Simon Peter answered and said, Thou art the **Christ**, the Son of the living God" (Matthew 16:16).*

COMFORTER

*"Blessed be God . . . the God of all **comfort**" (II Corinthians 1:3).*

COMPASSION

*"But thou, O Lord, art a God full of **compassion**, and gracious, longsuffering, and plenteous in mercy and truth" (Psalm 86:15).*

COUNSELLOR

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . **Counsellor** . . ." (Isaiah 9:6).



Ewing Galloway

CREATOR

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the **Creator** of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding" (Isaiah 40:28).

D

DEFENDER

"The Lord hear thee in the day of trouble; the name of the God of Jacob **defend** thee" (Psalm 20:1).

DELIVERER

"The Lord is my rock, and my fortress, and my **deliverer**; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psalm 18:2).

DOOR

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the **door** of the sheep" (John 10:7).

E

EMMANUEL

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **Emmanuel**, which being interpreted is, God with us" (Matthew 1:23).

END

"I am Alpha and Omega, the beginning and the **end**, the first and the last" (Revelation 22:13).

ETERNAL

"Now unto the King **eternal** . . . be honour and glory for ever and ever. Amen" (I Timothy 1:17).

EVERLASTING FATHER

"For unto us a child is born, unto us a son is given . . . and his name shall be called . . . The **everlasting Father** . . ." (Isaiah 9:6).

EVERLASTING KING

"But the Lord is the true God, he is the living God, and an **everlasting king**: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation" (Jeremiah 10:10).

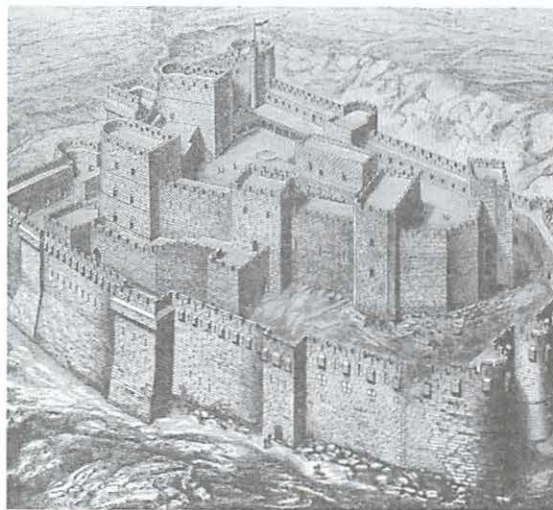
F

FAITHFUL WITNESS

"... Grace be unto you . . . from Jesus Christ, who is the **faithful witness** . . ." (Revelation 1:4-5).

FIRST BEGOTTEN OF THE DEAD

"And from Jesus Christ, who is the faithful witness, and the **first begotten of the dead**, and the prince of the kings of the earth" (Revelation 1:5).



FORTRESS

"I will say of the Lord, He is my refuge and my **fortress**: my God; in him will I trust" (Psalm 91:2).

G

GLORIOUS IN HOLINESS

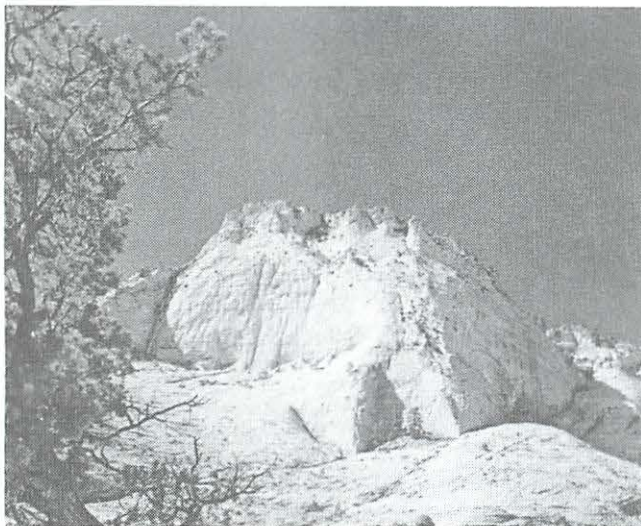
"Who is like unto thee, O Lord, among the gods? who is like thee, **glorious in holiness**, fearful in praises, doing wonders?" (Exodus 15:11).

GOD

"O **God**, thou art my **God**; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalm 63:1).

GRACIOUS

"If so be ye have tasted that the Lord is **gracious**" (1 Peter 2:3).



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GREAT

"Thy way, O God, is in the sanctuary: who is so **great** a God as our God?" (Psalm 77:13).

H

HEAD

"But speaking the truth in love, may grow up into him in all things, which is the **head**, even Christ" (Ephesians 4:15).

HELPER

"So that we may boldly say, The Lord is my **helper**, and I will not fear what man shall do unto me" (Hebrews 13:6).

HIGH PRIEST

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and **High**

Priest of our profession, Christ Jesus" (Hebrews 3:1).

HIGH TOWER

"Blessed be the Lord my . . . **high tower** . . ." (Psalm 144:1-2).

HOLY

" . . . **Holy, holy, holy**, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8).

I

I AM

"And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you" (Exodus 3:14).

INVISIBLE GOD

"Who is the image of the **invisible God**, the firstborn of every creature" (Colossians 1:15).

J

JEHOVAH

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord **JEHOVAH** is my strength and my song; he also is become my salvation" (Isaiah 12:2).

JESUS

"And she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save his people from their sins" (Matthew 1:21).

JUDGE

" . . . Shall not the **Judge** of all the earth do right?" (Genesis 18:25).

JUST

"But ye denied the Holy One and the **Just**, and desired a murderer to be granted unto you" (Acts 3:14).

K

KING OF GLORY

"Who is this **King of glory**? The Lord strong and mighty, the Lord mighty in battle" (Psalm 24:8).

KING OF KINGS

"And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**" (Revelation 19:16).

KING OF SAINTS

"... Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou **King of saints**" (Revelation 15:3).

L

LAMB OF GOD

"... Behold the **Lamb of God**, which taketh away the sin of the world" (John 1:29).

LIFE

"Jesus saith unto him, I am the way, the truth, and the **life**: no man cometh unto the Father, but by me" (John 14:6).



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LIGHT

"That was the true **Light**, which lighteth every man that cometh into the world" (John 1:9).

LIVING GOD

"My soul thirsteth for God, for the **living God**: when shall I come and appear before God?" (Psalm 42:2).

LORD OF LORDS

"And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**" (Revelation 19:16).

LOVE

"... God is **love**; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

M



Ewing Galloway

MAJESTY

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the **Majesty** on high" (Hebrews 1:3).

MAKER

"O come, let us worship and bow down: let us kneel before the Lord our **maker**" (Psalm 95:6).

MASTER

"Ye call me **Master** and Lord: and ye say well; for so I am" (John 13:13).

MEDIATOR

"Now a **mediator** is not a mediator of one, but God is one" (Galatians 3:20).

"For there is one God, and one **mediator** between God and men, the man Christ Jesus" (1 Timothy 2:5).

MERCIFUL

"Gracious is the Lord, and righteous; yea, our God is **merciful**" (Psalm 116:5).

MIGHTY GOD

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called... The **mighty God**..." (Isaiah 9:6).

MOST HIGH

"That men may know that thou, whose name alone is JEHOVAH, art the **most high** over all the earth" (Psalm 83:18).

O

OMEGA

"I am Alpha and **Omega**, the beginning and the end, the first and the last" (Revelation 22:13).

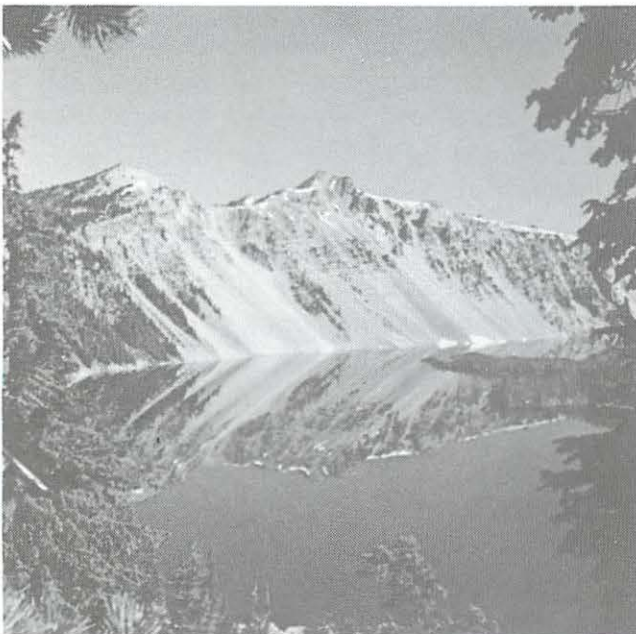
OMNIPOTENT

"... Alleluia: for the Lord God **omnipotent** reigneth" (Revelation 19:6).

ONLY BEGOTTEN

"For God so loved the world, that he gave his **only begotten** Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

P



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PEACE

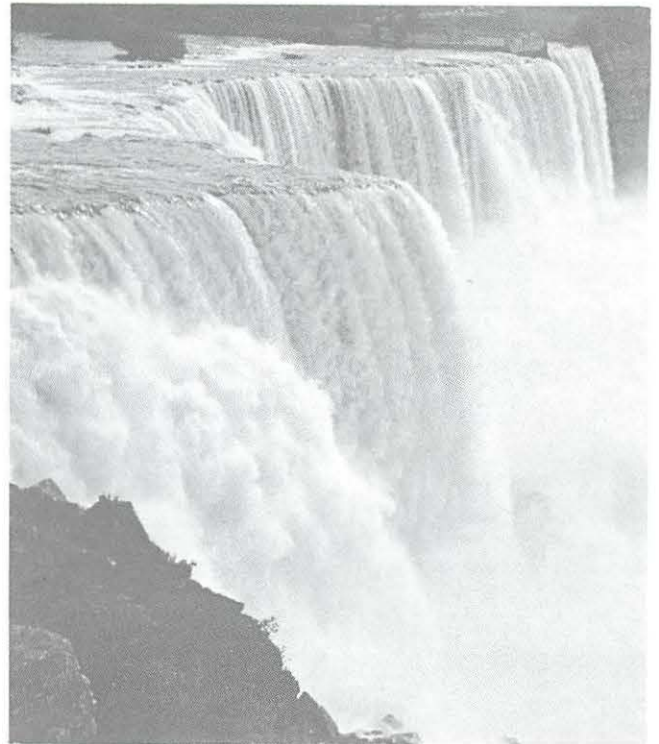
"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of **peace** shall be with you" (Philippians 4:9).

POWER

"Thine, O Lord, is the greatness, and the **power**..." (I Chronicles 29:11).

PRINCE OF PEACE

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called... The **Prince of Peace**" (Isaiah 9:6).



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R

REDEEMER

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my **redeemer**" (Psalm 19:14).

REFUGE

"God is our **refuge** and strength, a very present help in trouble" (Psalm 46:1).

RESURRECTION

"... I am the **resurrection**, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

RIGHTEOUS

"... And if any man sin, we have an advocate with the Father, Jesus Christ the **righteous**" (I John 2:1).

RIGHTEOUSNESS

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and **righteousness**, and sanctification, and redemption" (I Corinthians 1:30).

ROCK

"He is the **Rock**, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deuteronomy 32:4).

S

SALVATION

"He that is our God is the God of **salvation**; and unto God the Lord belong the issues from death" (Psalm 68:20).

SANCTIFICATION

"But of him are ye in Christ Jesus, who of God is made unto us . . . **sanctification** . . ." (I Corinthians 1:30).

SAVIOR

" . . . There is no God else beside me; a just God and a **Saviour**; there is none beside me" (Isaiah 45:21).

SHEPHERD

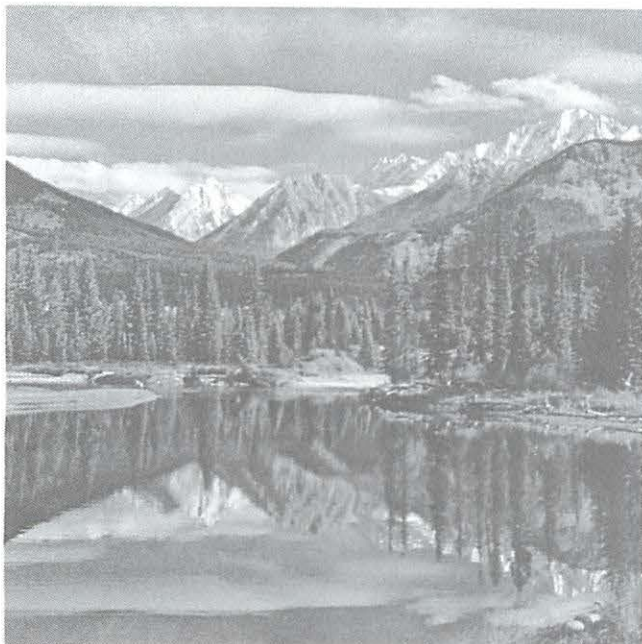
"The Lord is my **shepherd**; I shall not want" (Psalm 23:1).

SON

"And lo a voice from heaven, saying, This is my beloved **Son**, in whom I am well pleased" (Matthew 3:17).

STAR

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a **Star** out of Jacob . . ." (Numbers 24:17).



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STRENGTH

"Sing aloud unto God our **strength** . . ." (Psalm 81:1).

STRONG

"Who is this King of glory? The Lord **strong** and mighty, the Lord mighty in battle" (Psalm 24:8).

SUN AND SHIELD

"For the Lord God is a **sun and shield**: the Lord will give grace and glory . . ." (Psalm 84:11).

T

TRUE

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and **true** God" (I Thessalonians 1:9).

TRUTH

"Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of **truth**" (Psalm 31:5).

V

VICTORY

"Thine, O Lord, is the . . . **victory** . . ." (I Chronicles 29:11).

VINE

"I am the true **vine**, and my Father is the husbandman" (John 15:1).

VOICE

"The **voice** of the Lord is powerful, the **voice** of the Lord is full of majesty" (Psalm 29:4).

W

WATER

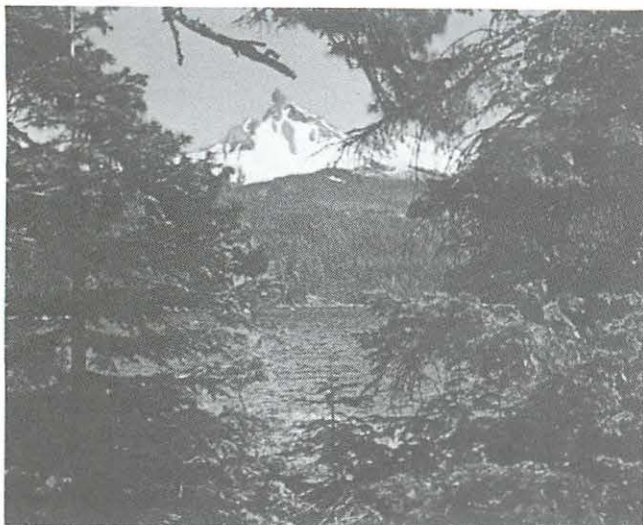
"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of **water** springing up into everlasting life" (John 4:14).

WAY

"Jesus saith unto him, I am the **way** . . ." (John 14:6).

WISDOM

" . . . Christ the power of God, and the **wisdom** of God" (I Corinthians 1:24).



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WISE

"Now unto the King eternal . . . the only **wise** God, be honour and glory for ever and ever. Amen" (I Timothy 1:17).

WITNESS

"And from Jesus Christ, who is the faithful **witness**, and the first begotten of the dead, and the prince of the kings of the earth . . ." (Revelation 1:5).

WONDERFUL

" . . . And his name shall be called **Wonderful** . . ." (Isaiah 9:6).

WORTHY

"Thou art **worthy**, O Lord, to receive glory and honour and power . . ." (Revelation 4:11).

PROJECT 1

Deepen your understanding of the names of God.

Begin to use the names of God by putting several of them together in a worshipful prayer to the Lord. For example,

"Heavenly Father, thank You for sending Your Son to be my Savior. He is the Author and the Finisher of my faith, the Captain of my salvation. I worship Him for He is the King of kings and the Lord of lords. . . ."

Do a word study of at least ten names of Christ. As you learn synonyms of each name, picture ways in which the Lord demonstrates each aspect of His name in the circumstances of your life and in the events of the world.

Example: Almighty

STRONG'S CONCORDANCE:

3841. παντοκράτωρ **pantōkratōr**, pan-tok-rat'-ore; from 3956 and 2004; the *all-ruling*, i.e. God (as absolute and universal sovereign):—**Almighty**, Omnipotent.

LEXICON:

παντοκράτωρ, -ωρος, ὁ, (πάς and κρατέω), he who holds sway over all things; the ruler of all; **almighty**: of God,

AMERICAN HERITAGE DICTIONARY:

al-might-y (əl-mī'tē) *adj.* 1. All-powerful; omnipotent: *almighty God*. 2. *Informal*. Great: *an almighty din*. —*adv.* *Slang*. Extremely: *almighty scared*. —**the Almighty**. God. [Middle English *almighty*, Old English *ealmyhtig*: *eall*, ALL + *myhtig*, from *myht*, MIGHT.] —**al-might'i-ly** *adv.*

FAMILY WORD FINDER:

almighty *adj.* 1 *Judaism was the first religion to teach the existence of a supreme deity having almighty power*: unlimited, absolute, supreme, infinite, invincible, omnipotent.

—*n.* 2 **The Almighty**. See GOD.

◇ *Usage note*: *Almighty* is almost never, in formal usage, applied to anything other than the attributes of God *Almighty*.

PROJECT 2

Magnify the Lord in prayer by using His names.

Confirm the rightness of your request by the names of God. Whenever you ask God for something in prayer, think of a name of Christ that would encompass that request.

For example, you can ask for food because He is the **Bread of Life**, and He has promised to provide our food and clothing. (See Matthew 6:25.) When you ask for the ability to show love to a family member who is difficult to love, you can base your prayer on the fact that God is **Love**.

What names would you use for the following requests?

1. Solving a problem _____
2. Guidance _____
3. Protection from slander _____
4. Finding a job _____
5. Harmony with other Christians _____
6. Asking for forgiveness _____
7. Righting injustices _____

Date completed _____ Evaluation _____



HISTORY RESOURCE

HOW A MAN CONQUERED ON HIS KNEES WHAT ARMIES COULD NOT CONQUER ON THEIR FEET



Bettmann Archive

During the Boxer Rebellion of 1900, American Marines rushed to Peking in an attempt to rescue westerners from Chinese mobs.

Fifteen-year-old Jonathan could hardly wait. This was the day he expected his father to come, and Jonathan was eager to show him something.

It was late summer, almost time for the harvest. Jonathan went back in his thoughts to the day earlier in the year when his father had put him in charge of this farm, which was about twenty miles from the home farm.

He had given the boy specific instructions regarding one large field that was choked with weeds. "Get that field clear and ready for seeding," he had said. "At harvest time I'll return and inspect."

Jonathan and his younger brother had worked hard all summer, and that one field had received a great deal of extra attention. Jonathan plowed it up so the sun could kill the roots of the weeds, and then he plowed it again. When it was finally ready for planting, he bought the very best seed he could find.

When his father arrived, Jonathan did not mention all the special effort he had put into that one

field, but his heart was filled with joy as they climbed to the top of a small hill overlooking the field. For a few moments his father stood there, intently studying the carefully cultivated land for a sign of a weed, but there was none.

Then, turning to his son, he just smiled. Years later Jonathan said, "That smile was all the reward I wanted. I knew my father was pleased."

Little did Jonathan realize that in a few years his Heavenly Father would give him a different kind of field to cultivate, plant, and harvest as a missionary in China. In fact, at that time Jonathan Goforth had not yet come to know God as his Father in heaven.



Saving China, Allyn J. Austin

This map of China from the turn of the century shows both of the missions founded by Jonathan Goforth: Changte (North Honan) and Szepeing kai (Manchuria).

How Jonathan Goforth met the Heavenly Father

The son of Canadian settlers who had come over from England and Ireland, Jonathan was born in Ontario on February 10, 1859, the seventh child in a family of ten boys and one girl.

Of his childhood Jonathan wrote, "From those earliest years I wanted to be a Christian. When I was seven years of age, a lady gave me a fine Bible with brass clasps and marginal references. This was another impetus to search the Scriptures.

"One Sunday, when ten years old, I was attending church with my mother. It was Communion Sunday, and while she was partaking of the Lord's Supper, I sat alone on one of the side seats. Suddenly it came over me with great force that if God called me away I would not go to Heaven. How I wanted to be a Christian! I am sure if someone had spoken to me about my soul's salvation I would have yielded my heart to Christ then."

Not until he was eighteen and came under the Godly influence of a Presbyterian minister did Jonathan become a Christian. It was only the third time he had heard this man preach, but he felt the Heavenly Father's love drawing him. "As I sat there, without any outward sign except to simply bow my head, I yielded myself up to Christ."

How Jonathan Goforth heard the Father's call to the ministry and foreign fields

Though young Jonathan had dreams of studying law in order to enter politics, the Heavenly Father now gently placed His guiding hand on Jonathan's life. One Saturday about a year after his conversion, Jonathan went by horse and buggy to visit his brother, whose farm was about fifteen miles away. As he was leaving, his brother's father-in-law handed him a well-worn copy of the memoirs of Robert Murray M'Cheyne and suggested he read it.



Memoir and Remains of the Rev. Robert Murray M'Cheyne, Presbyterian Board of Publication

Robert Murray M'Cheyne

Jonathan laid the book on the seat and started home through the beautiful, warm autumn afternoon. Curious about why the saintly old man had given him the book, he picked it up and began to read. From the very first page its message gripped his soul. Stopping the buggy by a clump of trees, Jonathan tethered the horses and sat down under a tree totally engrossed in the stirring account of M'Cheyne's spiritual struggles and victories and the great sacrifices he made to reach the Jews.

Darkness was falling when the young man suddenly realized how long he had been reading. He quickly got into the buggy to continue his homeward journey, but in those quiet hours beside the road the Father had given him a vision that changed the

course of his life. Jonathan committed himself to preaching the Gospel.

Immediately Jonathan began preparing himself to enter a Christian college in order to study for the ministry. One day he heard that George Leslie Mackay, a well-known missionary to Taiwan, was to speak at a church in the town where he was attending high school. Although Jonathan's call to preach was very clear, he had, up to this point, rejected any thoughts of serving anywhere but in his native Canada.

Nevertheless, a classmate talked him into going to hear the missionary. As he listened to stories about the needs of Formosa (as Taiwan was called at that time), God began to work in his heart again. The missionary closed his message with words something like this: "For two years I've been traveling all across Canada looking for a young man to come over to Formosa and help me spread the Gospel, but it seems that no one has caught the vision. So I'm going back alone, and it will not be long before my bones lie buried on some Formosan hillside. The only sad thing is that there will be no young man to carry on the work."

Jonathan was immediately convicted that he had been guilty of trying to determine the course of his own life instead of following the Father's leading. Then and there he yielded to God's will. As he put it later, "From that hour I became a foreign missionary."

