

# Wisdom Booklet 33



## WISDOM QUIZ

Matthew 6:10

*"Thy kingdom come. Thy will be done in earth, as it is in heaven."*



*How well do you understand the concept of the will of God?*

**1** God wants us to seek His will for major decisions and to use our own good judgment for minor decisions. ☒ ☐

- Our natural inclinations directly oppose the ways of God. This fact is emphasized in such references as Isaiah 55:8-9 and Proverbs 14:12. Furthermore, we often lack the ability to distinguish between major and minor decisions. Rebekah might have thought it was a small decision to draw water for Abraham's camels, yet it changed the course of her life. (See Genesis 24.)

There are many decisions in life for which the conclusions are neither right nor wrong. ☐ ☒  
(See II Corinthians 5:10.)

**2** Picturing God as a Sovereign King is the best way to comprehend the nature of His will. ☐ ☒  
(Read Hebrews 12:5-9.)

- The Lord's prayer begins not with, "Our Sovereign King..." but with "Our Father." This concept is also emphasized in Romans 8:15. "For ye have not received the spirit of bondage again to fear [a sovereign king]; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

True/False

When we picture God as our Father, we more clearly understand His rule in our lives as our Sovereign King. ☒ ☐  
(See Psalm 103.)

**3** God's will for each person is going to be carried out regardless of what that person does. ☐ ☒  
(Read Matthew 23:37-38.)

- God's sovereign rule over His creation will be carried out according to the laws which He has established. However, He has given man a free will. It is not God's will that any person should perish. (See II Peter 3:9.) This does not mean, however, that every person will be saved. (See John 3:18.)

It is impossible for us to understand the mind and will of God. ☐ ☒  
(See I Corinthians 2:16 and Romans 9:11-26.)

**4** Christians can expect God to reveal His will directly to them in every decision. ☒ ☐  
(Read Romans 13:1-7.)

- In a kingdom there is a structure of authority. Thus, God works through the structure He has ordained to reveal His will. God also speaks directly to Christians through His Word and expects us to verify the instructions of authorities by His Word. (See Acts 17:11.)

Whenever a Christian suffers, he is experiencing the consequences of being out of God's will. ☐ ☒  
(See I Peter 4:12-13.)

Total Correct \_\_\_\_\_

## Teach Me Thy Will, O Lord

Katherine A. Grimes

B. Mansell Ramsey



1. Teach me Thy will, O Lord, Teach me Thy way; Teach me to
2. Teach me Thy won-drous grace, Bound-less and free; Lord, let Thy
3. Teach me by pain Thy power, Teach me by love; Teach me to
4. Teach Thou my lips to sing, My heart to praise; Be Thou my



know Thy word,	Teach me to pray.	What-e'er seems best to Thee,
bless-ed face	Shine up-on me.	Heal Thou sin's ev-ery smart,
know, each hour,	Thou art a-bove.	Teach me as seem-eth best
Lord and King	Through all my days.	Teach Thou my soul to cry,



That be my ear-nest plea;	So that Thou draw-est me	Clos-er each day.
Dwell Thou with-	in my heart; Grant that I never part,	Sav-iour, from Thee.
In Thee to find sweet rest;	Lean-ing up-on Thy breast,	All doubt re-move.
"Be Thou, dear Sav-iour, nigh,	Teach me to live, to die,	Saved by Thy grace!"



## WISDOM WORKSHEET ON MATTHEW 6:10



*"Thy kingdom come.  
Thy will be done  
in earth, as it is  
in heaven."*



Courtesy of Isabell Vincent

A spiritual Christian will discern or seek God's will for every word, thought, attitude, and action. The path of such a person "... is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).



"... Cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand..." (Jeremiah 18:6).

God's will for all people is that they be conformed to the image of Christ. It is only on this basis that all things work together for good. (See Romans 8:27-29.)

## Linguistics

Languages,  
Grammar, Vocabulary,  
Communication



### KINGDOM

Greek: βασιλεία (bah-sih-LAY-ah)

INSIGHT: Denotes royalty, power, and dominion. It is not limited to a geographical area nor diminished in rebellion. It refers to God's sovereignty.

Do Resource A.

### COME

Greek: ἔρχομαι (AIR-kaw-my)

DEFINITION: To bring into being, to enter.

INSIGHT: An imperative appeal in the aorist tense indicating a once-for-all action rather than a continuous or repetitive action. The Kingdom is both a future event (the second coming of Christ), and a present reality (which comes at salvation). Both come at a point in time.

### WILL

Greek: θέλημα (THELL-ay-mah)

DEFINITION: A determination, purpose, or decree based on the character of God.

Do Resource B.

### DONE

Greek: γίνομαι (GINN-aw-my)

INSIGHT: The aorist imperative passive voice of the verb *to be*, meaning to bring about God's will based on the fact of its prior establishment rather than present or future development.

### EARTH

Greek: γῆ (GAY)

DEFINITION: The land or ground making up the earth. **Note:** root of the word *geology*.

### HEAVEN

Greek: οὐρανός (oo-rah-NOSS)

DEFINITION: The singular refers to the place from which God rules. (See I Peter 3:22.) It is far above all heavens, which includes the skies, stars, and galaxies.

## History

Archaeology,  
Geography, Prophecy,  
Music, Art, Literature



How did the Millerites illustrate the folly of trying to predict the precise time of Christ's return?

Jesus said: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matthew 25:13). Many have disregarded this clear instruction and have attempted to set a definite date for the return of Christ.

In 1831, William Miller made such a prediction. Thousands believed him and sold their possessions.



Dictionary of American Portraits

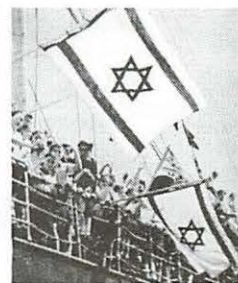
William Miller  
(1782-1849)

When his prediction proved to be wrong, many followers were bitterly disappointed and formed new groups, the largest being the beginning of the Seventh Day Adventist movement.

How did the nation of Israel fulfill prophecy for the return of Christ?

Scripture predicted that Jesus would return to Jerusalem to set up His Kingdom among His people (Isaiah 43:5-7).

Insurmountable obstacles had to be overcome for the nation to be restored, yet this was accomplished forty years ago (1948).



State of Israel

Returning Jews

How did the Pilgrims contrast with other colonists in attempting to carry out God's will on earth?

Do Resource C.



# Science

Chemistry, Biology,  
Astronomy, Geology,  
Physics, Mathematics



**How did Jesus relate His kingdom to weather forecasting?**

Jesus condemned the Pharisees for being able to predict the weather but missing the obvious signs of His kingdom: "He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

"And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:2-3).



Dover, Inc.

This observation is the origin of the rhyme, "Red in the morning, sailor's warning; red at night, sailor's delight."

**How does the structure of rock illustrate the Kingdom of God on earth?**

The atoms that make up minerals and the minerals that compose rock have significant correlations between Christians that make up local churches and local churches that compose the Body of Christ, the Rock.