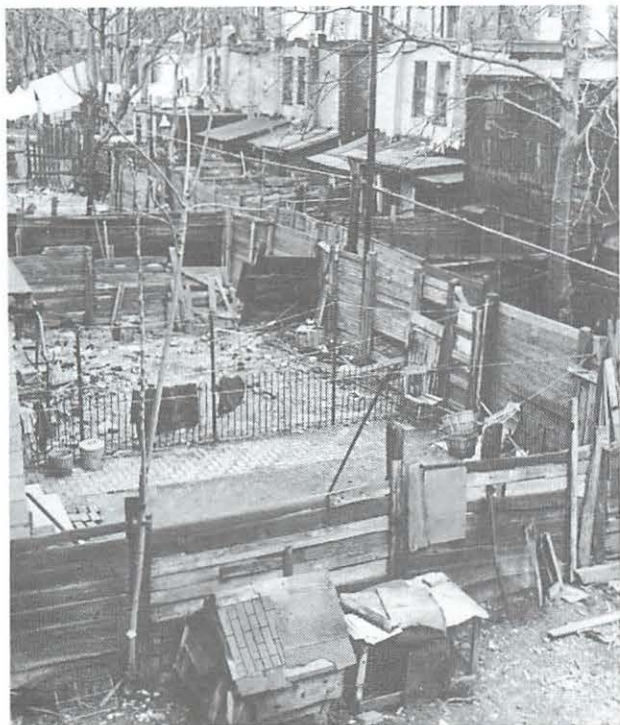


Saving China, Allyn J. Austin

George Leslie Mackay and his Chinese assistant extracting teeth for Taiwanese tribesmen. It was through Mackay's plea for a co-worker that Jonathan Goforth heard God's call to foreign missions.

How he experienced the Heavenly Father's grace in times of persecution

Indeed from that time on, Goforth's life confronts us with the challenge of Jesus' question, "... Wist ye not that I must be about my Father's business?" (Luke 2:49). To Jonathan, being about his Father's business meant only one thing—bringing lost men and women to Christ—and he was not going to wait until he got to some faraway place before he started doing that.



H. Armstrong Roberts

Jonathan Goforth prayed for opportunities to share the Gospel in the slums of Toronto long before he went to the foreign field.

The first day after his arrival in Toronto to attend Knox College found him walking up and down the streets of the slums, praying that God would allow him to share the Gospel of Jesus Christ with these needy people in the days to come.

He had eagerly looked forward to starting college because he expected to find himself among other young men who were committed to God and to spreading His Word. Thus, he was surprised to find that his classmates were not only lacking in evangelistic zeal, but they ridiculed him mercilessly for his enthusiastic witnessing efforts in the brothels and tenements.

During his initial months at the college they seemed to take advantage of every opportunity to make fun of this farm boy who wanted to be a missionary. From the beginning they laughed at his

country clothes. Jonathan could not afford a new suit, so he bought some fabric which he planned to take to a seamstress who could make him an outfit.

Some of the students found out about his plan and late that night came into his room. They cut a hole in one end of the material and put it over Jonathan's head. He was then pushed out the door and forced to run the entire length of the hallway through a gauntlet of mocking students.

Back in his room after the ordeal was over, Jonathan fell to his knees and cried out to the Father. What had been merely a harmless prank to the other boys was a great humiliation to Jonathan, but God used it to begin teaching him that His grace would be sufficient for the greater persecutions that were to come.

Because of Jonathan's humble response, God was able to turn the situation around. By the time he graduated, every student who took part in the mockeries of those earlier days had come and asked his forgiveness.

How Mr. Goforth experienced the Heavenly Father's provision

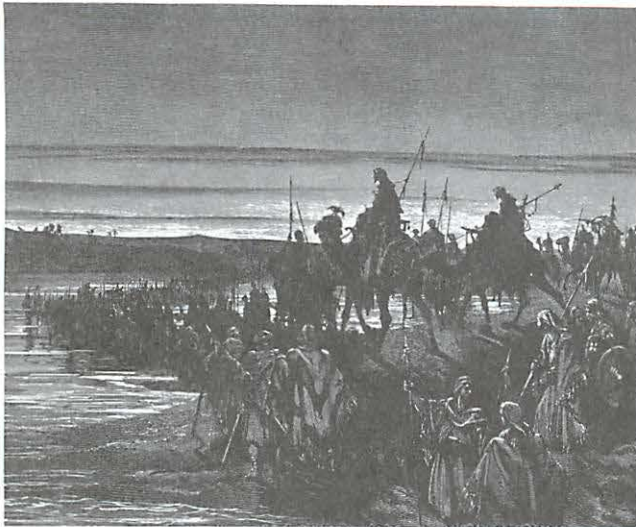
In fact, the attitude change in his fellow students was miraculous, and God used it in a marvelous way to get Jonathan to China. At that time, the Presbyterian church had no mission in China, and denominational leaders were not at all in favor of opening such a work.



Hudson Taylor, founder of the China Inland Mission, later wrote a letter to Jonathan Goforth, advising him that to enter Honan Province he must "go forward on his knees."

Knowing this, Jonathan applied to the China Inland Mission and was the first North American ever accepted by that board. However, the students at Knox College heard of his plans and decided that they would raise the necessary funds to start a mission in China with Jonathan Goforth as their missionary.

The support of the college alumni was deemed essential, so the matter was brought up at the annual meeting of the alumni association in 1886. Many of the alumni were strongly opposed to the plan and argued so convincingly against it that the students were ready to give up.



Doré Bible Illustrations

The children of Israel crossing the Jordan

Then came Jonathan's turn to speak. He took as his text the story of how Joshua led the Israelites across the Jordan to take possession of the Promised Land. He spoke with such power that there was no further discussion following his sermon. The assembly voted unanimously to support the new mission. Within just a few months God worked mightily so that approval was granted by the denomination for the new work in China. Thus, those who had so recently scorned the young missionary were now committed to providing his financial support, and many of them continued to do so throughout his half-century of overseas service.

In addition to providing for his on-going support in this unexpected way, God also proved faithful in meeting his day-to-day personal needs. When Jonathan first left home to go to college, he had determined that he would not ask his earthly father for funds but instead would rely on his Heavenly Father. God never let him down.

On one occasion, for example, not long before graduation, Jonathan urgently needed a new suit,

so he prayed specifically that God would provide one. One day he was walking past a downtown tailoring establishment. The owner was standing out in front. Seeing Jonathan, he called out a hearty greeting and asked him to step inside.

A black suit of the finest quality was brought out. Jonathan told the man that he could not afford such an expensive suit. Nevertheless, he insisted that Jonathan try it on. After seeing that it fit perfectly, he told Jonathan: "A customer had the suit made but then changed his mind, and now I'm stuck with it. It's yours for the taking."

Jonathan had the joy not only of accepting a wonderful gift but also of seeing the blessing the man received upon learning that he had been the channel God used to answer a specific prayer. Through this experience and many similar ones during his college days, God built Jonathan's faith for the times in China when he and his family would have to depend on the Father's never-failing providence. And God had still one more very special provision before Jonathan was to leave Canada—a wife!

Through a complex set of circumstances and personal connections, the Lord brought a young woman named Rosalind Bell-Smith into Jonathan's life. She was born in England, the daughter of an artist. Her family immigrated to Montreal when she was three years old.

Rosalind's father was convinced that she should become an artist, and she spent much of her childhood beside his easel being trained. Hearing a sermon on John 3:16 at a revival meeting when she was twelve, she experienced genuine salvation. When others told her that she was too young to accept Christ or that it was impossible to have assurance of salvation, she would go to her Bible. There she always found promises of the Father's love upon which she could stand firm.

Having graduated from the Toronto School of Art in May of 1885, she was preparing to continue her studies in London that fall. Earlier that year she had prayed that if God wanted her to marry, He would lead her to a man who was "wholly given up to Him and to His service."

God began to answer her prayer that summer by arranging for her to be introduced briefly to Jonathan. Her first impression was that he was a shabby young man, but she found his eyes challenging. The one who introduced them had invited her to play the organ for a workers' meeting at the slum mission a few days later. In spite of her plans to go to Europe, Rosalind agreed.

This photograph of Jonathan Goforth was taken in 1887, the year before he left for China. The suit he is wearing is probably the one mentioned in this story.



Goforth of China, Rosalind Goforth, Zondervan Publishing House

On that Saturday afternoon before the meeting began, a strange thing happened. Jonathan, who was sitting several seats away from Rosalind, was summoned out of the room. After he left, she felt impelled to go over and pick up his Bible. She found that it was marked from cover to cover and practically worn out from use. After sheepishly returning it to his chair, she sat down. Almost immediately the thought came to her, "That is the man I would like to marry!"

That same day both she and Jonathan were chosen to serve on a committee responsible for opening a new mission in east Toronto. As the weeks passed, she began to see greatness in this man that even his shabby clothes could not hide. So when he asked her that fall if she would join her life with his and go to China, she said "yes" without hesitation.



*Goforth of China, Rosalind Goforth,
Zondervan Publishing House*

**Mrs. Jonathan Goforth
in 1925
(forty years later)**

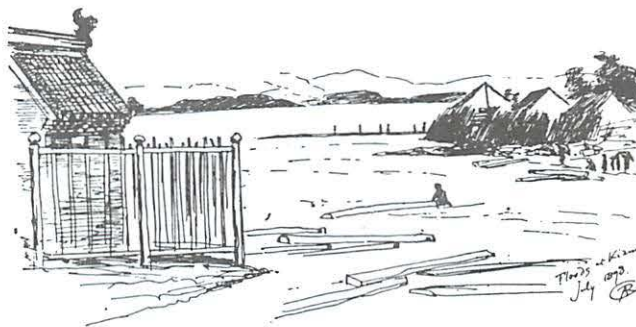
A few days later Rosalind got what she later called her "first lesson in real values." She had been dreaming of the beautiful engagement ring that would soon be hers. Then Jonathan came to her with a question: "You will not mind, will you, if I do not get an engagement ring?"

He went on to explain how every extra penny was being spent on books and pamphlets about missions in China. Entirely at his own expense and with the help of a couple of other students, he was using his room at the college to distribute this literature to Christians all over Canada.

Rosalind's visions of a ring vanished as she saw the enthusiasm with which he told her about this important task. This was not the last time she would be called on to give up something she treasured for the sake of the Lord's work!

Within three weeks of the Goforths' arrival in China in 1888, virtually all their household and

personal possessions were lost in a fire. While in Canada on their first furlough, almost everything



Sketches of Missionary Life in Manchuria, A.R. Crawford

they had left stored in China was destroyed in a flood. Then in 1900 when they had to flee the Boxer Rebellion, they left everything for the looters. A few years later they returned from another furlough to find that the missionary responsible for their stored belongings had moved their things into a leaky building that had no lock. Only a few of the items that had not been stolen were still usable.

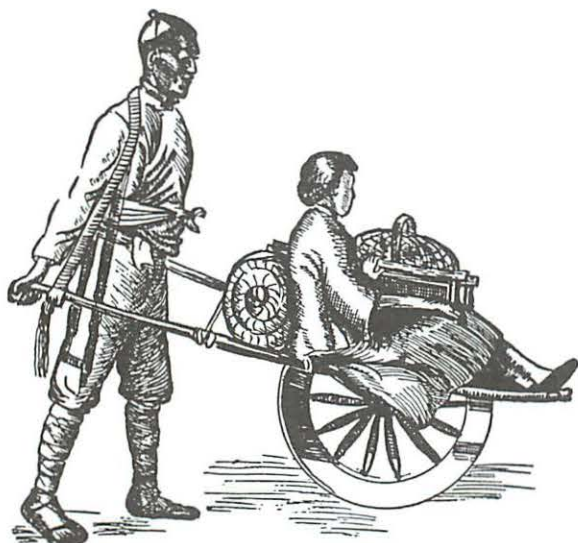
Through all of this, however, both Jonathan and Rosalind could testify that their Heavenly Father was faithful to meet their personal financial needs. He was equally trustworthy when it came to bringing in funds for the work. The following incident is only one of many examples:

About 1914, Mr. Goforth was granted approval by the presbytery to embark on a venture he had had on his heart for years—to open up a new work in the vast area to the north of the already established Changte mission field. One of the conditions, however, was that any extra expense that this entailed must not come out of mission funds.



Saving China, Alvyn J. Austin

There were four couples and two single missionaries serving at the North Honan station in 1892. Jonathan and Rosalind Goforth are the third and fourth from the left on the back row. They are both wearing Chinese clothes and hairstyles. The little boy in front is probably their son Paul.



Queen of the Dark Chamber, Ellen Drummond

Around the turn of the century, travel in rural China was slow and difficult. Missionaries travelled by wheelbarrow, cart, donkey, sedan chair, houseboat, or on foot, and they covered hundreds of miles each year in order to spread the Gospel.

During their first twenty-five or so years in China, the Goforths had relied solely upon the regular mission channels for the funding of their work, but this new work grew so rapidly that Jonathan's salary was soon stretched beyond the limit, especially since they had six children in school at the time.

At this point a letter from Australia arrived. A lady they had never met wrote to say she wanted to be a partner with them in God's work. She enclosed a check for a sizable sum and stipulated specifically that the money was not to be used for the general operation of the mission but for Goforth's own work.

For years gifts from this unknown lady would arrive at just the right time, even though they never wrote to tell her of any special need.

How the Father encouraged the Goforths by raising up faithful intercessors

The Goforths felt that the support they needed even more than money was the prayers of diligent intercessors.

Mrs. Goforth never forgot the story that was shared during their farewell service in Toronto before they went to China the first time. A young couple had sensed God's call to a mission field in Africa that had come to be known as "The White Man's Grave" because of the sufferings of those who had gone to serve there.

The missionary shared that he and his wife had a great sense of dread, as if they were about to descend into a deep, dark pit. "But we are willing," he told the congregation, "to face the risk if you, our home church, will hold the ropes for us in prayer!" The church promised to pray.

Not even two years had passed before that young man had to bury not only his wife but the baby God had given them. In the grip of the dreaded fever himself, he decided to come home to die. He did not send word of his coming but went immediately to the church upon his arrival.

The Wednesday evening prayer meeting had already started so he quietly took a seat at the back. At the end he went to the front and stood before the people. Shocked by his weakened physical condition, they were saddened to hear what had happened to his wife and child, but his closing words pierced their hearts.

"This evening as you prayed," he said, "I listened anxiously for some mention of my name to see if you were keeping your promise. You prayed for everything connected with your own needs and the church programs, but you forgot your missionary. I see now why I have failed as a missionary; it is because you failed to hold the ropes!"

Jonathan readily acknowledged that his success as a missionary came only as God raised up other Christians who faithfully held the ropes. A striking example of this principle occurred not long after the Goforths arrived on the field.

Languages had always been Jonathan's worst subject, so it was not surprising that he found it exceedingly difficult to master the tonal distinctions of spoken Chinese as well as its intricate writing system.

This was especially disheartening when he saw the rapid progress made by one of his fellow missionaries. Even though Jonathan had had almost a full year more of language study, this colleague was able to communicate with the people in a way Jonathan could not. In fact, when Jonathan would preach in those days, the audience would often interrupt and tell the other missionary, "You speak, we can't understand him."

Jonathan was not one to give up easily, but one day as he was about to leave for the preaching service, he said to his wife, "If the Lord does not work a miracle for me with this language, I fear I shall be an utter failure as a missionary!"



The look of discouragement lasted only a moment. Then he picked up his Chinese Bible and started for the chapel. When he returned two hours later, he brought an amazing report.

"Oh, Rose, it was wonderful," he cried. "When I began to speak, those phrases and idioms that would always elude me came readily and I could make myself understood so well that the men actually asked me to go on though Donald had risen to speak. I know the backbone of the language is broken. Praise the Lord!"

Weeks later a letter came from Jonathan's college roommate who was still at Knox. He told how one evening a number of the students had decided to gather in one of the classrooms to pray specifically for Mr. Goforth. They had felt such a powerful sense of the Spirit's presence that they rose from their knees convinced that Jonathan must have been helped in some way.

Checking his journal for the date, Jonathan found that their prayer meeting had been on the very day of his breakthrough with the language! It should be noted that the victory the Father gave Jonathan in this area was not temporary. Years later another missionary, who was an expert in the Chinese language, commented that because of his unique

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於爾爰及世世誠心所願

Lottie Moon of China, J. Summers

THE LORD'S PRAYER IN CHINESE

The ideographs (Chinese characters) are read from top to bottom and from right to left.



Mission Methods in Manchuria, John Ross

Mukden was one of the Manchurian cities where Jonathan Goforth preached and experienced a great outpouring of the Holy Spirit's power.

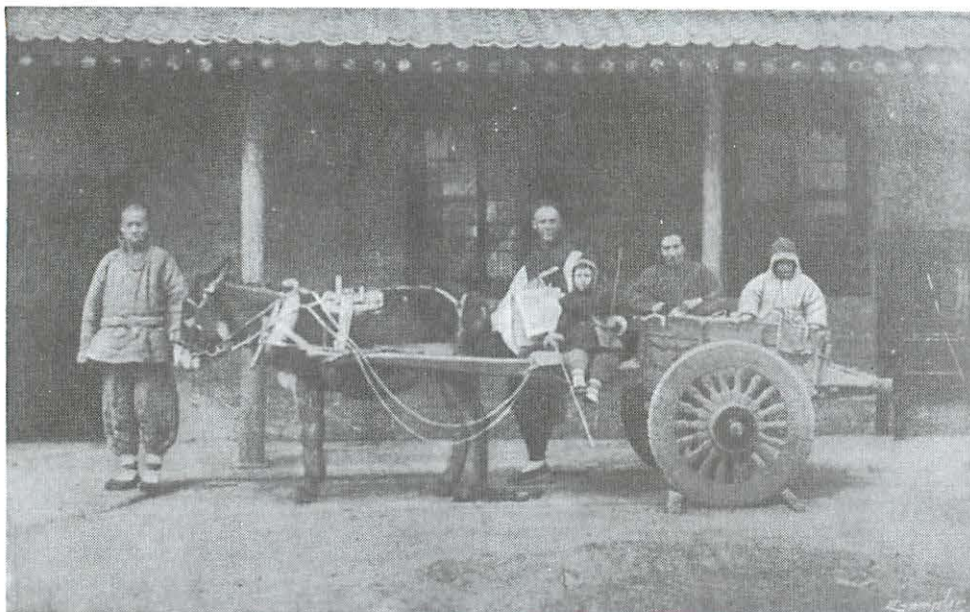
style of speaking Goforth could be understood over a wider area than anyone else he knew.

As Jonathan's ministry grew, God raised up other prayer warriors not only in Canada but around the world. Once while he was in London to give a series of lectures on prayer at the invitation of the China Inland Mission, Mr. Goforth was taken to visit an elderly lady who was an invalid. During their conversation she told him that she had been praying for him.

She had heard about his revival meetings scheduled for Manchuria and found herself greatly burdened to pray for him during that time. She asked him to examine her notebook where she had recorded three specific dates when a special sense of power had flooded her soul as she prayed for him. A feeling of great awe came over Jonathan as he realized those were the very times of the mightiest movements of God's Spirit in Manchuria.

How the Lord of the harvest sent out other laborers as an answer to prayer

Mr. Goforth's primary method of evangelizing the Chinese was quite simple. He would go into a new town and rent a suitable building on a busy street. The back part would serve as living quarters for the Goforths, their children, and others who were traveling with them. The front part of the building would be transformed into a preaching chapel.

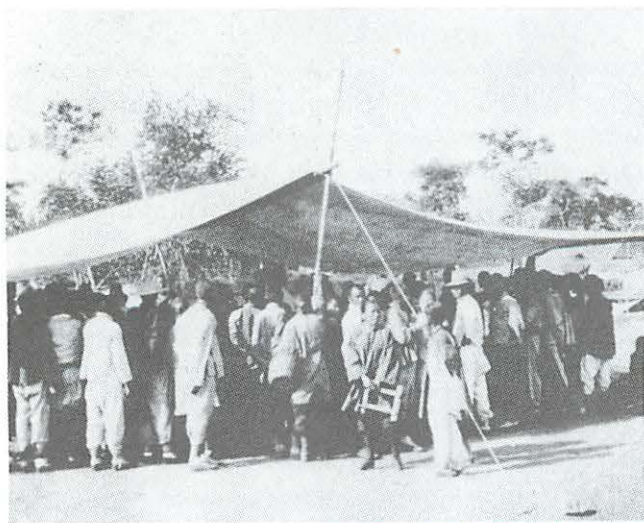


A Thousand Miles of Miracle in China, Archibald Glover

A missionary family prepares to depart on a preaching tour, traveling in one of the donkey-carts typical of northern China.

Preaching services would be held morning, afternoon, and evening, and there never seemed to be any problem filling up the hall with curious Chinese since they were always eager to find out what the “foreign devils” were up to. What Mr. Goforth was “up to” was simply proclaiming the good news of the Father’s love as clearly and powerfully as he could.

Often the preaching went on for eight or ten hours a day. On top of this, requests would come from outlying villages for someone to preach. At one point Mr. Goforth had as many as fifteen Chinese evangelists helping him with these meetings. They were paid a small salary by the mission.



British Baptists in China 1845–1952, H.R. Williamson

One of the Chinese evangelists preaches under a tent at a village fair.

Returning from furlough to begin the new work north of Changte, Mr. Goforth found that financial pressures had forced the mission to adopt a policy of paying only two evangelists for each missionary. Besides that, all the Chinese preachers who had assisted him before were now working with other missionaries.

So Mr. Goforth began to cry out to the Lord for Godly Chinese men who could help. A year later he rejoiced that God had raised up not just a pair of evangelists, but a half-dozen, including two young men who had college degrees,

both excellent speakers. The Lord had also led an elder in one of the churches to give up his business in order to preach the Gospel. A former drug addict was making such progress in the faith that Jonathan expected him to become a fine preacher. Finally, two brothers who were among the first converts of the previous year were able to help with the preaching because their father, also a recent convert, was providing most of their support.

How Mr. Goforth experienced the Heavenly Father’s protection

One of the surest marks of a father’s love is his desire to protect his children. Jonathan Goforth often experienced this. Two stories from his student days in Canada illustrate that his attitude toward physical danger was one of complete trust in the Father’s ability to take care of him.

During the summer of 1882, Jonathan was serving as a summer missionary in a sparsely populated rural area. He made it his goal to visit every home in the 264-square-mile area assigned to him. Once when he was walking through deep woods and came around a sharp bend in the trail, he found himself face-to-face with a large bear.

Jonathan froze as the bear sat back on its haunches and stared at him. For a moment he just stared back. Then the thought came, “I’m about my Father’s business and He can keep me.” Stepping slowly but steadily down the trail, Jonathan almost touched the bear as he passed, but the huge animal

did not stir. Looking back when he was farther down the path, Jonathan saw the bear walking slowly back into the bush.



The Outdoor Guide, Luis Henderson

Dangers in the Toronto slums were perhaps even more frightening, but Jonathan's faith was no less firm. One night as he was coming out of a street that had quite a reputation for violence and vice, a policeman he knew saw him. "Where do you get the courage to go into such places?" asked the officer. "We never go there except in twos and threes." The young missionary replied, "I never go alone either. My Heavenly Father is always with me."