**Do Resource D.**

**How do lines and angles illustrate the importance of following God's will?**



A slight deviation from God's will is like a rocket that is pointed a few degrees in error at lift-off.

**Do Resource E.**

# Law

Government,  
Economics, Logic



**How can a last will and testament extend God's will on earth?**

A person to whom God entrusts children and material assets can specify how they are to be managed after his death by means of a last will (covering real property) and testament (involving personal property). Without these documents, a person dies **intestate** (without a will), and the state decides who will own his property.

There are three requirements for a valid will: a competent **testator** (the person who makes the will), a document fulfilling the **Statutes of Wills** (a legal document), and an **authoritative instrument** (intended to have legal effect).

**If this little girl's parents should die intestate, she would automatically become a ward of the state.**



**How does a utopian government violate the concept of God's Kingdom on earth?**



**Thomas More**  
1477-1535

Thomas More described what he thought was the perfect kingdom in his book *Utopia*, written in 1516. *Utopia* was based on the faulty notion that man is able to govern himself apart from God and His laws.

More's presuppositions influenced the Supreme Court's decision in 1803 to initiate **judicial review**. Judicial review established the evolution of **jurisprudence**.

**Do Resource F.**

# Medicine

Health,  
Nutrition, Behavior,  
Counseling



**How does healing in the the will of God require the will of man?**

Jesus' acts of healing required the combined will of God and the will of the patient. We learn this in the following statements: "... If thou wilt, thou canst make me clean" (Luke 5:12).



Bible Art Series

**Jesus healing**

"... Wilt thou be made whole?" (John 5:6). "... Be it unto thee even as thou wilt..." (Matthew 15:28).

Such a combining of wills is the basis of faith. Thus, Jesus often said, "... Thy faith hath made thee whole..." (Luke 8:48).

**How are we to exercise our wills in discerning God's will for healing?**

We are instructed in James 5:14 to confirm our faith for healing by the action of calling for the elders of the church. The elders are to pray over us and anoint us with oil after discerning God's will regarding that sickness.

**Do Resource G.**

**When did man's will for healing interfere with God's will on earth?**

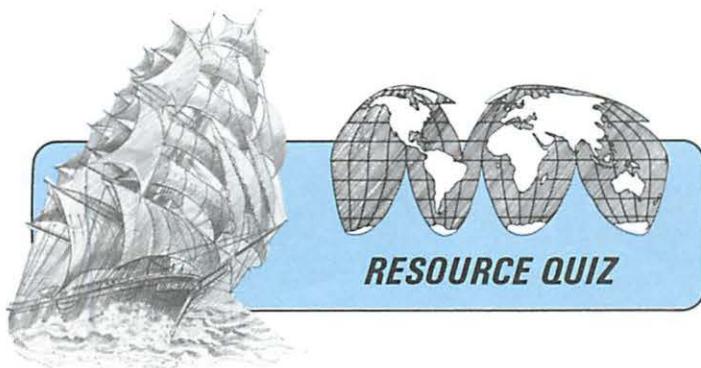
When King Hezekiah had "a sickness unto death," he asserted his will to God for a longer life. Amazingly, God yielded to Hezekiah's will and gave him fifteen additional years. However, his leadership during this extended time and the birth of a son resulted in the downfall of the nation. (See II Kings 20:1-21:18.)

It is significant that Hezekiah's will had to be strengthened to believe that God would heal him. God did this by moving the sundial's shadow backwards.



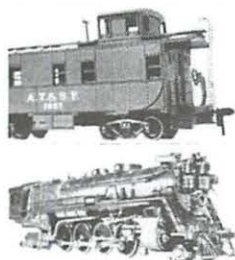
**Sundial**





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

## HOW DOES SENTENCE STRUCTURE HELP US FIND GOD'S WILL?



- How is a caboose before an engine like the phrase "Thy will be done"? . . . . 1623
- What is the significance of an aorist imperative in the passive voice? . . . . . 1623
- Does God expect us to make little decisions on our own? . . . . . 1624
- How can God establish our thoughts for each decision? . 1625
- What are God's prerequisites to direct our steps? . . 1626

## HOW CAN WE FIND GOD'S WILL?



- Should a man seek God's will in the choice of a necktie? . . . . . 1627
- What seven questions can we use to determine God's will in a particular decision? . 1628
- Why must we determine God's will in every decision? . . . . . 1630
- How can I apply basic questions to discerning God's will for my clothing? . . . . 1630

## HOW DID PILGRIMS AND COLONISTS DIFFER IN SEEKING GOD'S WILL?



- How did the motives for founding Plymouth and Jamestown differ? . . . . . 1635
- Why did the Pilgrims survive hardships that destroyed the colonists? . . . . 1637
- Why did the Indians massacre the colonists but help the Pilgrims? . . . . . 1638
- How did the Pilgrims turn away God's judgment? . . . 1642

## HOW DO ROCKS REVEAL CHRIST?



- How is the composition of a rock like the Body of Christ? . . . . . 1645
- What causes minerals to reflect light differently? . . . 1646
- How do heat and pressure determine rock structure? . 1647
- How is rock classified by brokenness? . . . . . 1649
- How does water polish rocks? . . . . . 1652
- How does wind test rocks? . 1654

## HOW ARE LINES LIKE GOD'S WILL?



- How do straight lines illustrate God's infinity? . . . . . 1655
- When did God use geometry? . . . . . 1656
- How do angles illustrate Hegel's humanistic reasoning? . 1656
- How do rays and lines differ? . . . . . 1657
- In what Scriptures does God use lines and angles to describe His will? . . . . . 1660

## WHAT IS WRONG WITH UTOPIANISM?



- Where did the idea of utopian government originate? . . . 1661
- How did utopianism produce the false idea of separation of church and state? . 1663
- How does utopianism lead to tyranny and injustice? . 1665
- How did the Fourteenth Amendment invade state authority? . . . . . 1667
- How does utopianism destroy private property? . . . 1668

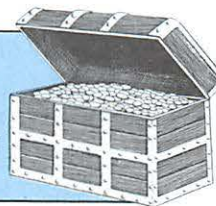
## HOW CAN WE BE SURE OF GOD'S WILL IN DEALING WITH SICKNESS?



- What steps will help us find God's will for illnesses? . . 1669
- Why should the sick call for the elders of the church? . 1670
- Who should confess sin? . 1671
- What are the three types of sickness? . . . . . 1673
- What is the prayer of faith? . 1674
- What is the significance of anointing the sick with oil? . 1675



## INSIGHTS THROUGH INVESTIGATION



### HOW DOES THE GREEK STRUCTURE OF "THY WILL BE DONE" REVEAL THE VERSE'S TRUE MEANING?



In what way does the above picture illustrate the phrase in the Greek text, "Thy will be done"?

The English translation of Matthew 6:10 is "... Thy will be done in earth, as it is in heaven." Based on this sentence structure, it would seem that the emphasis is on the first two words, "thy will."