China in the closing years of the nineteenth century was characterized by vehement anti-foreign feeling. The populace was quick to believe rumors like the one which claimed that the foreigners drank children's blood. Many such outrageous tales were readily accepted and made the people suspicious and fearful of the missionaries. Honan Province, where the Goforths were serving, was even more anti-foreign than the rest of the country.

Often during those early years God miraculously delivered Jonathan from wild Chinese mobs. Traveling through northern Honan on a preaching tour, he and his companions rounded a bend to find themselves in the midst of a village carnival, where thousands of people were milling around. Once they spotted the foreigners, the crowd ran toward them, yelling and throwing things.

The missionaries tried in vain to get to a nearby wall, hoping it might offer some protection. Time after time the mob tried to trip them, which would have meant sure death by trampling. Just then a violent gust of wind blew over one of the carnival tents, attracting the attention of the crowd,

and they rushed off to see what had happened. This incident was typical of the ways the Lord rescued them on numerous occasions.

These narrow escapes were harrowing enough, but the greatest persecution and physical danger the Goforths ever faced was during the infamous Boxer Rebellion of 1900. The hatred for Westerners had reached such a fever pitch that the Goforth family and the others at Changte had to flee for their lives.



Sketches of Missionary Life in Manchuria, A.R. Crawford

Riding in rough farm wagons into which they had loaded as many of their possessions as they could, the apprehensive group of missionaries struck out on a thousand-mile journey to the south. The heat was intense, the roads practically impassible, and one of the children became very ill. Angry mobs at every town harassed them, and the cry of "Kill! Kill!" was heard more than once, but God brought them through.

After ten days the group reached the walled city of Hsintien. There they barricaded themselves in an inn as the mob outside became increasingly



Historians History of the World, H.S. Williams

vicious, throwing stones and demanding money. By daybreak the crowd had grown even larger and only with great difficulty could they persuade their Chinese carters to leave the relative safety of the inn.

As the missionaries gathered to pray that morning, the Heavenly Father gave them several precious promises from His Word. Among them

was: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee..." (Deuteronomy 33:27).

All was unexpectedly calm in the street as the carts left the inn, but just after they got outside the walls of the city a mob of several hundred armed men attacked. Almost everyone in the party was injured, some seriously, but miraculously no one was killed.

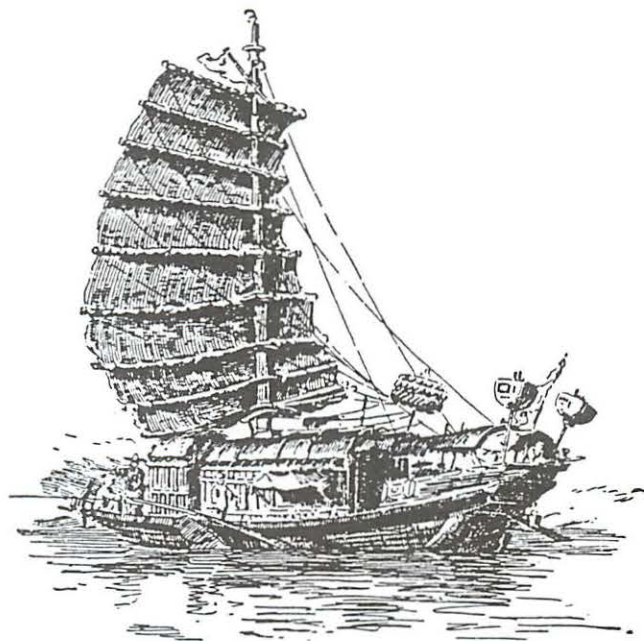
Mr. Goforth's wounds were among the worst because as the attack began he ran toward the mob telling them to take everything but not to kill. He received a sword blow to the neck, but the wide blunt edge left only a bruise. The thick pith helmet he was wearing was nearly slashed to pieces, with one cut severing the leather band just above his temple, but his skin was not broken. His left arm was cut to the bone in several places, and a terrible blow to the back of the head left a deep indent in his skull.

God's supernatural protection was evidenced in that even though his wounds were not cleansed or treated for over thirty hours, there was no infection, and he was able to continue the journey, which lasted another two weeks.



Photoworld

After hundreds of missionaries and other Westerners were murdered, troops from eight nations crushed the Boxer Rebellion. The victorious troops are pictured on parade in Peking.



Historians History of the World, H.S. Williams

Even when not harassed by anti-foreign mobs, the missionaries often found traveling in China dangerous. It took the Goforths three whole weeks of traveling in a boat like this to make the journey from the coast up the Yellow River to Honan.

It was their possessions on the carts that allowed them to escape from their attackers. When the bystanders began taking things, the men stopped attacking the missionaries in order to defend their loot. The foreigners were then able to make their way to a small village not far down the road. At first the men tried to drive them away, but when they saw what had been done to them, they took pity and offered them shelter.

The miracles God worked during the rest of their traumatic escape from China are too numerous to recount here, but the fact that Jonathan, Rosalind, and their children came out alive is a tribute to God's Fatherly care.

The secret of Jonathan Goforth's success was remaining faithful to God's Word.

One of Jonathan's earliest memories was of reading the Psalms aloud to his mother. From this experience came a great desire to memorize Scripture, a practice which he began in earnest after his conversion and maintained throughout his life. In fact, he once said, "There were times when I could not find anyone with time or patience to hear me recite all I had memorized."

He loved to read and study God's Word. After his death his wife found a Chinese New Testament

among his personal books and papers. Mr. Goforth had noted on the flyleaf on October 18, 1932, that he had read it through sixty times. This was not over several decades because the Testament had just been printed in 1926. Shortly before he died he said that he had read the entire Bible from cover to cover seventy-three times.

In order to have time for that reading, he made it his habit to rise early every morning. Also, he tried to have his Bible handy whenever traveling or waiting so he could take advantage of any moments that otherwise might have been spent in idleness.



The last few years of his life he was totally blind, but it was one of his greatest joys to have someone read Scripture to him for hours on end. In fact, a young Chinese Christian was hired with that as his main responsibility. Sometimes when reading quickly the young man would omit or mispronounce a character. Without fail, Mr. Goforth would detect the error and gently correct him—to such an extent had he engrafted the Word (even in Chinese) into his soul!

For one so devoted to God's Word it was very disturbing to see the teaching called "higher criticism" come to have more and more influence in the colleges back home. As its devastating impact began to be felt on the foreign field, Mr. Goforth was deeply upset by what he called "a lowering of the standards of truth."

Because of his strong convictions, Jonathan was sometimes labeled intolerant. "Intolerant?" he would respond. "If you saw someone undermining the foundation of a structure you and others with you had given the best of their lives to build, would it be intolerant to use every ounce of strength in combating the wrecker?"

Since he could not subscribe to the denomination's position that both fundamentalists and modernists should be allowed to preach and teach as they felt led, Jonathan Goforth resigned from the mission in 1917. The Board insisted, however, that he remain a member of the North Honan mission which he had founded. They kept him on salary but released him from the Changte field so that he would be free to devote his time fully to the revival efforts which had come to be such an important part of his ministry.

Jonathan Goforth pleased the Father by his diligent labor in the harvest field.

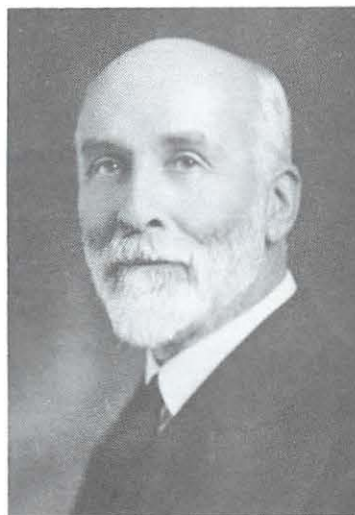
On his sixty-fifth birthday in 1924, Mr. Goforth could rejoice in how the Heavenly Father had kept the promise He had given in September of 1888.

The Goforths had been in China only a couple of months when Jonathan got his first glimpse of Honan province where he would invest so much of his life. He wrote in his journal: "The country lay before us rich and fertile, with villages as thick as farmsteads in most parts of Ontario. To the west could be seen the beautiful Shansi mountains. I was thrilled with the thought of being at last inside our 'Promised Land.' Walking ahead of the carts, I prayed the Lord to give me that section of North Honan as my own field."

As he prayed, the Lord gave this promise: *"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"* (Isaiah 55:10–11).

During the following four decades Mr. and Mrs. Goforth had seen the Gospel proclaimed to countless thousands, many of whom accepted Christ. A firm foundation for a self-supporting Chinese church had been laid in town after town across the region. Revival fires had been lit by the Spirit in scores of cities throughout China.

In early 1924, Jonathan had just completed a very successful preaching tour through his old



*Goforth of China, Rosalind Goforth,
Zondervan Publishing House*

Jonathan Goforth
1859–1936

Changte mission field. The harvest had been abundant. In one service seventy people accepted Christ, and in another place over a hundred. As soon as the series of meetings ended, he was to leave for Canada to join Rosalind, who had returned earlier because of poor health.

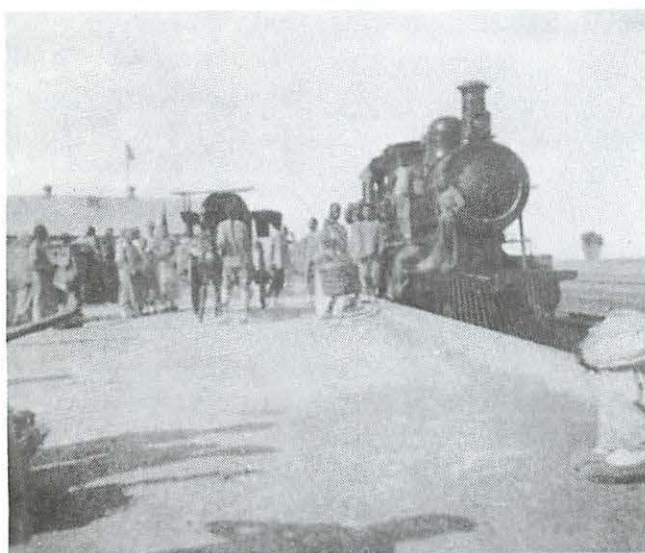
At that point, most men would have been ready to retire from the field, but Jonathan's diary for the day he turned sixty-five reveals how much joy he gained from working for his Father. He wrote: "Oh, how I covet, more than a miser does his gold, twenty more years of this soul-saving work."

In His wisdom, God granted Jonathan only half that many years, but he accomplished more in that decade than many missionaries do in a lifetime.

It would have been difficult enough to return to the established mission fields to continue his work, but the board commissioned him to find and open a new field. Ever a pioneer, the veteran missionary accepted the challenge. Upon returning to China the Goforths explored the possibility of opening new work in five different places before the Lord finally opened the door for them in Manchuria.

As before, Goforth did not undertake to build hospitals, schools, or even church buildings. His method was intensive evangelism and teaching to lay a strong foundation for an indigenous church. He always said the schools, hospitals, and churches would come when the converted Chinese were ready to build, equip, and operate them!

The Lord honored his diligent preaching and witnessing, first by bringing conversions and then by raising up a dozen or so Chinese evangelists as well



New Forces in Old China, Arthur Judson Brown, Fleming H. Revell Company

The new mission outpost was at Szepeinghai, a growing city at the junction on the new South Manchurian Railway.

as the additional financial support needed to pay them. One indication of how God blessed can be seen in the number of adult baptisms recorded for the last three years Mr. Goforth was able to serve on the Manchurian field:

- 1932—472 baptisms
- 1933—778 baptisms
- 1934—966 baptisms



Miracle Lives of China, Jonathan and Rosalind Goforth

The Goforths attended the Keswick Conference in Ontario in 1930.

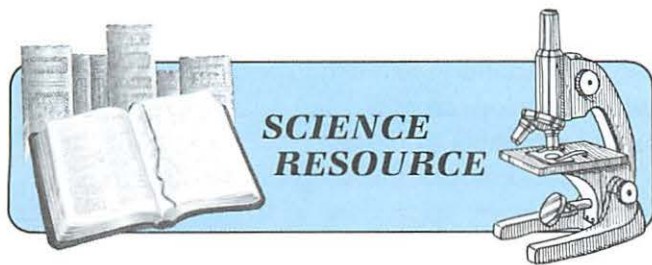
Though forced by illness to return to Canada at the age of seventy-six, Mr. Goforth still did not "retire." During the last year of his life he spoke probably over a hundred times to churches, Sunday school classes, conferences, and conventions all across Canada and in the U.S. It must be remembered that he was not in good health and was blind. Though he found the schedule strenuous, he refused to let anything stand in the way of serving his Heavenly Father faithfully to the end.

Then on the morning of October 8, 1936, instead of waking up in his bedroom, Jonathan Goforth awoke to behold the face of his dear Saviour and to hear, no doubt, those blessed words: "... Well done, thou good and faithful servant ... enter thou into the joy of thy Lord" (Matthew 25:21).

PROJECT

Review the Chinese empire on the *Time Line Chart*, then place the Goforths on the *Time Line Chart*. Learn about the Boxer Rebellion and how it prepared the way for Communism.

Date completed _____ Evaluation _____



SCIENCE RESOURCE

HOW DO MALE ANIMALS ILLUSTRATE THE ATTRIBUTES OF A GODLY FATHER?



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Which one contributes more to the care and protection of his offspring—the bear or the swan?

The male swan is far more protective and caring than the male bear. The “father” bear abandons his responsibilities, leaving everything up to his mate. The “father” swan, on the other hand, remains with his offspring for two to three years and will sacrifice his own life in their defense.

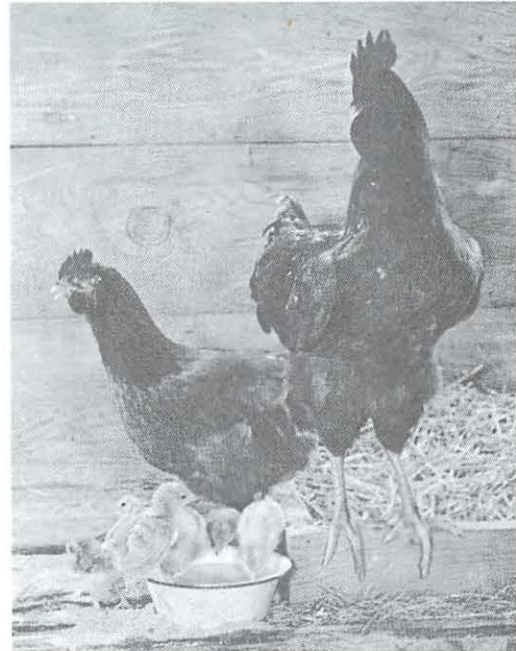
The father swan is called a *cob*; the father bear is called a *boar*. Each of these names reveals attributes of the animal “father.” The word *cob*, for example, comes from the Middle English word *cobbe* which means “leader.” The word *boar* is a derivative of the German word *bar* and means “a prince.” The *cob* leads his family while the *boar* looks after only his own needs.

Although male animals illustrate attributes of Godly fathers, they are all imperfect. All men

as well fall short of God’s standards. The only example for fathers to follow is the perfect example of God the Father and Jesus, His Son.

“... Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth...” (John 5:19–20).

1 RISING EARLY IN THE MORNING



The rooster sets the example for the other fowl in the barnyard.

• Declaration of his position

Male chickens are called *roosters*. The name comes from the Latin word *rostrum*, which means “a speaker’s platform or pulpit.” Roosters are noted for their need to stand on a “rostrum” or pulpit and “preach” all day long.

Roosters are particularly noted for preaching early in the morning at the first glimmer of light. Farmers have found this feathery alarm clock to be far more reliable than any electric or wind-up model.

• Productivity during daylight hours

Zoologists refer to animals which are active during the day as being *diurnal* (die-UR-nul). According to God’s design, chickens stay active as long as it is light. Farmers often take advantage of this characteristic by using artificial light twenty-four hours a day. With continuous light, chickens eat more, grow faster, and lay more eggs.

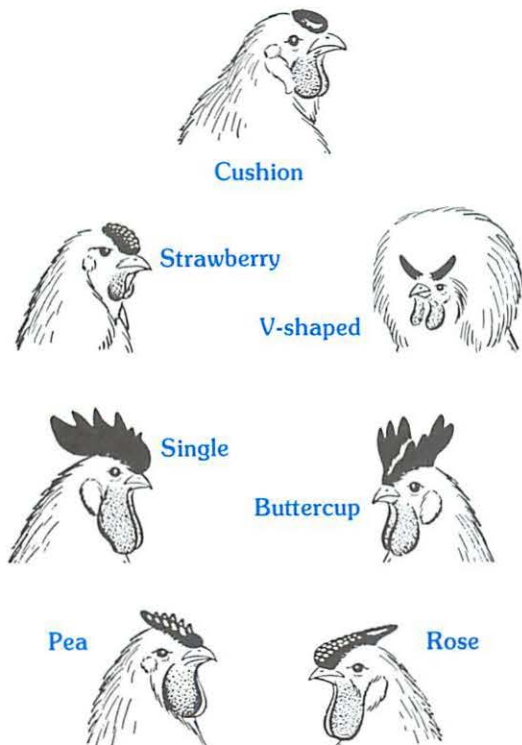


Progressive Farmer

By using artificial light to cause chickens to rise earlier in the morning, some farmers have helped their hens to lay as many as three hundred eggs in a single year.

On the other hand, chickens also head for the nearest roosting place whenever it grows dark. Even dark storm clouds or an eclipse of the sun can quiet every rooster in the barnyard, sending each one back to the chicken coop.

TYPES OF CHICKEN COMBS



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The seven varieties of combs help in distinguishing the many breeds of chickens.

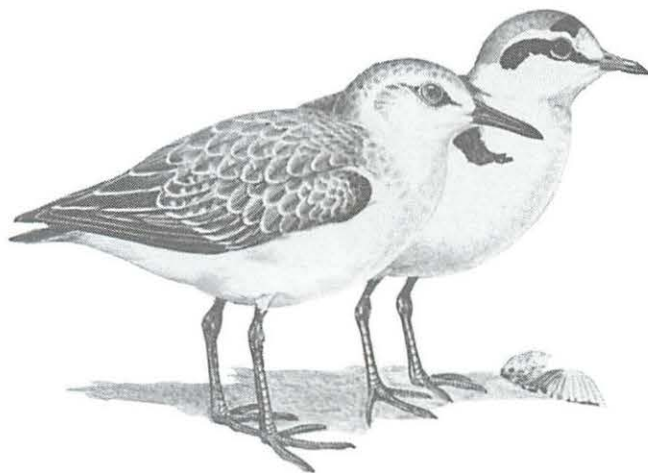
If chickens are kept in the dark, however, they fail to develop properly, lay fewer eggs, and are more susceptible to disease.

Chickens are the only birds with combs. A comb is a fleshy appendage which grows on the top of the chicken's head. Some combs are tall and thin; others are short and plump. Some exotic chickens even have double combs or curious pebble-like combs.

Roosters have much larger combs than hens and usually also sport large spurs on the back of their legs.

2 PROVIDING DAILY NEEDS

The Egyptian plover is a striking bird with black, white, and gray wings and a rust-colored breast. It is very tame and often lives near populated areas along ocean coasts.



Birds—Their Life, Their Ways, Their World

The plover became famous as an "alligator's toothpick" when observers reported that it regularly entered the open jaws of alligators to pick food from between the alligator's teeth. Unfortunately, scientists have not been able to document those early reports.

• Warmth for the young

The Egyptian plover, unlike many other coastal birds, prefers to nest in pairs rather than in large flocks. Each pair finds its own secluded place where the female lays her eggs in a shallow nest of sand.

Plovers lay three or four oddly shaped eggs which fit neatly together like the leaves of a four-leaf clover. Each egg narrows to a point at one end so that the eggs form a compact arrangement in the nest. This compact arrangement is critical for plovers because their eggs are quite large and the plover

itself is relatively small. Perfectly round eggs simply would not fit under the plover's body during incubation.



Australasian Nature Transparencies

This plover is just barely able to cover its eggs. If the eggs were any other shape, exposure to the elements would prevent them from maturing.

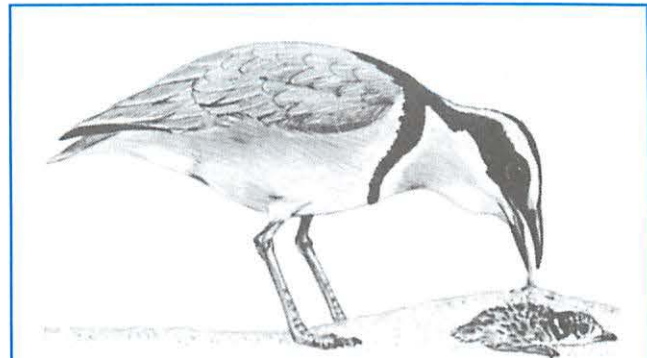
- **Protection from intruders**

The responsibility of incubating the eggs falls to the male plover. He cares for the eggs, constantly protecting them from hungry predators and keeping them warm at night and cool during the day.

- **Consistency in care**

If the eggs are to develop properly, the plover must also protect them from getting too hot or too cold. To do this, he carefully buries the eggs in the sand each time he leaves the nest. Covering the eggs shades them from the intense rays of the sun which can produce temperatures hot enough to cook an uncovered egg. When the sun goes down, the warm sand then keeps the eggs from being chilled by the rapidly falling temperatures on the beach.

Occasionally the mid-afternoon sun becomes so intense that neither the shade of several inches of sand nor the plover's own body can keep the eggs cool. In these circumstances the ingenious plover "father" installs his own private air conditioner in the nest. Flying purposely into the surf, he drenches his feathers until he is almost waterlogged. He then returns to the nest and ruffles his dripping feathers over the eggs. As the water evaporates, the eggs are cooled.



Birds—Their Life, Their Ways, Their World

If the water from his wings is not sufficient to meet the needs of his young, the plover father may use his crop like a bucket to carry water back to his nest. (The crop is an enlarged area of the gullet that is used for storage.) The plover father will swallow water, hold it in his crop, then regurgitate it on the eggs or young to cool them.

After the eggs hatch, the male cares for the chicks by covering them with sand and dowsing them with water whenever they need it.

3 SHARING QUALITY NOURISHMENT



Jane Barton, Bruce Coleman, Inc.

The distinctive pink and orange color of most flamingos comes from natural pigments in their diet. Zoologists call these pigments *carotenoids* (kuh-RAH-ten-oids). Without these pigments the bright colors of the flamingo would fade to a dull white.

Flamingos are typically candy pink or orange in color. They stand up to six feet in height with tall, spindly legs and long, snake-like necks. Most of the six million flamingos living in the world today congregate in huge colonies of hundreds of thousands of birds. They are found in South America, the Caribbean islands, Africa, Europe, and Asia.

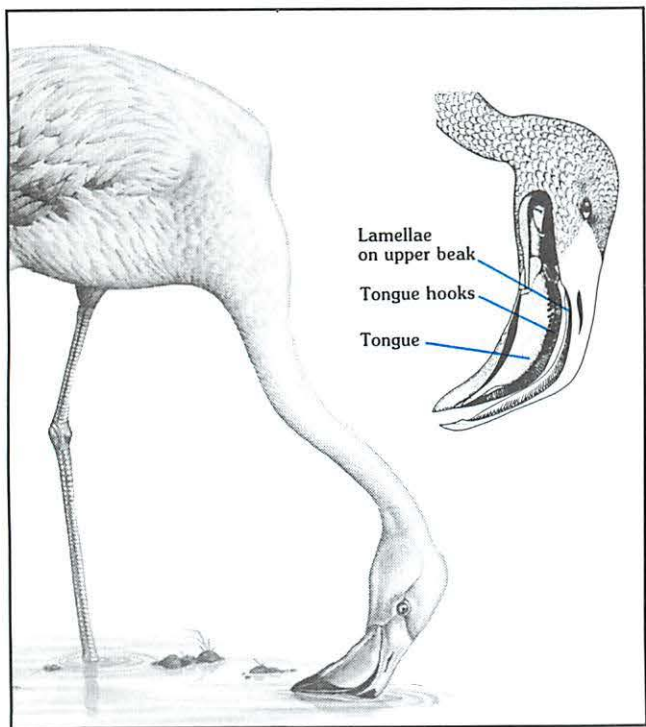
One of the most distinctive characteristics of the flamingo is its alertness to the other flamingos in its group. Whatever one flamingo does, all the others do at the same time. Flamingos nest, mate, incubate their eggs, feed their young, wade, fly, and sun themselves all in unison.

- **Separation of the edible from the inedible**

Another peculiar characteristic of flamingos is their curious beaks, which are designed to filter microscopic organisms buried in the mud of shallow ponds and lakes. Flamingos stir up the bottom with their feet and then strain the pond water with their beaks. They hold their beaks upside down in the water and use their tongues as suction pumps to draw water in and out alternately.

Hairlike growths called *lamellae* (luh-MEL-ee) line the edges of both their upper and lower beaks. These lamellae interlock so tightly that they form an extremely fine filter. In fact, they fit together so perfectly that they are able to filter even microscopic organisms out of the water.

Tiny hooks on the flamingo's tongue scrape the filtered organisms off the lamellae each time the flamingo takes in a mouthful of water. This filtering and scraping process is so efficient that a flamingo can filter and swallow as much as ten percent of its body weight every day.



Richard Orr

The flamingo feeds with its beak upside down. Tiny hairs inside its beak serve as filters to strain out microscopic organisms.

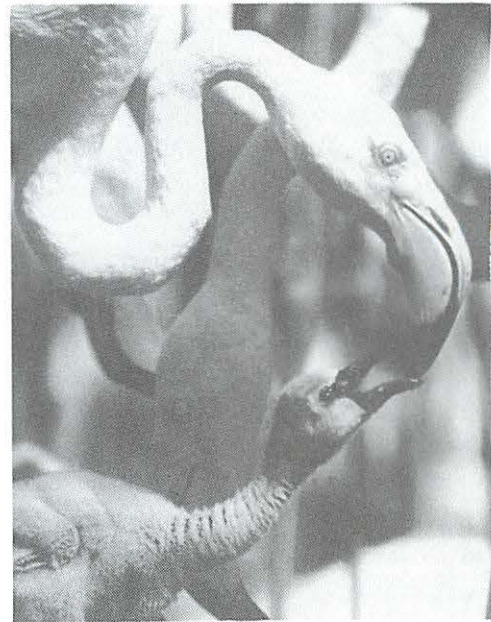
- **Transformation of crop tissue into nutritious milk**

Perhaps the most striking characteristic of flamingos, however, is their unique ability to produce milk for their young. Only one other bird in the whole world, the pigeon, is able to give milk.

Zoologists have discovered that the milk, called *crop milk*, has much the same composition as milk produced by mammals. A hormone called *prolactin* (pro-LACK-tin) stimulates both the male and the female flamingo to produce crop milk. This is the same hormone which stimulates milk production in human mothers.

While the male and female are still incubating their eggs, prolactin causes their crops to thicken. As the crop grows, its walls become like a honeycomb, with many hollow spaces. These spaces gradually become so engorged with blood vessels that the crop may actually triple in weight.

When the young hatch, the parents' crop tissue begins to slough off, and it becomes a thick milk, about the consistency of cottage cheese. Flamingos feed their young by regurgitating this milk through their long necks and into their chicks' mouths.

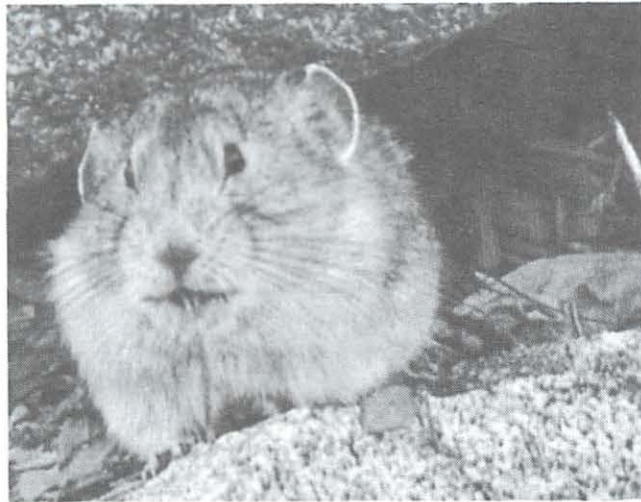


ABC's of Nature, Reader's Digest Association, Inc.

Crop milk makes up a nestling's complete diet for the first few days of its life. This milk is very high in protein (up to nineteen percent), and it contains all the essential fatty acids and vitamins that the young chicks need for proper growth.

As their chicks mature, flamingo parents begin to mix their milk with regular food. In order to insure the best for their chicks, they continue to produce milk until the chicks are no longer dependent upon them for food.

4 DEMONSTRATING SELF-CONTROL

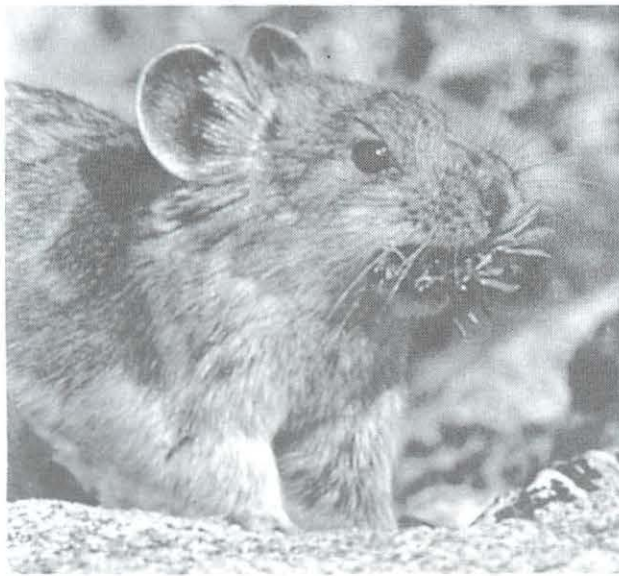


Bruce Coleman, Inc.

Pikas are small rodents about the size of a guinea pig. They have rounded ears, short stubby legs, and a tail that is so small it often goes unnoticed. Pikas usually live in arid regions or in high, isolated mountain ranges.

• Adoption of a wise daily schedule

Most pikas regulate their daily schedule to take advantage of the most favorable temperatures. In cold climates they are most active during the middle of the day. In warmer areas they are most active early in the morning and just before dusk. When the temperature is too high or too low for them, pikas hide underground or between loose rocks.



Bruce Coleman, Inc.

Vitamin B₁ is also known as thiamine (THIE-uh-min). Thiamine deficiency among pikas causes poor muscle coordination, loss of memory, and increased irritability.

• Maintenance of a healthy diet

Pikas are strict vegetarians—eating leaves, stalks and flowers of grasses, sedges, shrubs, lichens and mosses. Like rabbits, they produce two types of droppings. One type resembles small, hard, pepper seeds. The other type is much softer and is dark green in color. These latter pellets contain concentrated amounts of B vitamins which pikas eat as a food supplement.

• Diligence during the summertime

During the summer pikas seldom rest. Unlike some who fritter away their time, pikas spend most of their time collecting and storing grass to eat during the winter. They cut and dry these grasses much like a farmer cuts and dries hay.

First, the pikas spread the hay to allow it to dry in the sun. Then they pile it in huge mounds, which may become more than twenty-five times the size of the pika itself. That is equivalent to a farmer building a haystack as tall as a fifteen-story building. Pikas even set rocks on top of their haystacks to keep them from blowing away.

During the winter when the haystacks are buried under snow, pikas dig tunnels through the snow to feed at their winter storehouse from the bottom up. These haystacks sustain mountain pikas for as long as six to eight months. Traveling through the snow tunnels also protects pikas from severe cold and from predators such as hawks, eagles, and weasels.



One Day on Pika's Peak, Ron Hirschi, Dodd, Mead, and Co.

Pikas redeem the time by storing up food while it is plentiful.

- **Regulation of territories**

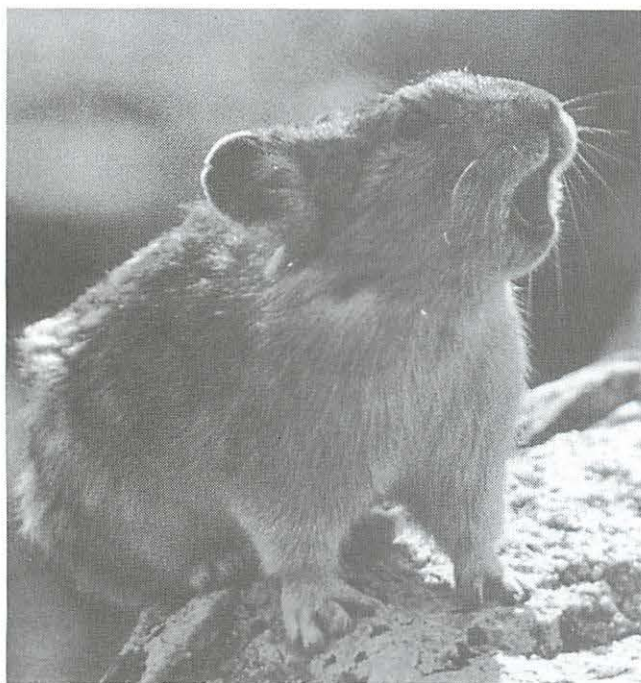
Unfortunately, pikas fight so much that each one must claim its own territory and defend it against all other pikas of the same gender. A male pika keeps other males out of his territory, but allows neighboring females to come and go as they please. Females, on the other hand, defend their territory against other females, but allow males to wander freely.

Pikas mark their territories with a scent gland located on their cheeks. The scent serves both to attract pikas of the opposite sex and warn those of the same sex to stay away.

- **Unity against common enemies**

One of the most striking characteristics of pikas is their response to an injured or lost member. Even though they fight often, they band together when threatened by a common enemy.

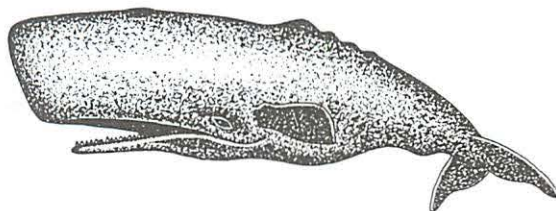
On one occasion an observer watched as two pikas chased each other back and forth between their two territories, barking fiercely as they fought to lay claim to a piece of land. Suddenly the noise stopped as a weasel pounced on one of the pikas. During all the commotion, the weasel had crept silently into striking range of the unsuspecting pikas. Without hesitation the remaining pika immediately let out a long series of cries. All other pikas in the vicinity quickly joined him in a chorus of cries which lasted for several minutes, even after the weasel had disappeared with its victim.



Bruce Coleman, Inc.

The mournful cries of the pika linger long after danger has passed.

5 **MANAGING PRESSURES**



The Whale—Mighty Monarch of the Sea, Doubleday and Co.

Mature male sperm whales may grow to be more than seven hundred times the size of a man. Immature males usually live together in small groups; however, when a male matures, he forms a family called a pod. Pods may migrate thousands of miles, but their members are loyal to each other and remain together for many years.

- **Adaptation to outward pressures**

“Father” sperm whales are known today as *bulls*, but they were originally called *cachalots* (KASH-uh-lots), meaning “masters.” They are truly the masters of the deep. Males can hold their breath for up to two hours and can dive to depths of more than ten thousand feet. By comparison, skilled human divers can hold their breath for only about two minutes and dive to depths of only one hundred feet.

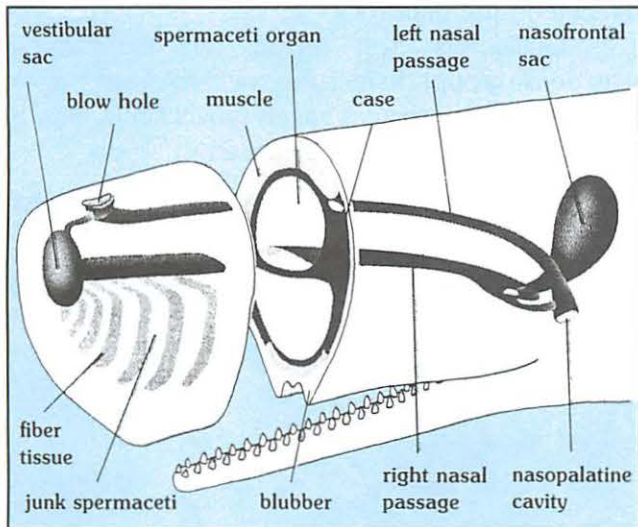
Male sperm whales are the largest of all toothed whales, reaching sixty-eight feet in length and weighing almost one hundred forty thousand pounds. Females are much smaller. They are usually less than forty feet long and rarely weigh more than forty thousand pounds. This characteristic explains why mature males are able to dive much deeper than females or immature males.

At the deepest point of the dive, water pressure on the whale may be four thousand pounds per square inch, while at the surface, the pressure is only 14.7 pounds per square inch. This pressure change is enough to crush the skulls of lesser animals on the way down or to cause nitrogen bubbles to explode inside blood vessels on the way up, yet sperm whales endure without any ill effects.

- **Equalization of inward pressures**

Inside the sperm whale’s head is a chamber of oil. This oil, called *spermaceti* (sperm-uh-SEE-tee) oil, melts at 84.2°F. As it melts, it changes density dramatically, enabling the sperm whale to change its buoyancy by merely heating or cooling the oil.

When cooled, the oil solidifies into a wax, causing the whale to sink. When heated, the wax melts and the sperm whale comes back to the surface.



The Encyclopedia of Mammals, Facts on File

Oil contained in the spermaceti organ controls the whale's buoyancy. Nasal passages which run along the spermaceti organ help regulate the whale's temperature.

• Preparation for new pressures

Before a deep dive, sperm whales often remain at the surface for ten minutes or more. During that time they take as many as sixty to seventy breaths. With each breath they exchange eighty to ninety percent of the air in their lungs. (When a man breathes, he exchanges only about twenty percent.) A substance called *myoglobin*



Sea Mammal Research Unit, Cambridge

On the surface of the sea, sperm whales are an awesome sight. When they exhale, they may blow a cloud of water vapor more than thirty feet into the air.

(MY-oh-glo-bin) collects and stores this extra oxygen in the whale's muscles.

This oxygen accounts for about forty percent of the oxygen the sperm whale uses when it dives. Only about ten percent is stored in the lungs. The rest is stored in the blood itself. The more muscle and blood a whale has, therefore, the more oxygen it can store and the longer and deeper it can dive.

• Implementation of unseen senses

Sperm whales have tiny eyes which are fixed in their sockets and cannot move. This condition prevents them from seeing ahead of or behind themselves. Instead, sperm whales navigate almost exclusively with sonar. A large organ in their foreheads focuses clicking sounds into a sonic beam.

By directing this beam from side to side, sperm whales can locate food and obstacles which they are unable to see. In fact, whalers have documented several sperm whales which were healthy and plump, yet completely blind.

The male sperm whale's lower jaw is lined with sixty teeth in two parallel rows. Each tooth may weigh six or seven pounds, yet the whale does not chew its food.

Instead of chewing, the whale swallows food whole and grinds it up with sand and pebbles inside its first stomach. This stomach works much like a chicken's gizzard. Without a gizzard both chickens and sperm whales would not be able to "chew" their food.

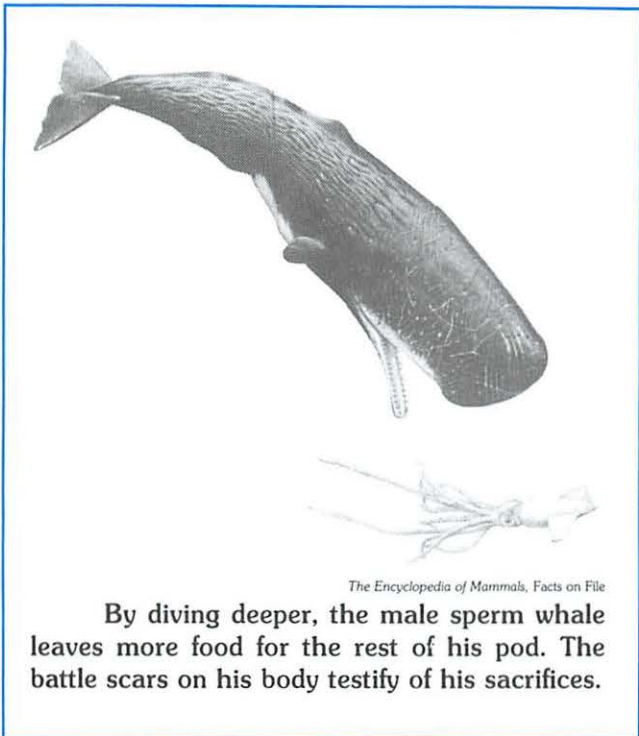
• Endurance of physical scars

Because males are so much larger than the other members of their families, they must dive deeper and longer to find food. For instance, a large male may consume as much as 440 pounds of squid in a single meal and may eat as many as four meals a day. At that rate he would soon deprive his family of food if he ate in the same waters with them.

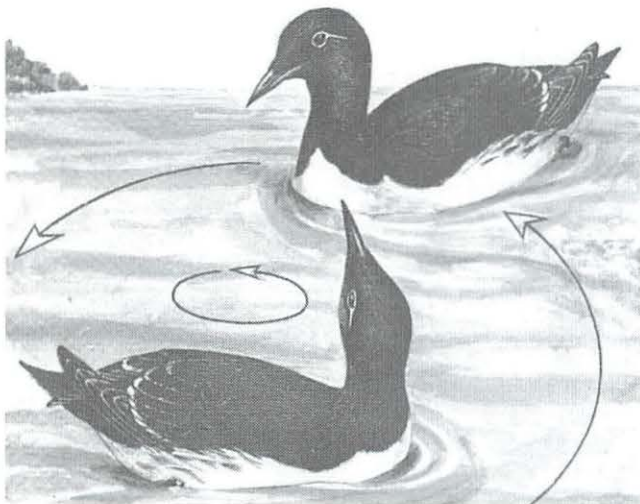
However, by diving deeper and ranging farther, males encounter giant squid which may be forty feet long and have suckers as large as twenty-four inches in diameter. The suckers on the tentacles of such a monster are able to make huge gouges in the sperm whale's soft flesh. The fights which result between these giant squid and sperm whales leave the whales covered with scars.

Smaller females and calves cannot dive as deeply as the males. The females lack both the blubber to keep themselves warm at great depths

and the size to store enough oxygen for deep dives. Thus, they feed in shallow areas—two thousand to three thousand feet in depth. The squid at these depths are much smaller and rarely put up much of a fight.



6 BUILDING FAMILY LOYALTY



Birds—Their Life, Their Ways, Their World

Guillemots (GILL-uh-mots) are also known as common murre (merrrs). They spend most of their time in the Northern Atlantic and Pacific oceans. Because they are such terrific divers and swimmers, they come ashore only a few weeks each year to breed. During courtship, males and females circle one another to determine each other's readiness to breed.

• Commitment to one life partner

Guillemots are monogamous birds—living their whole lives with just one mate. Each breeding season, each pair produces one egg which is laid directly on the bare rock.

Guillemots “nest” on cliffs near the ocean in very dense groups. In fact, they nest so closely to one another that as many as seven families may nest in just one square foot of cliff space.



Natural History Photographic Agency

Guillemots' nests are so close together that their eggs often touch each other.

• Concentration on offspring

With nests so close, eggs and chicks often get mixed up. In order to distinguish whose egg is whose, parents memorize the markings on their egg—distinctive patterns of brilliant turquoise, black, brown, and red splotches. These markings allow parents to identify their own egg and keep it separate from those of their neighbors.



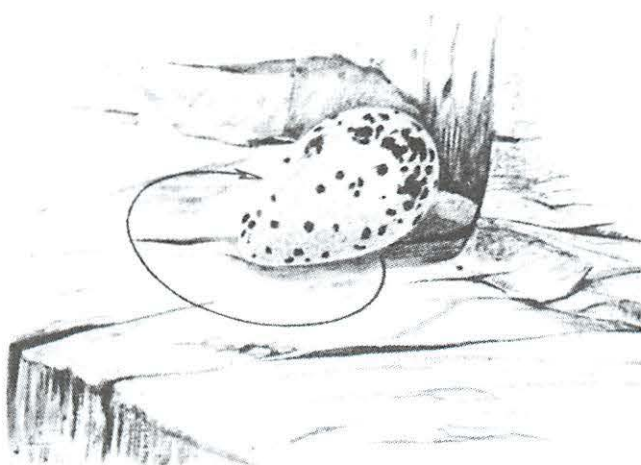
Birds—Their Life, Their Ways, Their World

High-density nesting protects the young from marauding crows and gulls. Guillemots which nest alone often lose their young.

The egg has a distinctive shape—one end is much smaller than the other. This characteristic causes the egg to roll in a tight circle rather than in a straight line, preventing it from falling off the narrow ledge where it was laid.

- **Communication with young before hatching**

During incubation both the female and the male take turns protecting their egg. Sometimes one parent will remain with the egg for up to twenty-four hours before relinquishing its duties to its mate. Newly hatched chicks are completely helpless, and if left unguarded, may fall off the ledge, be eaten by a gull, or die from exposure to the elements.



Birds—Their Life, Their Ways, Their World

Guillemot eggs are an unusual shape so that they will not roll off the ledge and fall on the rocks below.

At least one parent remains at the nest at all times so that the chick is never left unattended. As a result of this constant care, up to eighty percent of guillemot young live long enough to leave the nest and start out on their own. This is one of the highest survival rates of any animal.

Unlike most other birds, guillemot chicks require up to five days to emerge after the first hole appears in the egg. As the time approaches for the chick to hatch, the chick and its parents begin to “talk” back and forth to one another. When the chick finally emerges, both parents and young have imprinted each other’s voice so well on their memories that they can recognize one another in the midst of thousands of other squawking birds.