If this is correct, it should be our prayer that God's will would be carried out on earth as it is in heaven.

However, as we examine the verse in the Greek text by using an interlinear New Testament, we discover a significant fact about the structure of the sentence. See if you can detect it:

10 ἔλθ' ἐτῶν ἡ βασιλεία σου  
let come thy kingdom;

γενήθ' ἵνα τὸ θέλημά σου,  
let be done thy will

ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς  
as in heaven, [so] also upon the earth;

If you noticed that the structure of the Greek sentence is just the reverse of the English sentence, you detected a very important factor in the verse. It is not "thy will be done," but "let be done thy will."

This structure lets us know that the main emphasis of the verse is not as it reads in English. The primary emphasis is not on "thy will," but rather on "let be done."

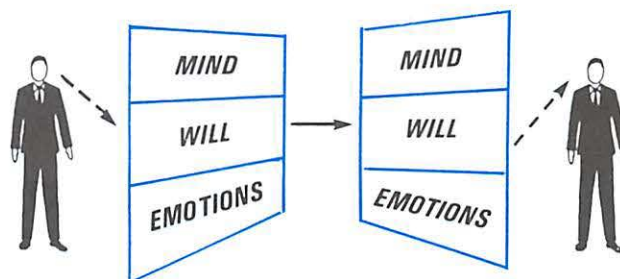
God's will thus becomes the *receiver* of the action (like the caboose of a train), rather than the *initiator* of the action (the locomotive). The tense of the word "will" also reinforces the Greek sentence structure. It is in the aorist imperative passive tense. The significance of this is as follows:

#### • AORIST

This tense represents a single action at a specific point in time. It differs from present tense, which would involve continuous action.

#### • IMPERATIVE

The imperative mood is a command to do something. The significance of the imperative is that it expresses an appeal of will to will. In ordinary communication the primary appeal is from one intellect to another intellect.



#### • PASSIVE VOICE

The passive voice represents the subject as receiving the action of the verb. In this verse the subject is "thy will" and the verb is "to be" (let be done.)

### WHY IS THIS SENTENCE STRUCTURE SIGNIFICANT IN THE MATTER OF KNOWING GOD'S WILL?

Based on this structure, the Lord is teaching us a very powerful truth about knowing His will. See if you can determine which of the following statements most accurately describes this truth:

- ☐ **1** We are to appeal to God that He carry out His will on earth as He does in heaven.
- ☐ **2** We are to appeal to God to let us carry out His will on earth as He carries it out in heaven.
- ☐ **3** God will show us His will and accomplish it in and through our lives if we desire to know it and obey it.



The third statement is the most accurate description of what God is teaching us in this passage. He is saying that His will is not something which is mysterious or elusive to those who desire to know and do it.

It may, however, be elusive to those who are simply curious about God's will or who desire to know it so they can react to it.

If we have a will to know God's will, He will reveal it to us and then give us the grace to carry it out. This promise is both taught and illustrated in many places in Scripture.

### **HOW DOES JESUS CONFIRM THE TRUTH THAT HE WILL REVEAL HIS WILL TO THOSE WHO DESIRE TO KNOW IT?**

When there was much confusion among the Jews about who Jesus was and whether they should follow him or not, He made the following statement:

*"If any man will [purposes and desires] do his [God's] will, he shall know of the doctrine [truth], whether it be of God..." (John 7:17).*

This same truth about knowing God's will is stated in the book of James. If we lack wisdom in knowing how to respond to any situation, we need only to ask God for wisdom in knowing His will, and He will give us all the wisdom we need.



H. Armstrong Roberts

**God uses the waves of the sea to illustrate the instability of a person who tries to know God's will without a prior commitment of his own will to obey it.**

*"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord [especially knowing God's will]. [Consequently] A double-minded man is unstable in all his ways" (James 1:5-8).*

Further instruction on how to let God know that we want to know and do His will is given in Proverbs 3:5-7:

*"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil."*

The Hebrew means that if we acknowledge Him, He will make our paths smooth and successful.

From these verses we see that we are not to try to figure out what God's counsel is so that we can make up our own minds on a matter. Such an approach appeals to our prideful nature, which leads us to believe that we can pick and choose God's counsel with our *minds*, then with our *wills*, obey Him in "big decisions" and use our own wisdom for "little decisions."



**Is the choice of the color of a toothbrush a little decision that we can make with our own wisdom, or is it a matter in which we should discern the will of the Lord?**

The fact is that there are no "little decisions." Every "little decision" has the potential for major consequences.

In one dormitory there was an outbreak of hepatitis, and the ones in charge could not figure out how it was being spread. Finally they discovered the cause: the hepatitis virus was being transmitted from one student to the next by a toothbrush.



Thus, even the matter of buying a toothbrush is not a little decision. We might assume with our human wisdom that it makes no difference whether we buy a red toothbrush or a blue toothbrush, yet using different colored toothbrushes could prevent a mix-up which would spread deadly germs.

We are not to ask, "Is this a big decision or a little decision?" Rather, we are to acknowledge our desire for His will in each matter according to the instruction of Proverbs 16:3:

***"Commit thy works unto the Lord, and thy thoughts shall be established."***

As we maintain a relationship of communion with the Lord, we have the freedom to bring to Him every detail of our lives. In response, He will give us either peace or caution in matters to which Scripture does not directly refer.

If the Son of God did nothing of His own initiative, but acted only as the Father directed Him, how can we who are to follow in His steps be so presumptuous as to think there are certain things that we can do of our own initiative?



Bible Art Series, Standard Publishing, Cincinnati

**Every word and work Jesus carried out was done under the direction of His heavenly Father's will, even calming the sea.**

***"Then answered Jesus and said unto them, 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: and he will shew him greater works than these, that ye may marvel" (John 5:19-20).***

## **HOW WOULD DESIRING GOD'S WILL RELATE TO SELECTING THE COLOR OF A TOOTHBRUSH?**

The act of buying a toothbrush would be included in the "works" that we are to commit to the Lord. As we commit the work of buying a toothbrush to Him, He has promised to make His will known to us.

For example, as we reach for the red toothbrush, God may remind us that all the family toothbrushes are in the same holder above the bathroom sink and that another member of the family has a red toothbrush.

Therefore, if we purchase the red toothbrush there could be confusion regarding who owns which toothbrush. If either family member gets sick and the other mistakenly uses the wrong toothbrush, the germs would spread.

The freeing truth of affirming to God that we want His will for every decision was received with delight by a certain Christian man. He decided to try it. That day he was going to a store to make two "little purchases." When he found the first item that he was looking for he simply said, **"Lord I want your will in this matter."**

Immediately he had a check in his spirit about buying that item. There was no logical reason for this caution. The item was even on sale and seemed like a bargain. Nevertheless, he left that store and went to the next store to buy the second item.