The chick remains with its parents for eighteen to twenty-five days before the entire group leaves the cliff-side ledges and goes out to sea. During the first seven days of life, the chick hides under its parents’



Frank Lane Agency

Guillemot males “talk” to their young even before they hatch. This prepares both the “father” and the chick to identify one another easily.

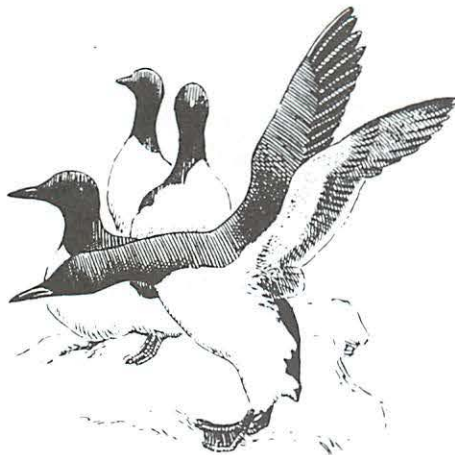
protective wings. After that he begins to venture about more freely and beg food from any adult he can find. Unfortunately, this often leads him into neighbors’ nests from which he is forcefully ejected.

- **Protection from premature nest-leaving**

Frequently guillemot young try to leave their nests too soon. Scientists call these types of chicks *semi-precocial* (seh-mee-pre-KOASH-ul). Semi-precocial chicks often attempt to leave their ledges long before they can actually fly. Since their nests may be hundreds of feet above jagged rocks and pounding surf, such premature flights are usually disastrous.

Even if they land successfully in the water, their oil glands are not sufficiently developed to oil their feathers. Without oil, feathers become so waterlogged that the chicks cannot stay afloat. To prevent these premature departures, parents literally throw themselves in front of their young so that they cannot jump.

When the time is right, however, the young all jump together in what may very well be one of the most spectacular events in nature. Thousands upon thousands of young chicks start exercising their

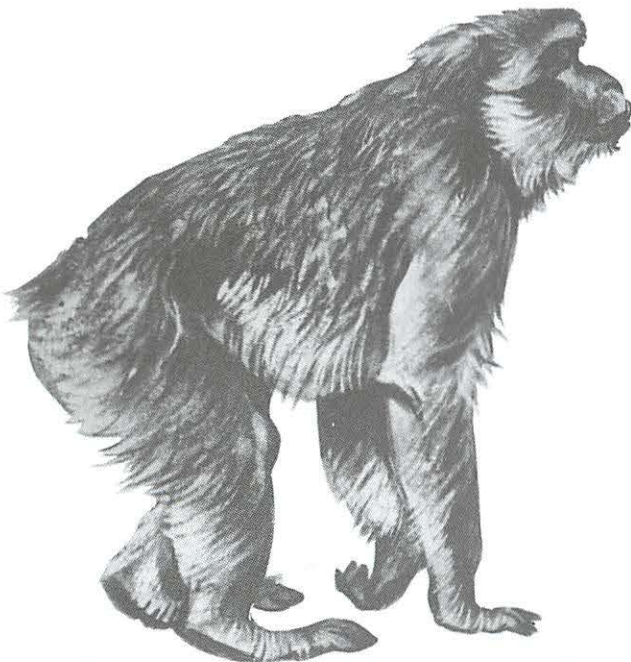


The Encyclopedia of Birds, Facts on File

Guillemot fathers throw themselves in front of their young to prevent them from leaving the nest.

wings in unison as they prepare for their first flight. The air is filled with excited cries and whistles, and then as if by a special signal, the young half tumble and half fly to the sea below. As they scramble over one another in the surf, each father searches out his own offspring, recognizing him by his voice. He then leads him out to sea where he feeds him and teaches him to find food for himself.

7 HONORING BIRTH ORDER



A famous troop of Barbary macaques (muh-KACKS) lives on the Rock of Gibraltar. The British believe that as long as the macaques survive, Britain will rule Gibraltar.

• Establishment of rank

Barbary macaques are small ape-like animals which typically dwell on the ground. Because the ground is a far more dangerous place to live than the tops of trees, macaques require a very disciplined social order—every member must have its own distinct rank in the group.

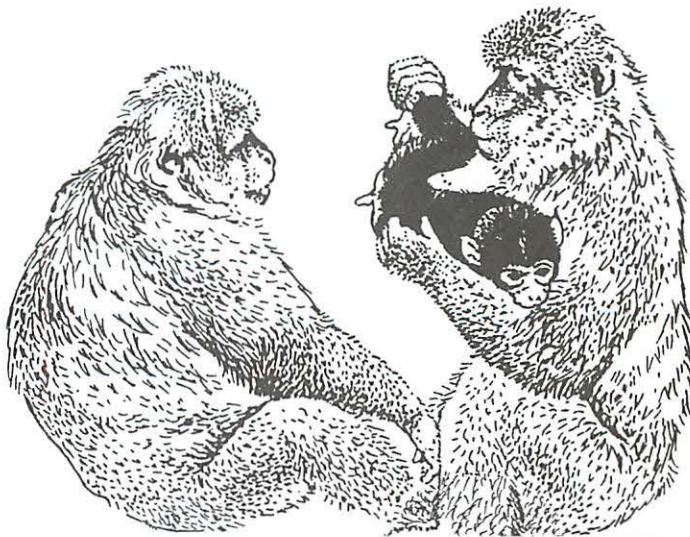
The macaques' environment is so stressful that they usually live less than twenty years. In the safety of captivity, however, their average life span is more than thirty years, and some have lived as long as fifty-five years.

Macaques eat leaves, fruit, and an occasional egg or small mammal. When they feed, they form two concentric circles. Young males of low rank form the outer circle while higher-ranking females and the large dominant males form the inner circle. (There may be more than one dominant male.)

Within each circle there are also clearly defined positions of greater and lesser rank. In a troop of forty macaques, for example, an experienced observer can rank each member of the group from one to forty depending on where that member is feeding.

• Affirmation of each offspring

Unlike other animals, dominance is usually not determined by size, strength, or fighting ability. Barbary macaques seem to determine their "pecking order" more by birth order and ancestry. Birth order is acknowledged and affirmed by the dominant males of the troop. These males spend hours upon hours caring for and playing with

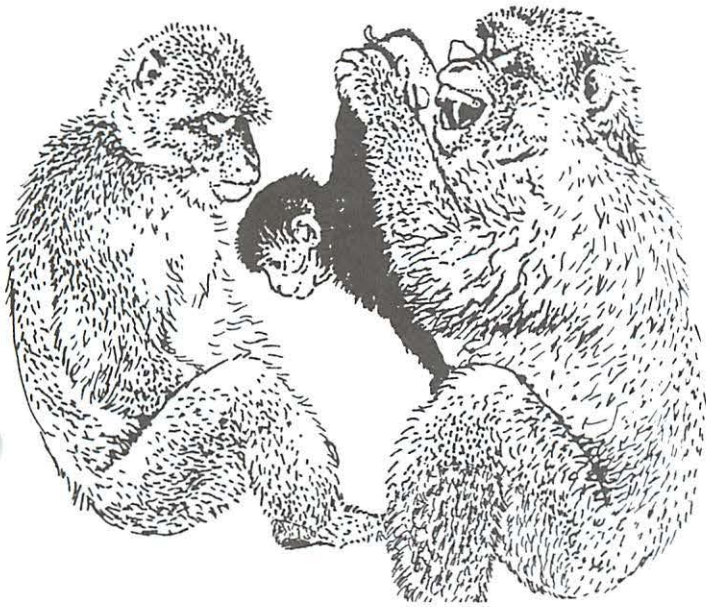


©Priscilla Barrett

"Fathers" care for and groom their offspring to ensure their acceptance into the troop.

their offspring. They care for the infants by cleaning them, carrying them around on their backs, grooming them, and showing them off to other males.

Each dominant male holds up his offspring for the other males to see. The proud father chatters, smacks his lips, purrs, and makes silly facial expressions. As the other dominant males gather around, they all join in the same gestures. The gestures appear to establish the infant's birth order among its siblings and determine its rank within the troop.



©Priscilla Barrett

Presenting a young macaque to other males establishes the youngster's rank within the troop.

• Service of the younger to the elder

One other major factor which establishes an individual macaque's rank is its willingness to perform "group-directed" activities. These activities include grooming, sentinel duty, care of young, and defending the troop.

Grooming plays an especially important role among macaques. Because they live in tick-infested areas, they must continually comb one another's hair with their fingers to pick off the ticks.

A subordinate member always grooms a dominant member first. Then, if the dominant macaque accepts the gesture, it returns the favor as a sign of acceptance. Not surprisingly, those macaques which voluntarily assume the lesser rank by grooming others are eventually elevated to higher positions within the troop.

8 GIVING WISE DISCIPLINE



Maine Fish and Game Department, Bill Cross

• Establishment of a peaceful disposition

The name *coyote* (KIE-ote) comes from the Latin word *quietus* meaning "calm and peaceful." Coyotes are indeed calm and peaceful animals even if they do make lots of noise at night. Nicknamed the "prairie wolf," the coyote has filled the gaps left by vanishing wolves throughout most of the western and midwestern United States.

Coyotes are extremely adaptable and can survive on food ranging from small grasshoppers, fruit and small rodents, to large deer. They even enjoy watermelon and cantaloupe when they are available.

• Clarity of warning signals

As coyote pups grow, they learn quickly to stay put whenever their parents leave, and they do not make a peep until they return. After about ten days



U.S. Fish and Wildlife Service photo, E.R. Kalmbach

Coyotes howl at night to let other family members know where they are.

their eyes open and they become more adventuresome. This means that they must learn to distinguish between a soft growl which means "stay put" and a sharp bark which means "come quickly."

Zoologists once thought that coyotes lived solitary lifestyles; however, coyotes are now known to be almost as cooperative and social as wolves. Coyote families usually consist of a dominant male, his mate, their pups, and perhaps several yearlings which have not yet left home.

The male and female mate for life and fiercely defend their territory. Since each coyote has its own distinct scent, it can distinguish between family members, neighbors, and strangers merely by sniffing.

Coyotes mark logs, rocks, tufts of grass, and stumps with their strong-smelling urine. These "marks" act as signposts to identify each family's territory. The scent warns strangers to keep out, and at the same time, welcomes family members back home.



Colorado Division of Wildlife

This adventuresome coyote pup has strayed from his parents.

Each spring coyote parents have as many as twelve pups. The female usually gives birth in a hollow tree, in an abandoned badger hole, or in the shelter of a rock slide. The male may then move the young to a more permanent den where he can have a handy lookout post on which to sit.

One father, for example, chose to move his four pups to a den five miles from their birthplace. Carrying one pup at a time, the father had to walk more than forty miles to accomplish the transfer.

• Promptness in administering discipline

Coyotes signal to one another using their tail, ears, mouth, posture, and even the hair on the back of their necks. Each movement expresses a different meaning, such as reproof, acceptance, anger, or submission. The males, especially, have a distinctive

way of showing their teeth and curling their lips that brings immediate obedience from their pups.

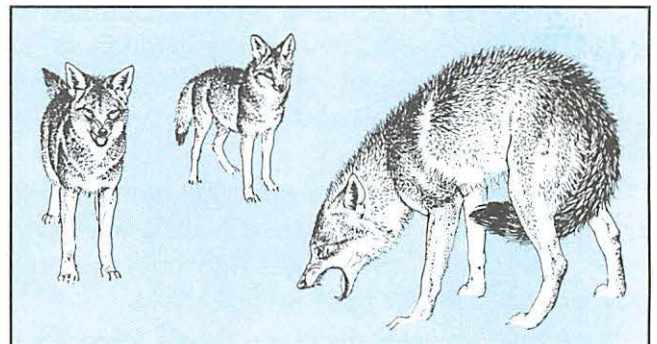
When corrected, the pup stops what he is doing and submissively crawls back to his father on his belly. Such displays of discipline and instant obedience are required in the wild. Failure to discern which signs represent approval and which signs represent correction can lead to disaster.

Coyote pups rarely run from their parents' discipline. If one does, the father knocks down the offending pup and stands over him to demonstrate that he means business. However, in spite of glaring eyes and ferocious looks, coyote fathers rarely injure their pups.

One of the few cases of pup abuse involved a pup which had been caught and handled by a well-meaning rancher. Because scent is so important to coyotes, the father killed the pup instantly when he returned to the den. Evidently the pup's protective father detected human scent on the pup and associated him with danger.

Coyote pups love to play with their father, rolling him around, chewing on his neck, biting his muzzle, and pulling on his ears as if they were old rags. The pups are often merciless and their sharp teeth occasionally bite too hard. When the father has had enough, he needs to give only a slight warning growl, and the pups stop instantly.

The pups also learn to respect their brothers and sisters. While they may stalk one another, pounce, pull, and tear at each other's necks, if one pup gets cornered, he needs only to show his teeth and snarl in order to change the mood back to harmless play. This saves countless arguments and prevents any pup from getting "picked on" too much.



©Priscilla Barrett

Coyote pups learn to recognize even subtle differences in the way their parents stand. A coyote pup knows that only the parent on the left is about to chasten. The parent in the center is merely alert. The one on the right is showing submission to a more dominant member of the pack.

By weaning time, coyote pups have a much higher chance of survival than other predators. The secret is their parents' ability to discipline them without driving the pups away.

9 WARNING OF APPROACHING DANGER



The Illustrated Encyclopedia of Animal Life, Greystone Press

The mongoose is characterized by a long, narrow head and body, small rounded ears, short legs, and a long, tapering bushy tail. It eats almost anything—insects, rodents, fruit, and plants.

Mongoose also feed on eggs. To break an egg, the mongoose bends over like the center on a football team. Grasping the egg in its forepaws, it stands in front of a rock or tree and “hikes” the egg between its hind legs.

- **Discernment of neighbors from strangers**

Like the skunk, the mongoose has strong scent glands with which it marks both its territory and its friends. When two mongooses meet, they mark each other with their scents. This allows them to recognize each other whenever they meet again.

- **Escape from danger when possible**

Contrary to popular belief, mongooses rarely eat snakes in the wild. Instead, they prefer to flee from danger and avoid conflicts. The famous stories of mongooses attacking and killing cobras are the result of staged battles in the streets of India.

If cornered, however, the mongoose makes a worthy adversary for even a king cobra. If there is no avenue of escape, the mongoose will usually circle a cobra, tempting it to strike. Mongooses are so vigilant that they appear to anticipate the cobra's strike.

When the cobra does strike, the mongoose deftly dodges and tempts the snake again. As the cobra wearies, the mongoose picks up the attack and begins to lunge with its own offensive strikes.

Slowed by fatigue, the weary cobra becomes easy prey to the mongoose's quickness. Biting the snake on his head, the mongoose will hang on tenaciously as the cobra writhes to shake it loose. The mongoose's bite is so powerful that its teeth eventually penetrate the cobra's skull and end the battle.



Among Animals of Africa, Bernhard Grzimek

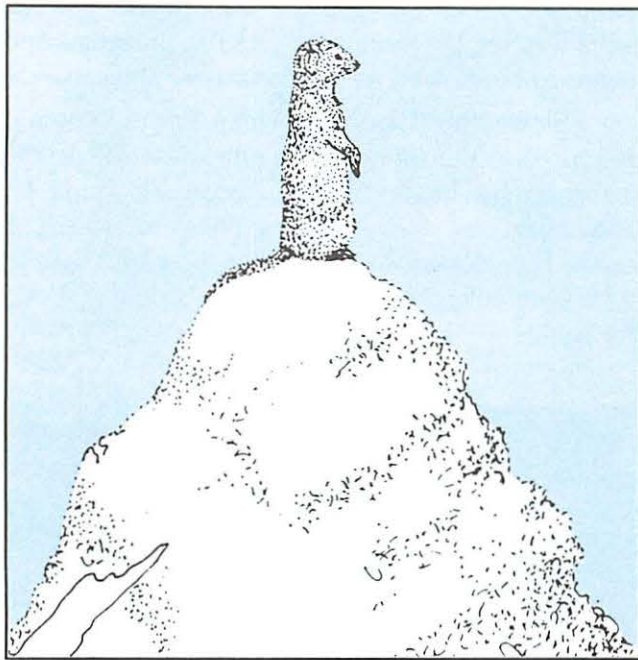
Mongooses are so alert to danger that they can avoid the deadly strike of a cobra.

- **Maintenance of a lookout**

To the group-living mongooses, anti-predator behavior is a definite advantage that they have over animals that live individually. Predators are more easily spotted when more than one individual is looking around.

Dwarf mongooses and banded mongooses rely heavily on early warnings from the dominant male of the pack. He spends much of his time standing on termite mounds which he uses as lookout posts.

He balances on his two hind feet and his tail to look for any signs of eagles, hawks, or jackals. Whenever he detects danger, he sounds a series of loud alarm calls. These calls send every mongoose within hearing distance scurrying for the safety of his burrow.



©Priscilla Barrett

A mongoose stands sentry duty on a termite mound. If danger approaches, he will sound an alarm which will send the other mongooses scurrying for their burrow.

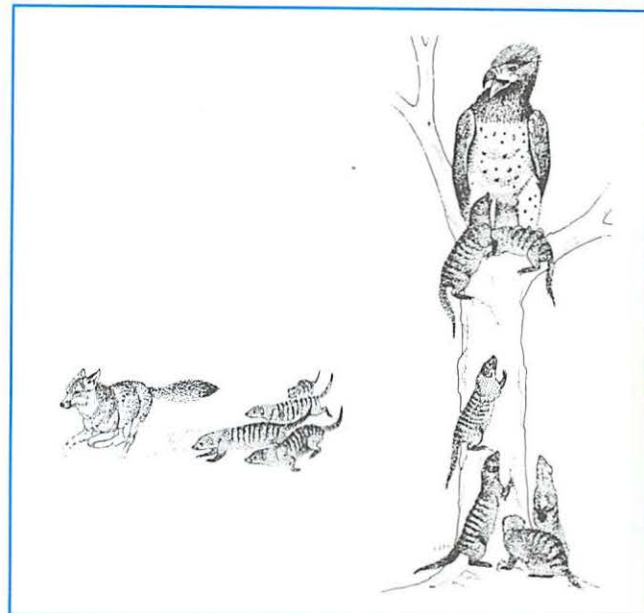
• Distinction between dangers and safe things

Young mongooses often take cover when a bird flies over them. Even the shadow of an airplane sends them scurrying for their burrows. As they grow older, their “fathers” teach them which flying objects mean danger and which are safe.

One documented account describes an eagle which surprised an adult male mongoose by grasping it in its talons and flying to the fork of a nearby tree. The pack followed and surrounded the tree.

As members of the pack looked on, the dominant male led a charge up the tree. Together with several other males, he lunged at the eagle until it loosened its grip on the victim. As the dominant male pressed the attack, the captured mongoose fell to the ground unhurt.

Jackals will also prey upon lone mongooses, but a large group of mongooses has no cause for alarm when a jackal approaches. The mongooses form a tightly knit pack, which to the jackal appears to be very formidable, and he retreats hurriedly.



©Priscilla Barrett

The mongoose is one of the few animals which actually bands together to rescue members of its own group.

10 REMOVING HARMFUL PARASITES



Birds—Their Life, Their Ways, Their World

Birds such as the blue jay may “ant” for up to forty-five minutes at a time. While the ritual may seem painful to an observer, it relieves the blue jay of countless irritations and burdens.

• Methods of removing parasites

One of the most peculiar displays in the world of nature is “anting” behavior. While bird-watchers have observed it in almost 160 different species, the practice remains a mystery to most people.

Anting is the means by which birds free themselves of irritating and harmful parasites such as fleas, ticks, and lice. For example, blue jays regularly grind ants into their feathers when they are bothered by lice. Most scientists agree that the formic acid in the ants acts as a fumigant which kills parasites in places the birds cannot reach.

Occasionally, blue jays dust themselves on swarming anthills, allowing the infuriated ants to

crawl all over them. Then as the blue jays preen themselves, they have a ready-made supply of ants for de-licing.

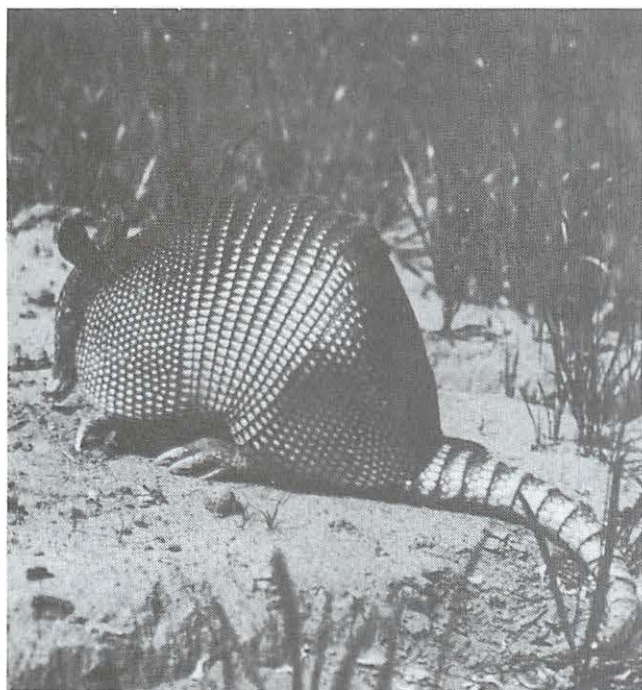
When captive birds cannot find a fresh supply of ants, they often turn to substitutes such as mealworms or even mustard. Both contain formic acid and serve the same purpose as the ants.

• Rewards of removing parasites

As an additional advantage, ants also contain vitamin D, which plays a vital role in maintaining strong bones. Without adequate amounts of vitamin D, birds as well as humans suffer from rickets.

Vitamin D deficiency may result in osteoporosis (oss-tee-oh-pour-OH-sis), muscle cramps, twitching, back pain, and even heart attacks. By anting, a bird not only frees itself from parasites, but also insures that it will have a firm foundation of bones and muscles which will not break or tear under stress.

11 ENDURING HARDSHIPS IN A HOSTILE WORLD



Leonard Lee Rue III

The armadillo has armor on its tail, legs, back, and head. The only area which is not protected is its belly, where it has only a thin layer of skin for a covering.

The armadillo's teeth are very soft and weak because they do not have enamel; they wear down but they also grow continuously. Armadillos can, however, inflict serious wounds with their claws unless they are held by the tail.

• Use of full armor for protection

Armadillos are covered with a leathery armor of bone and tough skin. The nine-banded armadillo (also called the Common long-nosed armadillo) is the only armadillo species found in the United States. It has nine overlapping bands which connect its two major armored plates. The front plate shields the armadillo's shoulders, and the rear plate shields its hips and rump.

These armored plates are thick enough to ward off predators such as dogs, coyotes, and bobcats, and they allow armadillos to pass unscathed through thorns, briars, and brush.

When threatened, the armadillo either digs an escape tunnel for itself or heads for the nearest burrow or thicket. Its unique escape abilities protect it from predators which cannot follow in its footsteps.

These little "armored pigs" are *nocturnal* (nock-TURN-ul) animals—they wander around the countryside at night, rooting in the dirt for worms, snails, beetles, ants, termites, roots, fruit, snakes, maggots, and dead animals.

As well as having a very flexible diet, armadillos have a very keen sense of smell, and they are able to detect food that is several inches underground. Their eyesight is not very good, however, so it is possible to quietly approach them without being detected.

In the United States, armadillos are found only in the southern states. These armadillos are most likely the descendants of immigrants from South America. They entered the United States during the late 1800s and their numbers expanded so greatly that they now form a population band ranging from the east coast to the Texas panhandle.



Oxford Scientific Films

A newborn armadillo's skin is soft and pliable; however, it hardens quickly to form a tough shield against thorns, rocks, thick brush, and predators.

Baby armadillos are born in litters of about four, and all the babies in one litter are of the same gender.

- **Awareness of personal limitations**

When the armadillo digs, it loosens soil with its nose and dislodges rocks and hardpan with its claws. It pushes the debris under its body with its front feet and then kicks it away with its hind feet.

Each foot has sharp claws which can shred roots and stems and tear apart termite nests with ease. However, because the armadillo's legs are so short it cannot run very fast. This characteristic makes it easy prey for even a man to catch with his bare hands.



San Diego Zoo

Armadillos can dig so fast that they actually disappear from sight as you watch.

- **Application of special techniques**

The armadillo's most effective defense is escape—by rapid digging and then disappearing underground. It can do this so fast that pursuing dogs or other predators become totally confused at the armadillo's "vanishing into thin air."

When the armadillo cannot escape by digging or running into a thicket, it rolls itself into a tight, impenetrable ball. Many a predator has been completely frustrated in its attempts to pry apart the armadillo's spherical armor.

Armadillos are good swimmers, yet their armor is so heavy that they sink to the bottom like rocks. In order to float, they must swallow air. This inflates their stomachs and intestines like balloons. By swallowing just the right amount of air, they become almost neutral in buoyancy and neither sink nor float.

Most armadillos, however, simply hold their breath and walk across a stream on the bottom. Documented reports confirm that the adult armadillo

can hold its breath for more than six minutes. Such feats make it possible for the armadillo to cross just about any stream or river in the United States.

Armadillos tear open anthills and termite nests with their claws and then gather up the swarming insects with their long sticky tongues. They may eat as many as forty thousand ants in a single meal. Armadillos also relish fire ants and fly maggots. In fact, armadillos will burrow under a dead carcass in order to eat the maggots instead of devouring the flesh itself.

- **Need to overcome fear**

Unfortunately, whenever armadillos are startled, they exhibit what zoologists call "the jump reflex." This reflex may help the armadillo escape would-be predators, but it is certainly not effective against automobiles. When an armadillo is startled by a passing car, it often jumps straight up, sometimes as high as three feet—just about the height of most grills.

If a car passes over an armadillo and the wheels do not get it, the armadillo may wind up jumping into the undercarriage. At fifty-five miles per hour, oil pans, mufflers, transmissions, or axles can prove to be quite fatal.

12 **MAINTAINING STRONG LEADERSHIP**



The Encyclopedia of Mammals, Facts on File

Lions were once common all over Europe, the Middle East, and India; however, the increase in land area that is used for farming and the growth of cities have reduced their natural habitat to small areas of the African plains.

Lion hunting is regulated today, but there are still many lions that are hunted and killed illegally.

• Maintenance of peace in the family

Lions are the only cats which live in permanent groups. Zoologists call these groups *prides*. Prides consist of one to six adult males, four to twelve related adult females, and their offspring. Of the males, usually only one is dominant.

Because kinship is so important, most of the females are either sisters, half sisters, or cousins from the same pride. The males are also usually brothers or half brothers, but come from different prides. Neither males or females mix well with unrelated members of the same gender.

When a dominant male rules the pride, all the brothers and sisters cooperate and live together in peace. Females will even suckle one another's young, and the males rarely injure or fight with one another.



The Marsh Lions, Brian Jackman and Jonathan Scott

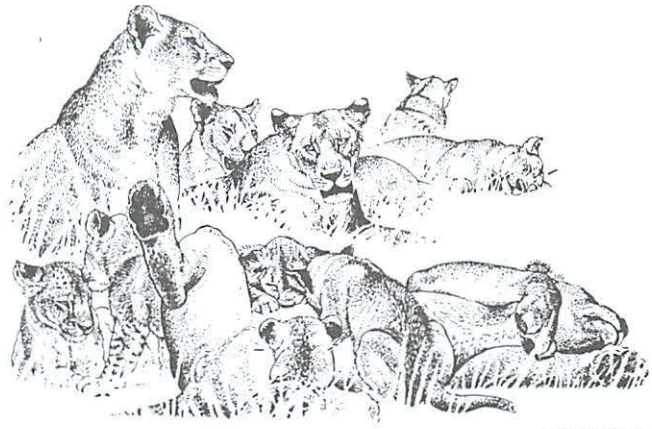
Many animals which the lion hunts run faster than the lion and outweigh the lion by several hundred pounds. Top speed for a lion is only about thirty-six miles per hour. Even a warthog can elude a lion hunting alone.

Male lions rarely make a kill, yet they play an important role in the hunt. By distracting prey, they increase the lionesses' effectiveness.

• Direction for finding food

This cooperation is perhaps most evident when lions hunt. Because most prey can run faster and farther than an individual lion, a pride must hunt using stealth and cooperation rather than speed and endurance.

During a hunt several lionesses usually stalk to within a hundred feet or so of their prey. They wait



©Priscilla Barrett

A male who keeps the peace teaches his family to work together in oneness of purpose.

there until the other members of the pride find places to hide along possible escape routes.

The male, because his large mane prevents him from concealing himself in the grass, draws attention to himself, and the other members of the pride then go unnoticed by the prey. When everything is ready, the male charges with a mighty roar, hoping that his victim(s) will panic.

A panicked zebra, for example, will dart back and forth instead of fleeing in a straight line. This gives the rest of the pride a distinct advantage. In fact, most successful hunting ventures result from the prey running right into the jaws of the lionesses which remain hidden in the tall grass.

Lions compete with leopards, cheetahs, wild dogs, and hyenas for their prey. On the open plains, hunting takes place primarily at night, but where there is vegetation, there may be hunting during the day.

Of the animals listed above, the lion is the only one that regularly kills prey larger than itself. The lion is also the only one which tends to kill healthy (rather than weak or sickly) adult prey.

Though the females do most of the killing, the dominant male is always the first to eat. Most mature males are up to fifty percent larger than their mates and require up to fifty percent more food. The male's chief role in the pride is not as a hunter or a provider, but rather as a moderator to keep harmony within the pride.

Even with cooperation, zoologists estimate that a pride is successful in fewer than one in four hunts. Without cooperation, the pride usually goes hungry. These prides must then rely on other predators such as hyenas to do their killing. As a result the pride goes hungry and the young suffer.

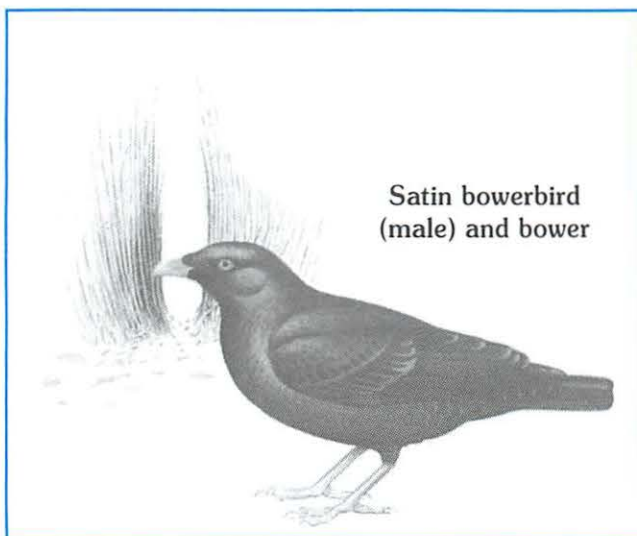
• Resistance of outside males

When a father lion fulfills his responsibility for keeping the peace, hunts are more successful, and his offspring have a much greater chance of surviving. For example, a stable pride may live in harmony for ten years or more and raise more than five generations of healthy cubs. Where there is peace, there is cooperation, and where there is cooperation, the pride remains well-fed and content.

When a father fails to establish his authority, however, his reign usually lasts less than eighteen months. Outside males take advantage of the disharmony and steal the pride away from him. Once dethroned, the former monarch is banished and forced to live in isolation for the rest of his life.

The new males then turn on the rest of the pride, abusing and killing the cubs and driving away all the young males which are not related to the new ruler. If harmony is not reestablished quickly, the process becomes a vicious cycle—every year or so a new group of males may take over the pride, driving out the ineffective father, killing his offspring, and perpetuating conflict within the pride.

13 MAINTAINING FAMILY PRIORITIES



Satin bowerbird
(male) and bower

Macmillan Illustrated Animal Encyclopedia

Bowerbirds are native to Australia and New Guinea. They are strong, heavy-billed birds which range in size from that of a starling to a medium-sized crow. A few are brightly colored, but most of the eighteen species are a dull gray or brown.

• Preparation of a special home

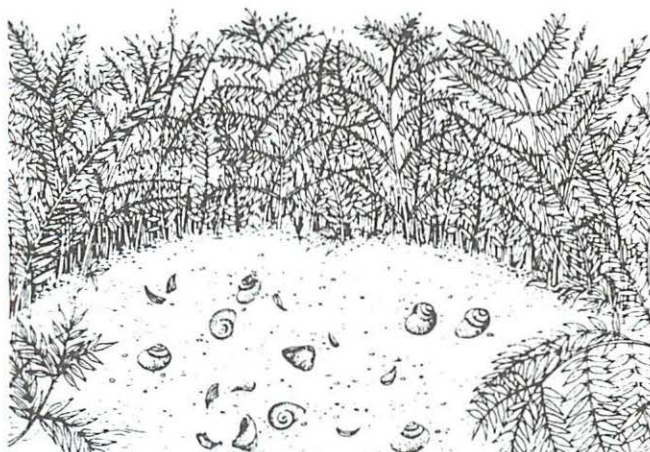
Bowerbirds build beautifully architected “bowers” for their mates. The word *bower* means “an attractive dwelling place or retreat.” It was

originally used to refer to a lady’s private apartment within a hall or castle.

Bowers have nothing to do with nesting or feeding; they are reserved only for a male and his mate. Some structures have been passed on from generation to generation as a special place for a male and a female to spend time alone together. One such bower has been remodeled and reused for almost fifty years.

The most brightly colored bowerbirds clear the forest floor of debris, actually sweeping it clean with their feet and wings. They then decorate the area with green leaves, fresh moss and ferns.

The Golden bowerbird builds a very elaborate bower. The bower has an arch or a bridge constructed of vines and stems, decorated walls, and support “pillars” made of piles of sticks.



ABC's of Nature, Reader's Digest Association, Inc.

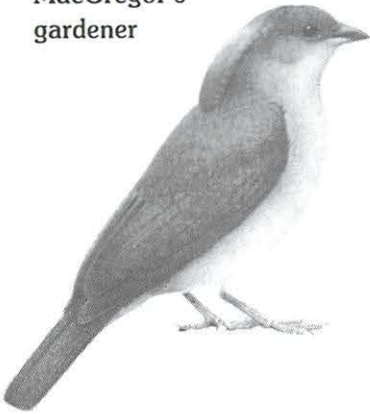
Bowerbirds construct four basic types of bowers. Males which are the most brightly colored construct simple bowers while duller males construct very complex and intricate bowers for their mates.

The Satin bowerbird builds stick walls which form a long, narrow avenue. The walls may be six inches high and more than three feet long. Surprisingly, all such avenues always run north and south and are as accurate as any compass. Satin bowerbirds are also very selective in their decorations. They use only objects which are blue—blue berries, blue feathers, blue milk bottle caps, etc.

Another type of bower resembles a maypole. The male layers sticks around the trunk of a young sapling in order to form a decorative centerpiece in the midst of a cleared area.

Some “maypoles” are so complex that they look like small decorated towers surrounded by carefully manicured “lawns”!

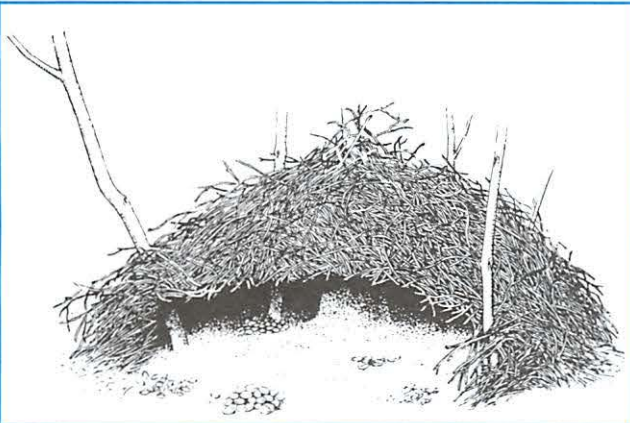
MacGregor's
gardener



Macmillan Illustrated Animal Encyclopedia

Short-crested MacGregor's gardeners (another type of bowerbird) build tall, intricate maypoles. Macgregor's gardeners with larger crests build smaller and less decorative maypoles.

The most complex type of bower, however, is built in the shape of a large tent with a tree or brush serving as the center support. Inside the "tent," a dull-looking male decorates the floor and walls with fruit, brightly colored beetle shells, feathers, berries, flowers, pieces of pottery, paper, tin foil, or bits of colored plastic.



The Encyclopedia of Birds, Facts on File

In some instances bowerbirds actually paint their bowers with the juice of berries. A male may hold a berry in his bill like a paint brush and rub the berry against the sticks of his bower. He repaints as necessary after each rain.

Bowerbirds sometimes paint with a mixture of their own saliva and ashes or earth, using a piece of bark as their "brush." This is one of the few instances where an animal or bird actually uses a tool.

• Training young to imitate

Most scientists believe that the ability to make these bowers is a learned skill. When a family's

young are ready to leave their nest, the "father" brings them to the bower he has made. Its design apparently makes such an impression that every young male will attempt to copy the design of his father. Each female also remembers her father's design and is attracted only to those bowers which are similar to it.

As the young males mature, they gain experience and skill in building, and are gradually able to build more and more complex and attractive bowers.

14 BUILDING AN INHERITANCE



Ardea

Gerbils reproduce rapidly. A mature female may give birth to as many as three litters a year, averaging three to five offspring per litter. The young are weaned at three weeks and raise their own young before they are six months old. At that rate, one pair of gerbils could theoretically produce almost one hundred offspring within a year.

• Conservation of limited resources

Most people know gerbils as cute little pets with long furry tails. While gerbils differ markedly in color, tail length, tufts, and the color of their nails, just about all the gerbils found in the United States today are descendants of nine wild gerbils purchased by a New York research scientist in the 1950s.

Wild gerbils live in the arid regions of Africa and southeastern Asia. Because water is so scarce there, they are rarely able to get a drink. Instead, the gerbils collect seeds just before dawn when the dew is heaviest. Their digestive system carefully extracts the extra water as it passes through their bodies. What seeds they do not eat, they carry back to

their nests where the dew evaporates and moisturizes the air they breathe.

To conserve what little water they do have, gerbils do not sweat to cool off. Instead they remain in the coolness of their burrows until it is safe to come out. If a gerbil began to sweat, he would probably dehydrate so fast that he might shrivel up like a prune and die.



©Priscilla Barrett

Gerbils' kidneys produce only a few drops of concentrated urine each day. Their kidneys are so powerful that they are able to recycle more than 99.9% of the fluid they filter.

• Preparation during times of plenty

Mongolian gerbils are especially known for their close family groups. Each family has its own burrow which they pass from generation to generation. In fact, some burrows have remained within the same family for hundreds of years.

One of the features of each family nest is a large storage pile of grain. Gerbil "fathers" collect this grain during times of abundance and store it for times of hardship. The "father" may die long before his offspring need the food, so the inheritance is simply passed on to the next generation.

One diligent male accumulated for his offspring an inheritance of grain which weighed more than forty-four pounds. Outside his burrow was a second store of grain measuring three feet high and ten feet long.

PROJECT 1

Can you match each male animal with the attribute of a Godly father which his behavior illustrates?

- | | |
|---|--|
| <input type="checkbox"/> 1. Rooster | A. Managing pressures |
| <input type="checkbox"/> 2. Whale | B. Sharing quality nourishment |
| <input checked="" type="checkbox"/> 3. Macaque | C. Honoring birth order |
| <input type="checkbox"/> 4. Gerbil | D. Building family loyalty |
| <input checked="" type="checkbox"/> 5. Pika | E. Maintaining strong leadership |
| <input type="checkbox"/> 6. Lion | F. Warning of approaching danger |
| <input checked="" type="checkbox"/> 7. Armadillo | G. Building an inheritance |
| <input checked="" type="checkbox"/> 8. Plover | H. Rising early in the morning |
| <input checked="" type="checkbox"/> 9. Coyote | I. Giving wise discipline |
| <input checked="" type="checkbox"/> 10. Mongoose | J. Removing harmful parasites |
| <input checked="" type="checkbox"/> 11. Guillemot | K. Enduring hardships in a hostile world |
| <input type="checkbox"/> 12. Blue Jay | L. Maintaining family priorities |
| <input type="checkbox"/> 13. Bowerbird | M. Demonstrating self-control |
| <input type="checkbox"/> 14. Flamingo | N. Providing daily needs |

PROJECT 2

How many names of male animals can you match with the special names of their offspring? For example, a boar and his cub, a cob and his cygnet, a rooster and his chick, a buck and his fawn, a bull and his calf. By searching through your *Character Sketches* books and your dictionary, identify others.

PROJECT 3

Using your concordance, can you find specific verses in Scripture which describe the attributes of Godly fathers?

Date completed _____ Evaluation _____



HOW DOES GOD'S CARE CLARIFY THE LEGAL RESPONSIBILITIES OF EARTHLY FATHERS?



The American Museum of Natural History

Just as God created the first giant sequoia tree to give seed to more trees, He created Adam fully prepared mentally and physically to be a father. God wrote His Law in Adam's heart and designed him to reproduce it in his children. In the same way that enemies of the sequoia forest bring about the need for protection by the state, so there is need to protect children when parents are helpless against their enemies.

From the very creation of man, God the Father has always fulfilled and will continue to fulfill every responsibility necessary for the well-being and maturation of His children. His methods of care and instruction to us as His children serve as the perfect example by which earthly fathers are to provide care and instruction to their children.

John Locke in his *Second Treatise of Government* noted, "Adam was created a perfect man, his body and mind in full possession of their strength and reason, and so was capable from the first instant of his being to provide for his own support and preservation; and govern his actions according to the dictates of the law of reason which God had implanted in him.

"From him the world is peopled with his descendants, who are all born infants, weak and helpless, without knowledge or understanding: but to supply the defects of this imperfect state, till the improvement of growth and age hath removed them, Adam and Eve, and after them all parents were, by the law of nature 'under an obligation to preserve, nourish, and educate the children.'"



John Locke
(1632–1704)

English philosopher John Locke wrote many treatises relating to political science. His work influenced Thomas Jefferson's participation in the writing of the Declaration of Independence. John Locke believed that people have both rights and duties and that government was to make both possible for them.

God places the responsibility on the fathers to see to it that the children take their place in society as well-developed adults to bring honor and glory to their Creator.

Since children belong to the Creator and are not mere property of the parents, a father holds them in trust for God. This is not a choice but a responsibility that God has given to every father to "preserve, nourish, and educate" his children.

There are laws governing our country which protect the father's rights to carry out these responsibilities along with laws that ensure that the father does not neglect these responsibilities.

When a father does not carry out his responsibilities to his children, the state, then, has a legitimate interest to intervene and either compel the father to perform them or assume authority over the children itself. The state's historical claim to this authority is found in the legal doctrine of *parens patriae* (PAIR-enz PAY-tree-ee).

PARENS PATRIAE—"parent of the country" or "state is the parent"

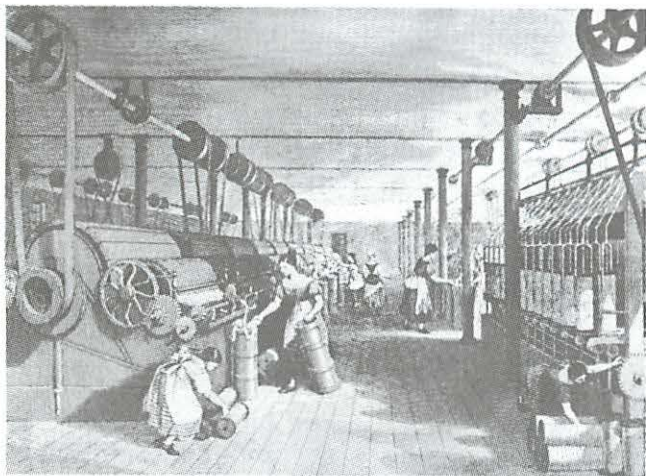
Parens patriae has been adopted in this country from English Law, in which the King had a royal prerogative to act as guardian to persons with legal disabilities such as infants or mentally handicapped individuals. It is used to justify the state's assumption of a protective parental role in certain situations, including those in which the traditional parental role breaks down.



Bettmann Archive

Industrial communities in nineteenth-century England gave rise to the sense of depersonalization which increasingly caused government to step in to protect children.

Much of the development of the *parens patriae* doctrine resulted from the plight of children during the mid-nineteenth century, when practices of the Industrial Revolution intensified the call for more state control and care for children. As America began to prosper and urbanization increased, children became more of a liability. Hence, many fathers neglected all their responsibilities, and many children were left homeless. Children were often placed on assembly lines, working as much as sixteen hours per day.



Engraving (about 1835) by an unknown artist from *An Introduction to the Industrial & Social History of England*, courtesy Newberry Library, Chicago

The Industrial Revolution in the United States led to many abuses of children in the labor force.

It was during this era that momentum began to build for state protection that would ensure the best interests of the child. In custody rights cases today, most courts base their decisions on “the best interests of the child,” although many states still hold to the traditional rule that the parents should retain custody unless proven unfit.

Our Heavenly Father’s care of His children provides earthly fathers with the example that they should follow in the care of their children in a number of specific ways:

1 *In the provision of food and clothing*

God the Father has established through His Word that we as his children will have our basic needs of food and clothing met:

“And he said unto his disciples, *Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.*

“Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

“Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

“If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things” (Luke 12:22–24, 27–30).

God also provides for our spiritual nourishment through His Word, which we are to ingest daily if we are to receive proper spiritual growth. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (II Timothy 3:16–17).

Just as our Heavenly Father fulfills His responsibility in the provision of our food and clothing, so an earthly father is responsible for the physical necessities of his children. “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).

Although both parents are required by law to fulfill the physical necessities of their children, it is primarily the obligation of the father to do so. Such support includes furnishing the child with food, clothing, a place to live, and necessary medical and dental care.