To his surprise he found both items in the second store and the first item was 20% less than the sale price in the other store. He again assured the Lord, **"I want your will in this matter."** The Lord gave him both peace and joy in purchasing both items. God had rewarded him for simply affirming that he wanted God's will even in the "little decisions" of his daily life.

## **HOW CAN WE PLAN FOR THE FUTURE IF WE ARE TO WAIT ON THE LORD FOR EACH DECISION?**

Satan will always try to get us to confuse truth by carrying it to an extreme and neglecting to apply the balancing truth. God wants us to plan for the



future but to wait on Him for confirmation of each step along the way. This balance of truth is emphasized in the following verse:

***“A man’s heart deviseth his way: but the Lord directeth his steps” (Proverbs 16:9).***

Notice that by acting upon the truth of this verse we are to plan our future goals, but keep in mind that He Who directs steps will determine the ultimate destination.

### **WHY WOULD A PERSON WANT TO KNOW GOD’S WILL IF HE DOES NOT PLAN TO OBEY IT?**

There are several reasons why Christians might want to inquire about God’s will, when deep in their hearts they do not plan to follow it:

1. Some seek counsel on God’s will to justify an unscriptural decision that they have already planned to carry out.
2. Some want to know God’s will so that they can determine how serious the consequences will be when they disobey it.
3. Some ask about God’s will with the idea of trying to convince the one who tells it to them that he is wrong and that they are right.
4. Some are curious about God’s will, but are not able to carry it out because they fear man more than they fear God.
5. Some seek counsel from the Lord, but in weighing the cost they decide they will lose too much.



**The rich young ruler wanted to know God’s will on how to get to heaven, but he thought that the counsel was too costly to obey.**

## **PROJECT**

### **What methods did God use to make His will known to those who wanted to do it?**

When a person sincerely desires to do God’s will, it is amazing to see the number of ways and the variety of methods God uses in showing His will to him.

Each of the following methods God uses to reveal His will (1 through 5) is demonstrated in Scripture. Try to discern what Biblical characters are described in situations A through E, and match each of them with the method God chose to reveal His will.

1. The Word of God spoken through His inspired prophets
2. The counsel of parents or guardians
3. Circumstances which hindered previous plans
4. The cautions of a wife
5. Confirmation through a fleece

☐ **A** A judge was given the responsibility of trying an accused criminal. How did God reveal to him whether the man was guilty or innocent? (See Matthew 17:19.)

☐ **B** A young man was concerned with the military oppression of his nation. How did God confirm to him that he was to take the initiative in leading his people out of bondage? (See Judges 6:37–40.)

☐ **C** A city was surrounded by an overwhelming army. How did God reveal to the king whether he should resist or surrender the city? (See Jeremiah 21:1–2.)

☐ **D** An evangelist planned a trip into several countries in order to preach the Gospel. How did God indicate His will regarding his plans? (See Romans 15:22–26.)

☐ **E** A young lady was about to have a very important interview. She needed to know God’s will on exactly what she should wear. How did God reveal it to her? (See Esther 2:15.)

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





## LEARN SEVEN PRECISE QUESTIONS THAT WILL HELP YOU DISCERN THE WILL OF GOD IN DAILY DECISIONS.



*The Family Pilgrim's Progress, Tyndale House*

### Do we need to view every decision as a "fork in the road" and discern God's will for making it?

Does God have a precise "will" for every decision we make, or are we to seek His will for major decisions and use our own common sense for minor decisions?

In order to answer this question, see if you can detect which of the following actual situations involved major decisions and which involved minor decisions.

#### Situation One:

A man got up in the morning and had the choice of wearing one of two different types of ties. One was a clip-on tie; the other was a standard tie. He chose the standard tie.

☐ Major decision      ☐ Minor decision

#### Situation Two:

A young man walked by some associates who looked sad. He wondered whether he should ask them why they were sad or not make any comment. He decided to ask them.

☐ Major decision      ☐ Minor decision

#### Situation Three:

A young man arrived on the mission field and realized that the clothing he wore marked him as a

foreigner. He decided to take the unprecedented step of wearing the customary clothing of the nationals.

☐ Major decision      ☐ Minor decision

#### Situation Four:

A young lady was asked by a friend of the family for a drink of water. She noticed that he was not the only thirsty one, and she wondered whether she should offer each of the others a drink as well. She decided to give water to the whole group.

☐ Major decision      ☐ Minor decision

### ANSWERS:

#### Situation One:

The man who had a choice of ties was a police officer. He had been encouraged by his chief to wear a clip-on tie. On the day he decided to wear the standard tie, he was attacked while making an arrest. The attacker grabbed his tie and choked him to death. Had he worn a clip-on tie, this tragedy would not have happened. Thus, his decision, while appearing to be small, turned out to be very major.

#### Situation Two:

The young man in this case was Joseph when he was in prison. If he had never asked the two fellow prisoners why they were sad, they would not have told him their dreams. Joseph would not have interpreted them, and the butler would not have recommended Joseph when Pharaoh needed a dream interpreted. In retrospect, choosing to ask this question was a major decision in his life.

#### Situation Three:

The young missionary was Hudson Taylor. When he decided to dress like the Chinese, he won their respect; however, he also created a reaction among his fellow missionaries. His decision opened doors of opportunity for him and led to the formation of the very successful China Inland Mission. Therefore, his choice of clothing was a major decision.

#### Situation Four:

The young lady was Rebekah. When Abraham's servant asked for a drink of water, Rebekah could have simply fulfilled his request. By taking the initiative and giving water to all in his party, she qualified to become Isaac's wife. The simple action of offering water changed the course of her life. Thus, it was a major decision.





The Family Pilgrim's Progress, Lyndale House

## WHAT QUESTIONS CAN WE USE TO DETERMINE THE WILL OF GOD?

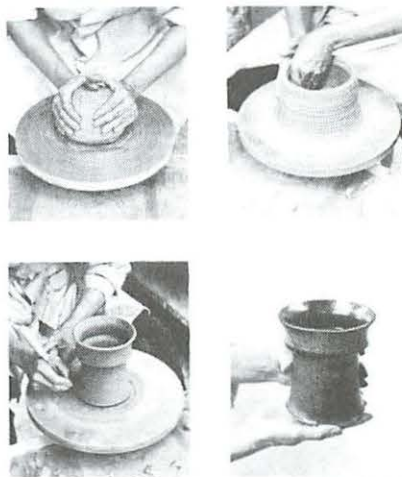
God has established universal, non-optional principles of life. These are taught and illustrated in both the Old and New Testaments. The will of God in any given matter must be in harmony with these principles.

The principles are summarized in seven words contained in the following seven questions:

- 1** What is God's **DESIGN**?
- 2** What is my **RESPONSIBILITY**?
- 3** Whose **AUTHORITY** am I under?
- 4** What **SUFFERING** will be involved?
- 5** How is God's **OWNERSHIP** acknowledged?
- 6** What **FREEDOM** will result?
- 7** How will true **SUCCESS** be seen?