The courts have held that “the most adequate level of support should be provided by the best efforts of the parent.” A father cannot be told what to buy the children, as long as he provides necessary items and maintains a standard of living above the level set by neglect and dependency laws. He does not necessarily owe the best manner of living he can afford.

Under common law, the father had a duty to support his child. A poor father had to devote whatever funds were available to the support of his children and had to actively seek and accept employment. The father had to maintain his children even if the mother or the child himself had more than enough resources of her or his own.

If a father fails to use whatever means are available to him to provide proper food, clothing, shelter, and medical treatment for his children, he is guilty of neglect laws having criminal penalties.

CASE 1

A father, Mr. Doe, was employed at a local automobile manufacturing plant in his hometown. Due to the slump in automobile sales of this particular manufacturer, the plant was shut down. Thus, Mr. Doe was forced to seek other employment, which caused him to take a considerable pay cut.

Before his layoff, he had furnished his children with only the finest food and name-brand clothing. As a result of his pay cut, he was now forced to move to a small, two-bedroom apartment and could provide his family only with clothing given to them and three adequate but meager meals a day.

The sharp contrast in manner of living for the Doe family was noted by the entire community. Welfare representatives visited the home to investigate complaints, and the children were ridiculed at school. In light of their emotional distress, should Mr. Doe be charged with criminal neglect for not providing for his family?

- ☐ Yes, because the family was used to a much higher standard of living, and to be forced to live in their present conditions would be grounds for neglect.
- ☐ Yes, because the father has the responsibility to provide only the best living conditions and provisions for his family.
- ☒ No, because the father is required only to provide adequate food, clothing, and shelter and does not necessarily owe the best manner of living he can afford.



H. Armstrong Roberts

A father is not required by law to give his family the best available housing and provisions; he must cover only their basic needs.

Due to the circumstances over which Mr. Doe had no control, the living conditions of the Doe family had to change. While the quality of food, clothing and shelter was not as high as before Mr. Doe's layoff, the family never lacked adequate provisions for their survival. A father does not necessarily owe the best manner of living; therefore, Mr. Doe would not be guilty of criminal neglect.

2 In protecting his children from danger

The psalmist declared, “Our soul waiteth for the Lord: he is our help and our shield” (Psalm 33:20). God the Father has always provided adequate protection from danger for His children.

The example of our Heavenly Father's protection is clearly seen throughout the Scriptures, from the miraculous victories He gave the nation of Israel in taking the Promised Land, to the deliverance He gave the apostles in their trials. Were it not for our Heavenly Father's protection both physically and spiritually, we as His children would all perish before we achieved His purpose for our lives.



Bible Art Series, Standard Publishing, Cincinnati

How did God protect Stephen when he was stoned? The Heavenly Father allowed Stephen to complete the ministry of his life message and to forgive his offenders prior to receiving him into glory for eternal rewards.

"But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble" (Psalm 59:16).

According to God's Law, protecting the child's life is one of the basic duties of an earthly father. The Bible makes no exceptions for sex, intellect, or for born or unborn children. The principle of parental protection is clearly illustrated by Moses' parents. They hid their baby boy from Pharaoh, risking their lives to save his life. Similarly, Joseph and Mary had to flee to Egypt in order to save Jesus' life as a baby.



H. Armstrong Roberts

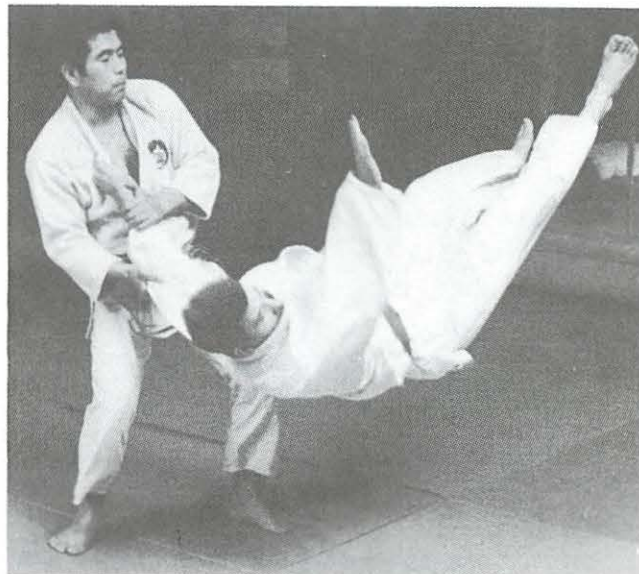
The responsibility of protecting offspring is well illustrated in the world of nature.

The basis for paternal protection is a father's presence with his children. The law does not allow a father to abandon his children. Under the laws of some states, a father who abandons or fails to support his children could be charged with a criminal offense. Laws creating juvenile court jurisdiction fall into the rights of protection category which protect one from harmful acts of others. These are designed to protect children against abuse, neglect, or abandonment by their natural parents or others.

A father's duty to protect his wife and children is supported in the law by the doctrine of self-defense. According to this principle, a man can use reasonable force, even deadly force if the situation warrants it, against an individual who attacks or threatens to attack his family.

Self-defense can be legally applied only in circumstances where the man has a reasonable and justifiable basis for believing that he or his family is in imminent danger of death or serious bodily harm, and where he uses only enough force to remove the danger.

Section 3.05 of the Model Penal Code says that the use of force upon or toward the person of another is justifiable to protect a third person when the actor believes that the use of such force is necessary to protect himself against injury and the injury he believes to be threatened to the person whom he seeks to protect.



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Many people learn the skills of judo and karate for self-protection. An expert in these martial arts is required to warn a would-be attacker of his skill.

CASE 2

A family is sitting in their living room reading and listening to the radio. Suddenly, a special news brief comes on the radio stating that a dangerous, armed convict has escaped from the local city prison. A clear description of the convict is also given.

At that same time a knock is heard at the back door of the house. The father immediately goes to the closet and removes a gun. After loading it, he proceeds to the back door where he sees a man and recognizes him as the escaped convict.

The father immediately raises the gun and shoots the convict, killing him. The father's actions were done solely for the self-defense and protection of his family. Was he justified in his actions?

- ☐ No, because the convict's actions did not threaten the father or his family of bodily harm.
- ☐ Yes, because the father was only trying to protect his family from potential harm, and he realized that the man was the reported escaped convict.

The courts have consistently held that before a person can avail himself of the plea of self-defense, he must do everything in his power, consistent with his safety, to avoid the danger and to avoid the necessity of taking life.

If a person has reason to believe that he will be attacked in a manner which threatens him with bodily injury, he must avoid the attack if it is possible to do so. The right of self-defense does not arise until he has done everything in his power to prevent its necessity.

3 In affirming each child

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jeremiah 31:3). Our Heavenly Father's love toward each one of us is evidenced by His willingness as a holy, perfect God to provide salvation through the death of His Son for our sins, thereby making us His children.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . ." (1 John 3:1). As His children, we can go to our Heavenly Father with our every emotional and physical need.

Just as our Heavenly Father responds to the emotional needs of His children, so it is the duty of earthly fathers to meet the emotional needs of their children. The law recognizes this parental responsibility in several ways.



H. Armstrong Roberts

Positive family relationships are built and maintained when a father spends quality time with his wife and children.

It is a matter of public policy to encourage and preserve family relationships. The courts have generally been very reluctant to legally sever the parent-child bond. The courts have held that a child should be removed from the parents only "when his welfare or safety or the protection of the public cannot be adequately safeguarded without removal."

The Supreme Court noted in *Santosky v. Kramer* (1982) that the state's interest should be in

preserving the parent-child relationship wherever possible. The state's interest favors preservation, not severance, of familial bonds. "The state registers no gain toward its declared goals when it separates children from the custody of fit parents."



H. Armstrong Roberts

Children have special needs that must be met in their growth to maturity. The most critical need is a satisfactory and permanent psychological relationship with their parents. The parental authority of the father must be regarded as a sovereign right if the basic emotional needs of the children are to be met.

One federal court stated that being a parent is not just a financial obligation or a passive state of mind. Instead, "it is an active occupation, calling for constant affirmative demonstration of parental love, protection, and concern." In the same case the court went on to assert that the responsibilities of a father and mother go beyond protection and support. "There is also the duty to maintain communication and association with the child."

The importance of this duty was seen in a recent civil case in Wisconsin in which the court allowed two minor children to recover damages for the loss of their father's love and companionship which resulted from an accident that had left him mentally and physically incapacitated. The judge based his decision partly on the fact that a father's love and care are a necessity to the development of children.

The negative effects of emotional abuse can be as devastating to a child's development emotionally, intellectually, and behaviorally as are injuries sustained by physical abuse. In New York, the statutory definition of a "neglected child" is, among other things, one whose "mental or emotional condition has been impaired or is in imminent danger of becoming impaired as a result of the failure of his parent to exercise a minimum degree of care."



H. Armstrong Roberts

Many families use times of special gatherings for specific affirmation by allowing each member to express why he appreciates each other member.

4 In teaching his children

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you” (Deuteronomy 4:1).

Just as the Heavenly Father taught Israel through the statutes and ordinances of the Law combined with the consequences if they disobeyed them, so He teaches us as His children through the principles of His written Word. *“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons” (Deuteronomy 4:9).*

The ultimate responsibility for the education of children belongs to the earthly father. Historically, the education of children in the United States was a matter of parental discretion.

When education moved out of the home into private schools or with a tutor, this in no way abolished parental control over the education of their children. Historically, the school has functioned *in loco parentis*.

IN LOCO PARENTIS—in the place of a parent; instead of a parent; charged with parents’ rights, duties, and responsibilities.

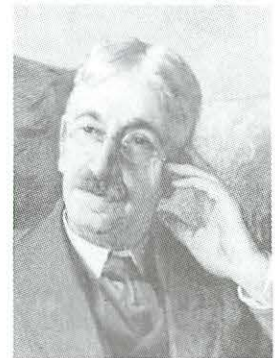
Parents delegated their responsibility to educate their children to the schools, but this delegation was not intended to include contradiction of parental authority or values.

The dominance of the public school system in modern America caused many to think that it is the responsibility of the state to educate children. However, the courts have consistently held that it is a family obligation, and compulsory school attendance statutes specify that it is a parental duty to see that children go to school regularly.



Dictionary of American Portraits

Horace Mann
(1796–1859)



Dictionary of American Portraits

John Dewey
(1859–1952)

Horace Mann is called by some the “Father of American Public Education.” He played a large part in developing the public elementary school system and the first teachers’ colleges.

John Dewey was a pragmatic philosopher who believed that environmental control in schools and behavioral manipulation would produce the kind of citizens the nation needed. He is known as the “Father of Progressive Education.”

The significance of this responsibility can be seen in the fact that the level of ability an individual attains in basic literacy skills is much more dependent on the home environment than on the quality of instruction received in school.

Education in this context should not be interpreted in the narrow sense of merely schooling or book learning. A child needs to be taught a number of practical skills in order to become a successfully functioning adult member of society.



Most of the practical skills a child needs can be taught effectively in the home.

Two landmark Supreme Court decisions which have set constitutional limits to the state's power to regulate education and school attendance include:

- *Pierce v. Society of Sisters* (1925)—this case held that a state may insist on adequate education, but it must permit parents to send their children to private schools if they choose.
- *Wisconsin v. Yoder* (1972)—this case held that the state's interest in education should not overpower the parents' interest in supervising their children's religious training.

Although the father's authority includes the discretion to supervise the education of his children, the state has also firmly established the right to see that this responsibility is carried out.

Our educational and compulsory attendance laws were designed to meet this need. Any father who fails to provide his children with an adequate basic education is guilty of criminal neglect.

CASE 3

An Amish family was tried and convicted for violating their state's compulsory attendance law. The law required them to send their children to public or private school until the age of sixteen, but they declined to send their children ages fourteen and fifteen to school after completing the eighth grade.

The parents believed in accordance with tenets of Old Order Amish communities generally, that their children's attendance at high school, public or private, was contrary to the Amish religion and way of life. The parents contended that the law violated their free exercise of religion and pursued the case all the way to the Supreme Court.

Does the state have the right to compel the parents to send their children to school regardless of their convictions? (Note that the court found the additional one or two years of formal high school for Amish children in place of their long-established program of informal vocational education did little to make better citizens of them.)

- ☐ Yes, because the state has a right to see that all of its citizens receive at least a high school education.
- ☐ No, because the state's interest was satisfied when the court found that the children were receiving an adequate education combined with their vocational training.
- ☐ No, because the compulsory attendance law violated the parents' rights of free exercise based upon the First Amendment to the United States Constitution, made applicable to the State by the Fourteenth Amendment.



©World Book - Childcraft International

An Amish family going to shop with their horse and buggy

The preceding situation was the case of *Wisconsin v. Yoder* which went all the way to the Supreme Court in 1972. The high court ruled in favor of the parents. Chief Justice Warren Burger compared the parents' interest in supervising their children's religious training with the state's interest in making sure everyone receives an education. He found that the harm to the

state's interest was insufficient to justify coercion of the parents and that the religious convictions of the parents were paramount in this case.

5 In disciplining his children

Our Heavenly Father not only loves and encourages us, but He also disciplines us when we disobey His Law and principles. This correction is given not in anger, but for necessary and proper growth in our lives. *"As many as I love, I rebuke and chasten: be zealous therefore, and repent"* (Revelation 3:19).

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Hebrews 12:6-7).

Earthly fathers are to follow the example of our Heavenly Father in the discipline of their children. Lack of correction and discipline will harm a child and will ultimately bring shame to the parents. If a father does correct his children, he will be honored by them. Hebrews 12:9 continues, *"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. . . ."*

A father also has the legal duty to control his children. The law gives him the power to establish rules of conduct and to enforce them. To accomplish this, a father may use spanking or other forms of physical restraint or punishment. A child has no right to resist moderate punishment, whether it consists of a verbal correction or physical retribution.

By law the chastisement must be reasonable and moderate and done for the welfare of the child. All discipline should be done with love and compassion for the child. *"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord"* (Ephesians 6:4).

When discipline is not given in love, it has the potential of becoming abusive in nature. The right to use corporal punishment does not include malicious abuse. A father who administers excessive or unreasonable punishment could be prosecuted under criminal law for injury done to the child.

There are two purposes of corporal punishment that should guide a father in fulfilling his responsibility. Physical correction should first of all be used to instill a proper concept of God in the child: *“Train up a child in the way he should go: and when he is old, he will not depart from it”* (Proverbs 22:6). Secondly, physical correction should be administered in such a way as to prepare the child to be a law-abiding citizen: *“But when we are judged, we are chastened of the Lord, that we should not be condemned with the world”* (I Corinthians 11:32).

CASE 4

A thirteen-year-old boy refused to do his homework and to complete chores around the home. His father responded to the boy's rebellion by removing all privileges to go out with his friends for one month. The boy, feeling that he could not bear this enforced loneliness, ran away from home.

After searching for the boy for several days, the father found him at a gas station in a nearby town. The father made the boy come home, and upon arriving there, spanked him with a leather strap. The boy had several bruises and was unable to sit comfortably for a few days. Was the father guilty of child abuse?

- ☐ No, because the boy had caused his father and the family to experience severe anxiety and, thus, deserved the pain of his punishment in return.
- ☐ No, because the father had tried other methods of correction before physically punishing his son, and the boy did not respond to those. Thus, the spanking was a logical alternative.
- ☐ Yes, because the father was dealing with his son in anger and had driven the son to run away by the severity of his original punishment.

6 In transferring responsibility at the proper time

Just as our Heavenly Father entrusts us with more responsibility as we grow spiritually and become more founded in His Word, so must an earthly father transfer more responsibility to his children once they have earned the right to it.

Although our Heavenly Father's responsibility for his children never comes to an end, there comes a time when an earthly father's responsibility ceases and a son assumes the responsibility of a wife and family, or a daughter becomes the responsibility of a husband.



The question, *“Who giveth this woman to be married to this man?”* signals the time when a father transfers his responsibility for his daughter to her husband.

Normally a father's responsibilities continue until his child reaches the age of majority, which ranges from eighteen to twenty-one years depending on state laws. However, the law in some cases provides for termination of those obligations before that age is reached and in other situations requires that the father retain his responsibility beyond that time.

The legal term which encompasses both the release of the parent from his obligation and the minor's relinquishment of his right is *emancipation*.

EMANCIPATION—an entire surrender of the right to the care, custody and earnings of a child as well as a renunciation of parental duties.

A child may not emancipate himself just by defying his father's authority or running away from home. Emancipation may occur by mutual agreement between the minor and the parent. However, he is automatically considered legally emancipated if he gets married, takes a full-time job, or joins the military.

According to the example of Scripture, this father-to-child transfer of responsibility did not occur at some arbitrary age but rather at the time of marriage, in the case of a daughter, or upon reaching maturity of character, in the case of a son. (See Galatians 4:1–2.)

Date completed _____ Evaluation _____



MEDICINE RESOURCE

HOW DOES GOD'S CARE FOR HIS CHILDREN ILLUSTRATE THE MEDICAL RESPONSIBILITIES OF A FATHER?



Courtesy of Wyeth Laboratories, Philadelphia

Godly fathers must seek wisdom in medical matters—wisdom to discern symptoms, wisdom to seek qualified counsel, wisdom to select God's best course of treatment, and wisdom to balance protection from over-treatment with comfort during times of illness.

1 A FATHER MUST ESTABLISH WISE PRACTICES OF HYGIENE.

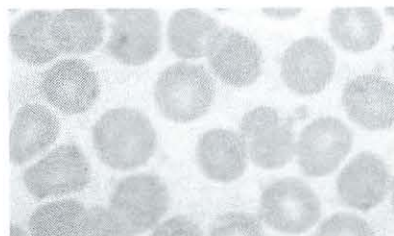
Our Heavenly Father taught principles of hygiene in Leviticus 11:29–15:33. These included instructions regarding unclean vessels, childbirth, contagious skin diseases, unclean garments, unclean homes, and bodily discharges.

For proper hygiene, God prescribed washing hands, washing clothing, burning or burying infected articles, and isolating an infectious person for specific periods of time. These methods protected the Israelites from spreading disease to one another.

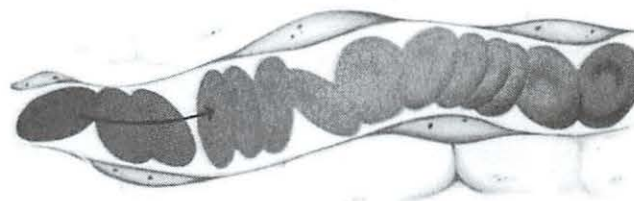
Godly fathers who are searching for wisdom do well to teach their children these principles of hygiene to protect them from unnecessary disease and suffering. In Leviticus 17:11 Moses writes that "... the life of the flesh is in the blood" The

Law goes on to instruct that separation from the body fluids of others is to be practiced in order to avert the possibility of infection.

The Hebrew word for blood is דָּם (dām). It means literally, "any fluid which when lost results in death." By analogy, the Hebrew word also refers to the juice of the grape.



A magnification of red blood cells



Red blood cells passing through a small blood vessel known as a capillary

It is astonishing that medical researchers did not discover sooner than they did that the most common method of transmitting disease is through the exchange of body fluids.

The body fluids include blood, lymph, tears, saliva, phlegm, perspiration, mucus, urine, semen, vomitus, feces, intracellular fluids, and even the aqueous humor in our eyes. Each of these fluids has the potential of spreading disease.

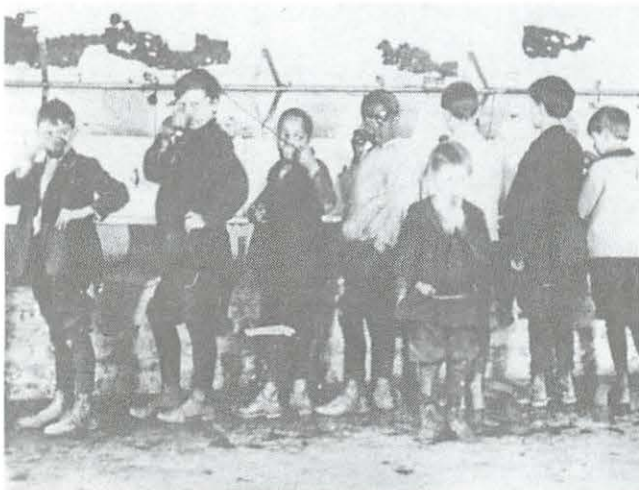


A sneeze releases thousands of tiny droplets of body fluid which may contain bacteria, viruses, or even parasites.

Unfortunately, bacteria and viruses which cause disease can stay alive for extended periods of time, even on clean surfaces. This means that infections can be transmitted by an infected person's body fluids touching an object or person.

For example, many viruses can remain alive for up to seven days on such things as clothing, bedding, silverware, cups, towels, tables, floors, etc.

By isolating a possibly contagious person for seven days, God prevented diseases from spreading to others. In most instances the infectious period during which a disease can be transmitted is less than seven days. The only major exceptions to this rule are venereal diseases which remain infectious until they are treated. There are some venereal diseases which are incurable, however, and a person with one or more of these diseases remains infectious for the rest of his life.



Until recently, sharing drinking cups was a common practice. However, the cups often transmitted diseases from one person to another by way of the saliva. Saliva is one of the body's many fluids which may contain disease-causing bacteria and viruses.

2 A FATHER MUST PRACTICE PREVENTIVE MEDICINE THROUGH PROPER NUTRITION.

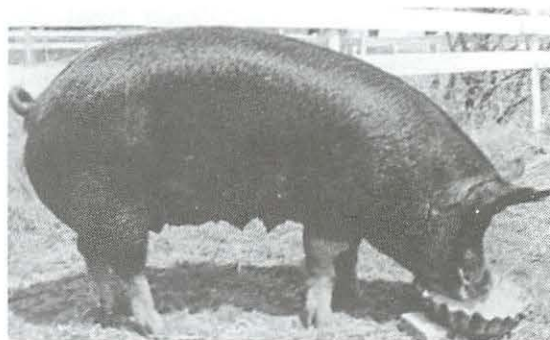
In addition to teaching hygiene, our Heavenly Father also teaches nutrition. The Mosaic laws on nutrition presented in Leviticus 11 and Deuteronomy 14 do not produce spiritual life. They do, however, benefit physical health.

Fathers are wise to take advantage of the medical wisdom revealed in these nutrition laws. God's choice of clean and unclean foods was not arbitrary—each exclusion was for a good reason. For example, studies made in 1983 reveal five major benefits of excluding pork from the diet.



Ewing Galloway

Is this boy eating a nutritious meal?



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Berkshires are a type of hog which produce very little excess fat. Unfortunately, however, the fat they do produce is trapped inside the meat cells.

• PORK FAT CANNOT BE EASILY REMOVED.

Fat is bound inside the cells of pork. According to God's dietary laws, meats listed as "clean" such as beef, venison, and mutton, store fat in fat cells which are separate from the meat.