## HOW DO THESE PRINCIPLES RELATE TO THE WILL OF GOD?

### 1. The principle of **DESIGN**

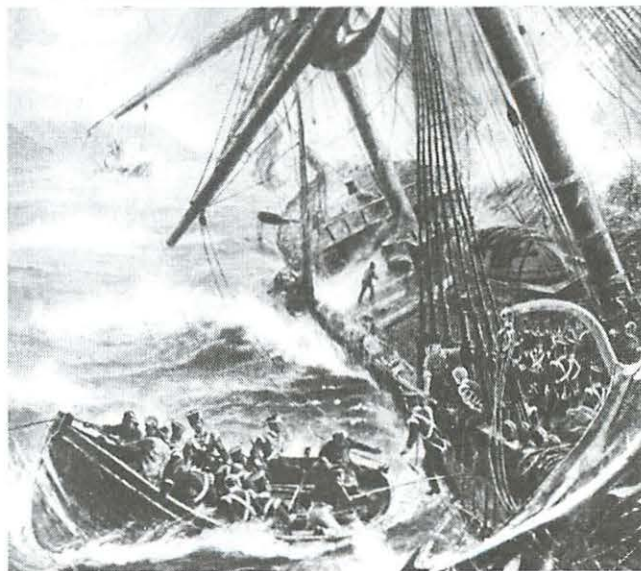


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- What were God's purposes in creating it?
- What are its intended functions?
- What are God's goals for it?

*"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).*

### 2. The principle of **RESPONSIBILITY**



- What are my real motives in doing it?
- What does my conscience tell me about it?
- How will others be affected by it?
- Do I have all the facts about it?

*"For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men" (I Peter 2:15).*



### 3. The principle of **AUTHORITY**



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- Does the Word of God directly forbid it?
- Are there any testimonies in Scripture about it?
- Have I asked my father or mother about it?
- Does it break the law?
- Does it violate church teaching?
- Is it contrary to employment regulations?

*“Not with eye-service, as menpleasers; but as the servants of Christ, doing the will of God from the heart” (Ephesians 6:6).*

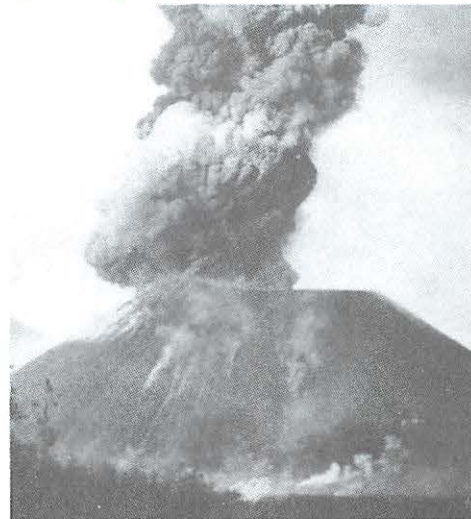
### 4. The principle of **SUFFERING**



- Why will Satan oppose this?
- Am I prepared to stand alone?
- Will I experience limitations or discomfort?
- Will I be mocked or avoided?

*“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (I Thessalonians 5:18).*

### 5. The principle of **OWNERSHIP**

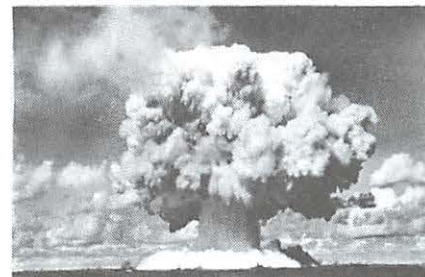


Ewing Galloway

- Am I displaying God’s standards?
- Am I treating it as God’s property?
- Am I being a good steward?
- Have I yielded my rights to it?

*“And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God” (II Corinthians 8:5).*

### 6. The principle of **FREEDOM**



Defense Dept.



Ewing Galloway

- Will it stir up sensuality?
- Will it defraud?
- Is it pure, lovely, and of good report?
- Is it edifying?

*“For this is the will of God, even your sanctification, that ye should abstain from fornication” (I Thessalonians 4:3).*



## 7. The principle of **SUCCESS**



Bible Art Series, Standard Publishing, Cincinnati

- If I do this, will it bring glory to God?
- Does this fit in with God's bigger purposes?
- How will it advance the Kingdom of God?
- Will it produce spiritual maturity?

*"... That ye may stand perfect and complete in all the will of God" (Colossians 4:12).*

### **WHY MUST WE DETERMINE THE WILL OF GOD IN EVERY DECISION?**

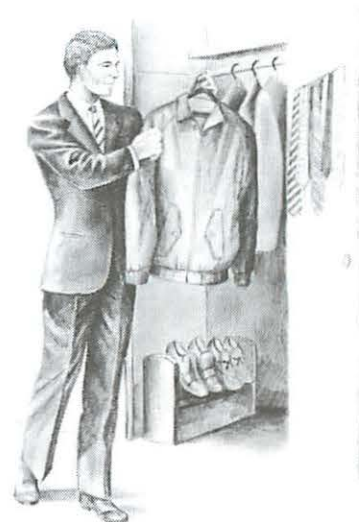
Based on the fact that we must give an account of *every* deed we do (see II Corinthians 5:10), *every* word we speak (see Matthew 12:36), *every* thought we think (see II Corinthians 10:4–5), and *every* attitude we express (see I Peter 3:10), there are no small decisions.

Our purpose for discerning the will of God is to make sure that every decision will glorify Him. He is not glorified by our natural inclinations, because our ways are not His ways. (See Isaiah 55:8.) Therefore, we cannot lean on our own reasoning for any decision, but in *all* our ways we must acknowledge Him. Then, He will direct our paths. (See Proverbs 3:5–6.)

*"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31).*

## **HOW CAN WE USE THESE QUESTIONS TO DISCERN GOD'S WILL IN...?**

### **OUR CHOICE OF CLOTHES**



### **1 What is God's DESIGN for clothing?**

- Is clothing God's idea or man's idea?
- If God designed clothes, what intentions does He have for them?
- Where are clothes first mentioned in the Bible?

By using a concordance and searching out the direct and indirect references to clothing (starting with the "law of first mention," as described in the Greek resource) we discover that God has four distinct purposes for clothing:

#### **FIRST MENTION OF CLOTHING:**



Doré Bible Illustrations

*"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Genesis 3:7).*

*"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Genesis 3:21).*



## FURTHER REFERENCES TO CLOTHING:

*"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deuteronomy 22:5).*

*"And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office" (Exodus 28:3).*

*"If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:*

*"For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious" (Exodus 22:26–27).*

## BASIC INTENTIONS:

- **To cover nakedness**  
(Genesis 3:21)
- **To distinguish men from women**  
(Deuteronomy 22:5)
- **To identify vocations**  
(Exodus 28:3)
- **To protect from heat, cold, and injury**  
(Exodus 22:26–27)

## 2 What is my RESPONSIBILITY for clothing?

- What are my motives in dressing the way I do?
- What does my conscience tell me about my dress?
- How will others be affected by my dress?
- Do I know how to dress properly?

## RELATED SCRIPTURES:

*"And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes" (Exodus 19:10).*

*"And when the king came in to see the guests, he saw there a man which had not on a wedding garment:*

*"And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.*

*"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matthew 22:11–13).*

*"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;*

*"But (which becometh women professing godliness) with good works" (I Timothy 2:9–10).*

*"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;*

*"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3–4).*

*"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;*

*"And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:*

*"Are ye not then partial in yourselves, and are become judges of evil thoughts?" (James 2:2–4).*

## BASIC RESPONSIBILITIES:

- **To keep clothing clean**  
(Exodus 19:10)
- **To wear clothing appropriate for the occasion**  
(Matthew 22:11–13)
- **To dress modestly**  
(I Timothy 2:9–10)
- **To use clothing as a frame for a Godly countenance**  
(I Peter 3:3–4)
- **Not to judge others by their clothes**  
(James 2:2–4)

## 3 Whose AUTHORITY am I under for my dress?

- Does the Word of God directly forbid this type of clothing?
- Are there any testimonies in Scripture about this type of clothing?
- Do my father and mother approve of my clothing?
- Would my clothing constitute indecent exposure or violate any other ordinances?
- Will my dress violate employment regulations?



## RELATED SCRIPTURES:

### • Being under God's AUTHORITY for dress

In dress, as in every other area of life, we are first and foremost to be under God's authority. This means that we are never to dress in a manner that would violate any Scriptural command—no matter who tells us otherwise.

On various occasions one who is in a position of human authority may ask us to dress in a way that would violate a Biblical command or a Biblical principle.



When Rebekah told Jacob to wear his older brother's clothes in order to deceive his father and obtain the blessing, she was asking him to violate God's commands:

*"Honour thy father . . . Thou shalt not steal . . . Thou shalt not bear false witness . . . Thou shalt not covet . . ."* (Exodus 20:12–17).

Had Jacob asked the seven questions in this resource with the intent to obey them, he would not have gotten past the first two.

God's DESIGN for the blessing was that it be given to the oldest son or the one whom the father chose. God's further design of blessing is that it be given to one who learns to serve. "The greater shall serve the lesser" is the best translation of "the elder shall serve the younger." (See also Matthew 23:11.)

He would not have passed the RESPONSIBILITY test, because his motives were selfish and his conscience condemned him. He said to his mother, *"My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing . . ."* (Genesis 27:12).

A certain family wanted to go to an event that required tickets. The family was having financial pressures, and they knew that any child twelve years of age or younger could buy a ticket for three dollars less. They told their fourteen-year-old boy what to

wear so that he would look much younger and they could say he was twelve years old.

In such a case the commands of God must take precedent over the commands of the parents.

### • Being under parental AUTHORITY for dress

The first commandment with a promise is to *"honour thy father and mother . . ."* (Ephesians 6:2). This obedience would certainly include the matter of dress as long as it does not violate Scripture.

The reward of honoring the commands and wishes of parents in the area of dress is *"that it may be well with thee, and thou mayest live long on the earth"* (Ephesians 6:3).

Esther's spirit of obedience in the area of dress is a striking illustration. *"Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her"* (Esther 2:15).



Bible Art Series,  
Standard Publishing, Cincinnati

Sons and daughters who argue with their parents over dress are not only demonstrating disobedience, they are also demonstrating pride. Since *"only by pride cometh contention: but with the well advised is wisdom"* (Proverbs 13:10), God punishes pride more severely than any other sin. Pride is listed first in the sins which God hates in Proverbs 6:16–17.

### • Being under an employer's AUTHORITY for dress

Employees are commanded by God to honor those whom they serve "in all things." This would include the type of dress required for the job, as long as it does not violate Scripture.

*"Servants, obey in all things your masters according to the flesh; not with eye-service, as menpleasers; but in singleness of heart, fearing God"* (Colossians 3:22).

This command is repeated in Ephesians 6:5–6 with the additional instruction of *"doing the will of God from the heart."*



## 4 What **SUFFERING** will be involved in following design, responsibility, and authority in my dress?

- Why does Satan oppose proper dress?
- Is God calling me to stand alone in the way I should dress?
- By dressing appropriately will I experience limitations on what I can do?
- By dressing right will I feel less comfortable?
- Will I be mocked for modest dress?
- Will my dress result in my being shunned?

There are many different ways to suffer for wearing the right clothing. Yet through the suffering God will bring blessing. This truth is well illustrated in the Scriptural account of Joseph.



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Bible Art Series, Standard Publishing, Cincinnati

**Joseph was given a special coat by his father. When he wore it, however, it attracted the animosity of his envious brothers. They plotted to destroy him, but even though their plans were meant for evil, God turned them into good.**

Living according to God's will means that you are living contrary to the ways of the world. This automatically guarantees hatred from the world and will result in suffering. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Timothy 3:12).

Therefore, a Christian who wants to do God's will but who does not anticipate suffering will quickly become discouraged and give up on the ways of God.

A Christian girl working in a restaurant appealed to the owner to permit her to make her own uniform similar to the style of the other waitresses, but modest. Her employer allowed her to do so. She soon learned, however, that the immodestly dressed girls were getting twice the amount of tips that she received.

(The other waitresses also received the temptations, beguilement, and moral failure that accompanies immodest dress.)

## 5 How is God's **OWNERSHIP** honored in my dress?

- Am I displaying God's standards in my dress?
- Have I yielded my rights to my clothing?
- Am I viewing my clothes as God's property?
- Am I caring for my clothes as a good steward?

If we were given an opportunity to visit with the President of the United States or the Prime Minister of Canada, we would certainly wear our best clothes.

If we would dress well for an earthly ruler, how much more should we do it for the King of Kings and Lord of Lords? When we enter His house, our clothing should demonstrate the honor and respect that He deserves. **Worship is literally "showing worth."**

Wearing clothes which reflect the highest standards of modesty, appropriateness, and care is important also because we are sons and daughters of the King of Kings.

Our dress tells people what we think about ourselves. By dressing properly we say that we respect what God has made and we expect them to do the same. By dressing sloppily we say that we do not respect ourselves and we do not care what others think.

In determining what we should wear to church, we should remember the words of Christ on how our Heavenly Father clothes the fields.



Oxford Scientific Films

**"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28-29).**



## 6 Will my clothes bring true FREEDOM?

- Will my clothes arouse sensuality?
- Do my clothes indicate that I have moral freedom?
- Do my clothes conform to worldliness?
- Will my clothes cause others to stumble?

Freedom is not the right to do what I want, but the power to do what I ought. Applied to clothing, this means that there are certain clothes that I may want to wear but I cannot because they would stir up sensuality either in myself or in those who see me.

My purpose in dressing must be to honor God's design for clothing. Then my dress should draw the attention of others to my countenance, and my countenance should reflect the character of Christ.