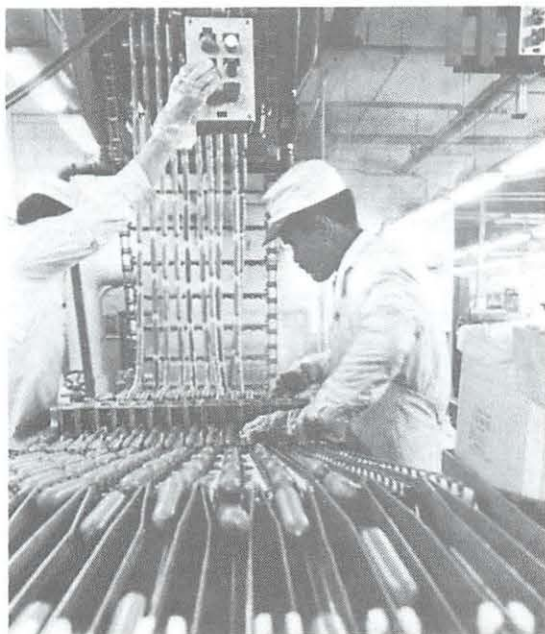
Considerable amounts of fat, however, are stored inside pork cells. This means that even "lean" cuts of pork contain substantially more fat than do similar cuts of "clean" meats.

You can demonstrate this for yourself by frying a lean piece of pork next to a comparable piece of beef. When fried, the pork releases its "hidden" fat immediately. The lean beef, on the other hand, has no fat to release.

Fat is closely related to cholesterol, excessive amounts of which contribute to high blood pressure and atherosclerosis. High cholesterol levels are also a major component of the walls of cancer cells. Thus, the hidden fat in pork poses a very real threat to human health.

- **PORK CONTAINS EXCESSIVE AMOUNTS OF SULFUR.**

One of the characteristics of pork which makes it a suitable ingredient for sausage is its high sulfur content. The connective tissue of the hog is typically ground and blended with organs, meat scraps, and blood to make sausage and cold cuts, which are especially rich in sulfur.



After a hog has been butchered, meat packers make sausages and hot dogs out of the leftovers. These leftovers contain high concentrations of sulfur.

Unfortunately this sulfur is absorbed into the ligaments, cartilage, and joints of those who eat the pork. Excess sulfur softens these tissues and makes them more sensitive to irritation. The result is an increased risk of rheumatism, arthritis, and damage to the intervertebral discs of the neck and back.

It is easy to demonstrate the high concentration of sulfur in pork. Seal a piece of pork and a piece of beef, venison, or mutton in separate plastic bags. Let the bags remain at room temperature for several days. As the meat decomposes, it will release sulfur as hydrogen sulfide (H_2S).

Hydrogen sulfide is a gas which is easily recognized by its pungent "rotten egg" odor. Smelling the sealed bags will clearly demonstrate which meat contains more sulfur.

- **PORK IS RICH IN GROWTH HORMONES.**

The presence of growth hormones in meat may be a cause of inflammation and swelling in humans. Growth hormones have also been related to the onset of cancer. For example, scientists have

experimentally induced cancer in laboratory animals with the growth hormones found in bacon.

Scientists suspect that the growth hormones which permeate pork may be culprits which trigger cancer cells to multiply.



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These 2½-pound piglets will gain more than two hundred pounds by the time they are six months old. They will be slaughtered at the peak of their growth cycle in order to get the most return for their feed.

- **PORK EXPOSES CONSUMERS TO IRRITATING HISTAMINES.**

Boils, eczema, dermatitis, inflammations of the appendix and gall bladder, and certain abscesses are known to be aggravated by histamines (HISS-tuh-meenz). Histamines may also induce stomach ulcers, asthma, hay fever, and even irregular heartbeats.

Pork is so rich in histamines that it can initiate a reaction with just one serving. People who are already in high risk groups for these conditions should refrain from eating pork to avoid further irritations.

- **PORK HARBORS TOXIC INFLUENZA VIRUSES.**

Influenza viruses are known to remain infectious in the lungs of pigs for extended periods of time. Because lungs are used in sausage, hot dogs, and other pork products, the flu virus may be transmitted in its dormant form. Once it is ingested, the virus propagates and exposes the consumer to its harmful effects.

In fact, the deadly flu epidemic which broke out shortly after World War I ended and which eventually killed more people than the war itself may have been the direct result of contaminated pork. In an effort to aid the famished German people, the United States had shipped quantities of pork overseas. The dangerous flu epidemic broke out shortly after the meat arrived.

This event in itself is not proof that the pork transmitted the disease; however, there were very few cases of flu among those who did not eat the pork.

3 A FATHER MUST LEARN TO TREAT ILLNESSES WITH THE LEAST INTRUSIVE PROCEDURES.

Multitudes came to Jesus for physical healing. He healed them by touching them, lifting them up, speaking to them, and laying His hands on them.

On one occasion Jesus made a clay ointment from earth and spittle. He placed the ointment on the eyes of a man who had been blind from birth. (See John 9:6.) Jesus then told the man to go and wash in the pool of Siloam, thus illustrating how we should combine personal efforts of health care with the healing process which only God can give.

When a family member is sick, a father should begin medical treatment by seeking the Lord in prayer. If the medical condition is an emergency, obviously he would pray on the way to receiving emergency care.

If the situation is not an emergency, the father should be skilled in knowing what remedies and procedures could be used for treatment. For example, many illnesses are traced to constipation, and one herb that is effective in treating constipation is hyssop.



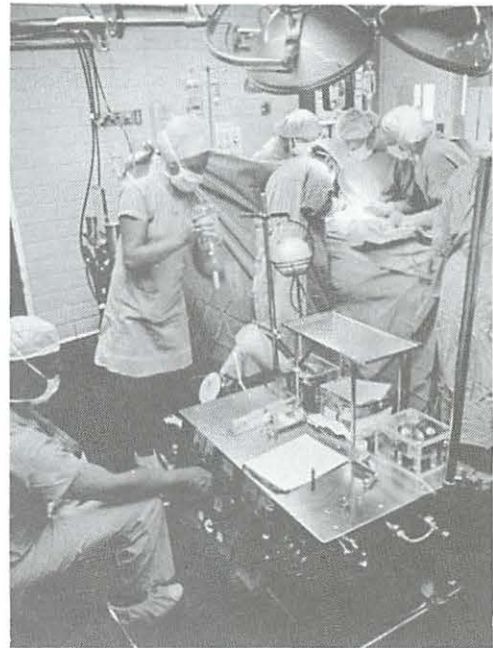
The herb hyssop

David referred to hyssop when he prayed, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalm 51:7).

When seeking outside help, it is important to find doctors who have had experience in treatments other than more radical treatments such as drugs and surgery.

In most situations, the more intrusive the procedure, the greater the risk of complications. By choosing drugs which are the most effective yet the least potent, and surgeries which are the least radical, a father can protect his family from many unpleasant side effects.

On the other hand, a father must be careful not to choose an ineffective treatment simply because it is less intrusive. To treat a major medical problem with a bandage instead of needed surgery fails to make good use of the resources our Heavenly Father has supplied.



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Surgery is an intrusive medical procedure which has serious risks and can have complications. However, certain conditions call for it to be used.

4 A FATHER MUST KNOW WHEN TO SEEK MEDICAL SPECIALISTS.

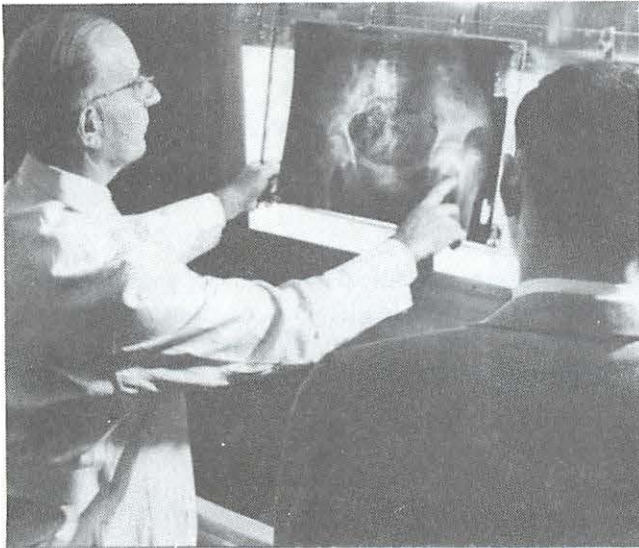
In the Old Testament God appointed priests as medical examiners. It was the priest's responsibility to diagnose the symptoms of disease and prescribe treatments.

In the New Testament God directs His children to seek the discerning prayer of the elders for healing. Specific instructions for this ministry of the elders are given in James 5:14–16:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Because the health of the church members is affected by the quality of leadership in the body of believers, it is important that each pastor and deacon fulfill the requirements given in I Timothy 3:1–13.

HOW CAN GODLY FATHERS RECLAIM THEIR MEDICAL RESPONSIBILITIES AND COMMUNICATE MORE EFFECTIVELY WITH PHYSICIANS?



Du Port Magazine

A father must learn to see a physician in a role of counsel rather than a position of authority.

1 **By learning to express symptoms in terms doctors can understand**

In order to receive the best advice from physicians a father must teach the members of his family to identify and express their symptoms in terms medical counselors can understand.

Many times a patient makes the mistake of expressing conclusions rather than describing symptoms. This kind of communication not only deprives a counselor of necessary information, it may also waste time and cause him to focus on an incorrect diagnosis.

To communicate effectively a patient must be able to describe his discomfort by its location, its frequency, its intensity, and its duration. In addition, it is helpful to describe how an illness or injury interferes with normal activities, what (if anything) seems to make the situation better or worse, and what tends to be associated with the discomfort before, during, or after it.

To describe these feelings requires a vocabulary which medical counselors can understand. Such a vocabulary makes it easier to express oneself and makes it easier for counselors to be of real assistance.

• **Describing the intensity of pain**

Since pain is a subjective entity, it is often difficult to convey just how badly something hurts. However, the following vocabulary words will help in learning to describe pain.

Each of the following sets of adjectives are listed in increasing order of intensity. Try to express the sensation you feel using the appropriate words.

INCREASING INTENSITY OF PAIN

- flickering, beating, pulsing, throbbing
- pricking, stabbing, piercing
- tugging, pulling, wrenching
- burning, scalding, searing
- dull, sore, aching, splitting
- annoying, troublesome, miserable, unbearable
- cool, cold, freezing
- tender, nagging, agonizing, torturing

List modified from "Pain Free," *The Prevention Total Health System*, Rodale Publishers, 1986, page 93.

• **Describing frequency and duration**

A written record provides a medical counselor with objective data which is far more reliable than memory. Taking a journal with you to a doctor's office also tells the doctor that you are serious about getting to the bottom of your discomfort.

Some discomforts may require several entries a day. Others may require entries every few days. The type of journal you make will depend on how often you feel discomfort.

• **Describing loss of function**

Finding the words to describe a loss of function can sometimes lead to long, drawn-out stories. What a doctor actually needs to know in order to give a father good counsel is listed below.

- **Muscles and joints**—weakness, clumsiness, numbness, stiffness
- **Eyes**—blurred vision, double vision, eyes react painfully to bright light, scratchy eyes
- **Ears**—crackling sounds, ringing, dizziness, light-headedness, giddiness
- **Nose**—sneezy, runny, stuffy, bleeding
- **Throat**—sore, tight, dry, full of phlegm
- **Lungs**—tightness, wheezing, shortness of breath, pain in breathing, coughing (describe the color and amount of sputum being coughed up)

- **Heart**—heavy pressure, palpitations, vague discomfort, sharp pain
- **Stomach**—burning sensation, constant hunger, constant nausea, prolonged vomiting, any vomiting of blood
- **Intestines**—pain, cramping, diarrhea, constipation, bleeding, pressure
- **Anus**—bleeding, pain, loss of bowel control
- **Urine**—blood, burning, pressure, frequent urination, dribbling, loss of control, foaming, unusual color
- **Joints**—stiffness, aching, swelling, pain, instability
- **Skin**—itching, scaling, redness, swelling, tightness, cracking, blistering
- **General difficulty**—walking, writing, reading, complicated thinking tasks, bodily functions (urinating, stools, swallowing)

• Describing location

The location of discomfort is sometimes surprisingly hard to pinpoint. Pains of the chest and abdomen are especially generalized. A patient may hurt all over or feel pain inches or even feet away from its source.

When a person experiences pain, he is really receiving only electrical impulses from the location of the discomfort. These impulses are transmitted by nerve fibers which register the “complaint.” However, some nerve fibers are more accurate at giving locations than others. Some nerve fibers simply register an aching feeling in a general area. Other fibers, however, are able to provide the brain with a more exact source.

Trained medical counselors understand that it is difficult to explain where something hurts. The best way to communicate “where it hurts” is to simply point. Pointing is foolproof and gives the doctor all he needs to know.

• Keeping a medical journal

It is a good idea to maintain a medical journal for each person in the family. Such a journal would contain records of weight, height, vaccinations, allergies, birth records, and descriptions of each disease or injury.

Be sure to include the date and time of each entry. Even if there is a quick recovery and no need to see a medical counselor, a medical history is an extremely valuable tool to have.



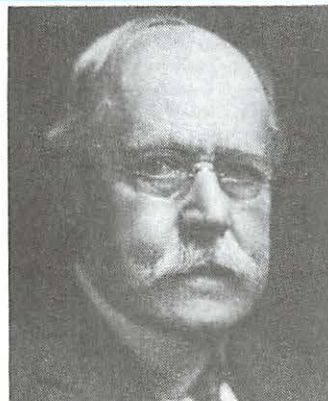
Ewing Galloway

Start a medical journal for your family. Use it to record a medical history for each family member. Patterns of illnesses may reveal important medical information.

2 By learning to interpret what doctors say

Physicians derive the overwhelming majority of their medical terms from Greek roots. To these Greek roots they may add prefixes, suffixes, and other roots to form complex expressions such as *hemangioendothelioblastoma*. An understanding of Greek prefixes, suffixes, and roots helps to decipher what otherwise may appear to be nonsense.

Incidentally, *hemangioendothelioblastoma* (heem-AN-je-oh-enn-doe-THEEL-ee-oh-blas-TOE-muh) refers to the inside of blood vessels being lined with immature cells which may form tumors.



Courtesy of the Library, The New York Academy of Medicine

Thomas Lathrop Stedman (1853–1938)
Stedman's original work is now in its 24th edition.

Stedman's Medical Dictionary, for example, is a classic medical dictionary. It is 1,590 pages long, yet it lists most major medical roots and their prefixes in just twenty-four pages.

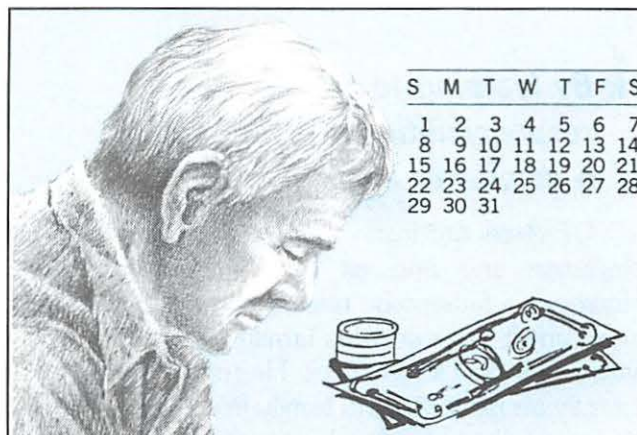
Major Greek Medical Roots

Acou —to hear	Itis —inflammation
Amni —a bowl	Junc —to join together
Angi —a vessel	Lact —milk
Aqu —water	Leuko —white
Arch —beginning	Lig —to tie
Arth —joint	Lith —stone
Asth —a short breath	Log(y) —word, study of, science
Bio —life	Lys(t) —loosen, destroy
Blast —a sprout, germination	Mat —mother
Bronch —windpipe	Med —middle
Cap —to seize	Mega(lo) —great
Carc —ulcer, cancer	Morph —form or shape
Card —heart	Neph —kidney
Cele —tumor, rupture	Neuro —nerve
Ceph —head	Noct —night
Cerv —neck	Nomen —name
Corp —body	Ocul —eye
Cyc —a ring	Odon —tooth
Cyst —bladder	Oid —likeness
Cyt(o) —cell	Orth —straight
Der —skin	Os(teo) —bone
Ec —house or chamber	Ov —egg
Edem —swelling	Palp —to touch softly
Ek(c)tom(e) —cutting out	Path(o) —suffering, disease
Eryth(r) —red	Ped —foot or children
Faci —to form or shape	Plas —to form
Fra —to break	Pleur —rib
Gam —marriage	Pneumon —lung
Gangr —an eating sore	Pseudo —deceiving, false
Gast —belly	Pyr —fire, fever
Glu(c), gly(c) —sweet	Quad —four
Gen —beginning, origin	Rhin —nose
Gram, graph —writing	Sarc —flesh
Gnosis —knowledge	Schi —to split
Gyn —a woman	Scop —to look
H(a)em, em —blood	Seps, sept —rotten
Helic —spiral shape	Soma —body
Hepat(o) —liver	Sphin —a band around
Heter(o) —other	Splen —spleen
Hom —one and the same	Stom —entrance, opening
Hydr(o) —water	Tach —swift
Hyst —womb	Ten —stretch
Ia —condition	Trich —hair-like
Iatr(o) —physician	Ur —urine
	Vagi —sheath
	Vari —diverse

Major Greek Prepositional and Adverbial Prefixes

a- or **an-** (ἀ- or ἀν-), inseparable particle, a- negative or privative, *un-, in-, not, without*; bef. a vowel usually **an-**.
amphi (ἀμφί), prep., *about, around, on both sides*.
ana (ἀνά), prep., *up to, upwards; back; again*.
anti (ἀντί), prep., *against; opposite*.
apo (ἀπό), prep., *from; asunder; back; again*.
dia (διά), prep., *through; in different directions; to the end; completely*.
dis (δίσ), adv., *twice, doubly*; **di-** in compounds bef. a consonant, except *s, th, t, m, p, ch*.
dys- (δυσ-), inseparable adv., *bad; unlucky; difficult; like Eng. mis-, un-*.
ek or **ex** (ἐκ or ἐξ), prep., *from out of; from*; **ex** bef. a vowel.
ektos (ἐκτός), adv. and prep., *outside, external*; in Eng. compounds **ecto-**; opp. to **entos**.
en (ἐν), prep., *in*; in compounds **en** becomes **em-** bef. *b, m, p, ph, ps*; **el-** bef. *l*.
endon (ἐνδόν), adv., *in, within*; in compounds **endo-**.
entos (ἐντός), adv. and prep., *within*; in Eng. compounds **ento-**.
epl (ἐπί), prep., *on, upon; against*.
eu (εὖ), adv., *well*; implies *abundance, prosperity, easiness*.
exo (ἐξω), adv., *outside, on the outside*.
hemi- (ἡμί-), inseparable prefix, *half*.
hyper (ὑπέρ), prep., *over, above; excessive*.
hypo (ὑπό), prep., *under*; in compounds also implies *deficiency*.
kata (κατά), prep., *down from, down; against; throughout*; in compounds often only strengthens the simple word; in Eng. compounds **cata-**.
meta (μετά), prep., *among; between; along with; after, afterwards*; in compounds often implies *change*.
para (παρά), prep., *beside; to the side of, to*; in compounds often means *aside, amiss, wrong*; also *change*.
peri (περί), prep., *round about; above, beyond; exceedingly*.
pro (πρός), prep., *before* (of place and time).
pros (πρός), prep., *motion from or to a place*; in compounds *motion toward; besides* (in addition); *beside* (of place).
syn (σύν), prep., *with, together*; in compounds bef. *b, m, p, ph, ps*, becomes **sym-** (συμ-); bef. *l* becomes **syll-** (συλλ-), bef. *s* becomes **sy-** (συ-).*

3 By learning to count the cost of medical treatment



In order to make wise decisions, fathers must count the true costs of medical treatment. These costs are not merely monetary; there are far greater prices to pay than a monthly hospital bill.

Every patient runs the risk of unnecessary tests, unanticipated complications, side effects, and recurring symptoms. It is a father's responsibility to protect his family by gathering the necessary information to make an informed decision. Before a wise father approves any tests or treatments it might be profitable for him to ask the following questions.

Questions to ask before authorizing medical tests or treatment

- What are the indications that a test or treatment is needed?
- What will the doctor learn from the anticipated test?
- What is the expected outcome of the proposed treatment?
- How accurate is the test?
- What errors may occur in the performance of this test?
- How effective is this treatment?
- Under what conditions is the treatment successful?
- Under what conditions does the treatment fail?
- What are the cumulative effects of the test(s)?
- What are the side effects of the treatment?
- What complications may accompany the test or treatment?
- What are the consequences of not having the test or treatment?
- Is the test or treatment based on symptoms, or does it get to root causes?
- If the test results are normal, how can the patient seek God's best to improve his condition?
- If the treatment is successful, what can the patient do to prevent a recurrence?
- If the test results are normal, what is the next step?
- If the test results are abnormal, what is the next step?
(If the answers to the above two questions are the same, then the test is unnecessary.)

4 By learning to balance the responsibilities of being both a comforter and a protector

Fathers are instinctively protectors. They will challenge any and all threats to their family. However, a father who rejects all medical treatment in an effort to protect his family fails to be a good steward of God's resources. He may fix his eyes so intently on protecting his family from an enemy that he loses sight of his family's need for comfort.

Wives and children need love and comfort, especially when they suffer from disease or injury. If a father neglects to balance his instincts to protect with those to comfort and love, he actually hurts his family.

On the other hand, a father may also become so sensitive to a wife or child's suffering that he may forsake his responsibility to protect. His eyes can be so fixed on the individual's need for comfort that he loses sight of approaching danger. Such a father may seek immediate cures regardless of the cost. His driving motivation is to be free of the suffering rather than to look for God's best.

The key to properly fulfilling a father's medical responsibilities lies in a father's wisdom. Wisdom allows a father to maintain the delicate balance between protecting and comforting. For example, God our Heavenly Father protects us, yet He also sent His Holy Spirit as a comforter to balance out His protective nature. Notice that the prophet Micah expresses this same need for balance. The Lord requires a man to both "do justly" and to "love mercy." To have one without the other leads to destructive imbalances.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

WARNING: Like a bull charging blindly without purpose, a father acting without wisdom may injure those he loves most.

PROJECT

Using the lists of roots and prefixes on page 1617, interpret the following medical terms.

- | | |
|------------------|--------------------------|
| 1. nephrectomy | 13. cystoscopy |
| 2. iatrogenic | 14. prognosis |
| 3. hematuria | 15. gastrectomy |
| 4. rhinoplasty | 16. hepatomegaly |
| 5. prolactin | 17. cystitis |
| 6. pediatrician | 18. septicemia |
| 7. tachycardia | 19. electrocardiogram |
| 8. erythrocyte | 20. hemolytic anemia |
| 9. hydrocephalus | 21. hepatolithectomy |
| 10. leukemia | 22. megaloblastic anemia |
| 11. perisplenic | 23. neuropathogenesis |
| 12. osteolysis | 24. hypoglycemia |

Date completed _____ Evaluation _____