If I wear hot pink socks or red and white striped pants, the eyes of others will most certainly go to my feet or legs and not to my countenance.

When the size, style, fit, or accessories of a girl's clothing detract from her countenance and draw attention to that which will produce lust, she is not dressing according to the principle of freedom.

*"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite [them]..."* (Isaiah 3:16–17). (See also Isaiah 3:18–26.)

When the principle of freedom is violated, the potential influence and ministry that we could have in the lives of others is diminished.

## 7 Do my clothes agree with God's definition of SUCCESS?

- Will my dress bring glory to God?
- Do my clothes fit in with God's bigger purposes for my life?
- Does my dress reflect spiritual maturity?

True success is fulfilling God's purposes for our lives. Our clothes will have a significant effect as we transform our minds about clothes with Scripture and refuse to be squeezed into the mold of the world, so we can experience "... that good, and acceptable, and perfect, will of God" (Romans 12:2).

The imminent return of Christ is the purifying hope for our choice of clothing and every other decision we make. When He comes, we will join the ranks of Heaven:

*"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Revelation 19:14).*

Based on this study I can make the following decision about my dress with full confidence that it is according to the will of God.

*"... Happy is he that condemneth not himself in that thing which he alloweth. ... for whatsoever is not of faith is sin" (Romans 14:22–23).*

## PROJECT

In view of the great need to know God's will for daily decisions and the prevalence of false teaching on how to know His will, demonstrate the practical workability of this seven-fold approach.

Use these seven questions to research God's will regarding one of the following decisions in your life. Begin by looking up the key words in your concordance to find related Scriptures.

Write out your research and the experiences which result from your application, and send them to Headquarters so that we will be able to develop this resource into an expanded and more precise booklet.

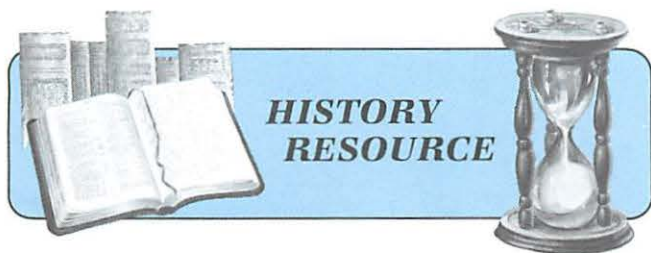
Any further insights and ideas which you have on this topic would be welcome.

- ☐ What is God's will regarding the person I should marry?  
(Key words: marriage, husband, wife)
- ☐ What is God's will regarding my music?  
(Key words: song, melody, singing)
- ☐ What is God's will regarding my education?  
(Key words: study, train, teach, tutors)
- ☐ What is God's will regarding my employment?  
(Key words: master, servant, steward)
- ☐ Other decisions in my life

Jesus demonstrated the need to find the Father's will in every decision. He said, "... I do nothing of myself [of my own initiative]; but as my Father hath taught me ... for I do always those things that please him" (John 8:28–29).

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





## HISTORY RESOURCE

### HOW DID THE PILGRIMS CONTRAST WITH OTHER COLONISTS IN ATTEMPTING TO CARRY OUT GOD'S WILL ON EARTH?



Library of Congress

The Pilgrims who came ashore at Plymouth in 1620 were neither the first English colonists to come to America nor the most numerous, but they hold a special place in our history because of their vision. They believed God had called them to establish His Kingdom on earth in the American wilderness.

It is a well-established fact that the Pilgrims and Puritans came to America to escape religious tyranny and to found God-fearing colonies, but some of the other colonizing efforts did not have such spiritual goals. Many embarked for the New World just for the sake of adventure or in hopes of financial gain. The Pilgrims, however, sought more than just religious liberty; they had a much bigger purpose in mind.

The Puritans shared this vision of their Pilgrim neighbors, though they disagreed with them about whether or not to remain within the Church of England.

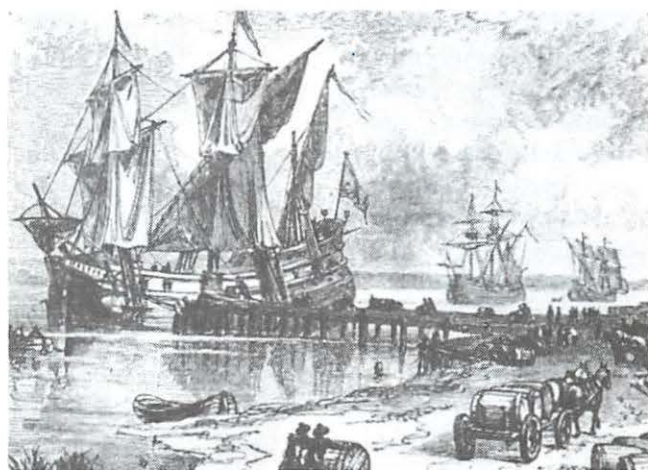
What a powerful vision it was that could persuade these Christians to leave their homes and families and native land to endure the tremendous hardships of the wilderness! They sought freedom not only to worship as they thought God wanted them to, but also to set up a new nation where both church and state would function according to Scriptural principles.

The Pilgrims and Puritans realized that they could not by their own efforts usher in the Millennium (the thousand-year reign of Christ on earth), but they firmly believed that they were called to be the people of God, a community of faith living in obedience to the laws of God. In that sense, they believed they were establishing the Kingdom of God on earth.

Uriah Oakes, president of Harvard, wrote in 1673, "If we . . . lay all things together, this our Commonwealth seems to exhibit to us a specimen, or a little model, of the Kingdom of Christ upon Earth . . . wherein it is generally acknowledged and expected."

The Pilgrims and Puritans viewed themselves as having a covenant with God and with each other to work out this calling. The significance of this covenant is evident in the contrast between the ways God dealt with two of the first permanent English settlements on American soil—Jamestown and Massachusetts.

### JAMESTOWN WAS FOUNDED ON GOLD, NOT ON GOD.



After fruitlessly searching for gold in Virginia, the colonists settled instead for an Indian weed known as tobacco. It became their chief export, and later slaves were brought from Africa to harvest it.

The attempt to establish an English colony in Virginia was strictly a commercial enterprise. In order to attract investors, the company which sponsored the venture touted it as primarily an effort to evangelize the Indians. The company continued to misrepresent their true purpose for years, even after it became clear that no missionary activity was taking place.



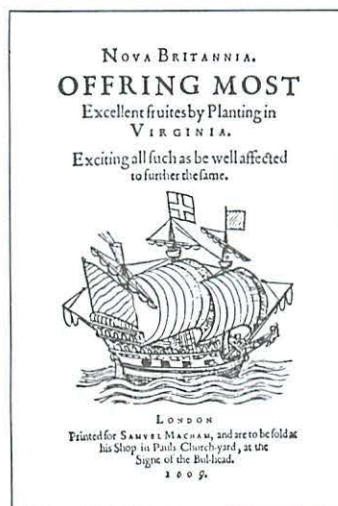
American Symbols:  
A Pictorial History



Things went badly from the very beginning. The expedition's three ships left London in December, 1606, but within two weeks they were forced to return due to foul weather. In fact, the storms were so bad that winter that the travelers had to spend the next month anchored off the English coast, eating the provisions that were to have fed them until the first harvest in the New World. Seasickness and frustration soon erupted into the petty squabbles that would plague the colony for several years.

In the true sense of the word these men were not colonists, but rather adventurers. One indication that they had no real interest in settling down in the new land was that none of them brought along their wives and children. Nor was evangelizing the Indians a high priority. Of the 144 men on board, only one was a minister. The real goal of these voyagers was to find gold, or at least a new water route to India.

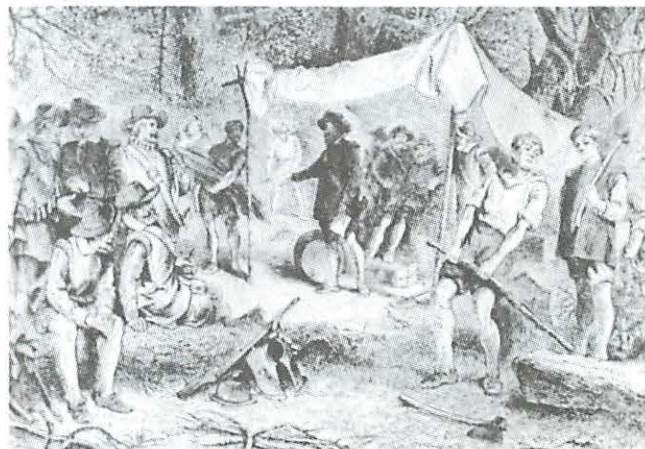
**A seventeenth-century travel poster advertised the agricultural opportunities in the new Virginia Colony. Most of the men who came in the early years, however, were not interested in farming. The vessel pictured is one of the trading ships operated by the Virginia Company.**



*American Symbols: A Pictorial History.*

Following five stormy months on the Atlantic, the ships finally landed at a low, sandy spot of land jutting out into the James River, some thirty miles inland from Chesapeake Bay. While the commoners in the party unloaded the ship, the Gentlemen sat around popping open oysters in hopes of finding pearls. (Over half the colonists were Gentlemen, whose code of conduct prohibited them from doing any sort of manual labor.)

The seven men of the council that had been appointed to govern the colony started to quarrel immediately among themselves about where to build the town. There is no record of their ever stopping to pray about this crucial matter. The one experienced explorer among them favored finding higher ground with fresh water and good drainage. The council ignored his wise advice and chose to remain right where they were because it would be easier than moving elsewhere.



*Library of Congress*

**Nearly one hundred fifty men came ashore at Jamestown on May 24, 1607. The Gentlemen refused to do their share of the work, and the whole colony suffered as a result. Seven months later, only about twenty percent of the original group was still alive.**

This decision to take the easy way out was characteristic of the way things were done in the Jamestown colony for years, and it had dire consequences. The peninsula where they built the settlement turned out to be the unhealthiest spot they could have picked for a town.

While a few colonists died immediately of tropical diseases contracted during the voyage, it was not long before the oppressive humidity, brackish drinking water, and swarms of mosquitoes from the surrounding swampland had decimated their ranks. By the middle of the summer there were only a half-dozen who were not too sick to man the small stockade they had managed to build.



*Colonial Living, Edwin Tunis, The World Publishing Co.*

**The Jamestown settlers built a small log palisade for protection and wattle-and-daub huts for shelter. Much of their work was destroyed by a fire in early 1608, and they had to start again.**



Even the following summer, when it had become painfully obvious that the poor location was to blame for much of the sickness they had suffered, the leaders rejected the idea of moving the settlement. They seemed to feel that it was just too much work to start over in another spot.

The Virginia colonists' aversion to hard work was largely responsible for another major problem—lack of food. They managed to survive the first several months mainly on corn they were able to get by trading with the local Indians. As winter came on, even the Indians had barely enough to last until spring. The English began to steal from them, but there was never enough. The shiploads of newcomers that arrived periodically seldom brought with them more than a few days' food supply.



H. Armstrong Roberts

**The low-lying peninsula on which Jamestown was built is surrounded by densely wooded marshland, a breeding ground in that day for swarms of malarial mosquitoes. This reconstruction of the settlement is located about a mile from the original site.**

By the time the long-overdue Captain Newport came back from England in February of 1608, only 38 of the original 144 colonists were still alive. Shortly after that, fire swept through the little settlement, destroying all but three houses and most of the provisions Newport had brought. Due to the intense cold, more lives were lost before new shelters could be built.

It is surprising that neither their continual adversity nor the severity of their sufferings caused them to seek God's face. Undoubtedly there were many deathbed conversions, but as a group the colonists seemed to have never questioned why God was withholding His blessing on their enterprise.

Often adversity draws men together and gives them a sense of community, but the adversity at Jamestown only highlighted the colonists' selfishness. When planting time came, no one was interested in doing the work. Other ships would be coming, they thought, and besides, the rumor was that there was something more valuable than corn to be gotten out of their land.

From the first, the colonists (as well as their financial backers) had been interested in gold, but now the five experts the company had sent back with Captain Newport somehow convinced themselves that the town itself was built on a foundation of almost pure gold!

In a mere two weeks of frantic digging, they had filled the hold of Newport's ship with ore, which he immediately took back to England. However, nothing was planted. Thus, the settlers continued to rely on the Indians, who showed much more patience and compassion than these "Christian" newcomers seemed to know how to demonstrate.

Captain Newport returned in September with the gloomy news that the ore had turned out to be worthless iron pyrites. Worse than that, he failed to bring with him any foodstuffs, tools, blankets, or shoes. What he did bring was seventy more settlers, thus doubling the number of mouths to be fed from the non-existent food supply through the coming winter.



Brown Brothers

**Wives of the Jamestown settlers arrived from England after homes had been built and farms had been started.**



In all the later colonies, the first year was the hardest. After that the death rate stabilized and began to decrease. At Jamestown, however, the death toll was even higher the second year than the first. Only one out of ten survived the winter of 1608–1609.

The following spring they discovered that over half of their remaining corn had been eaten by rats and the rest had rotted in the Jamestown dampness. The colonists immediately abandoned the settlement. Some went into the forest to forage for acorns and berries, while others went down to the coast to fish. A number of them went to live with the Indians. Still, half of their dwindling number would not survive the summer.



Detail, New York Public Library, The I.N. Phelps Stokes Collection,  
Astor Lenox, Tilden Foundations

**Certainly the most famous of the original Jamestown settlers, Captain John Smith, is credited with saving the colony from starvation. He was a man of courage, strength, and great leadership ability but was also very proud and cruel.**

About this time seven ships sailed into the Chesapeake Bay and unloaded their cargo of four hundred sick and hungry passengers at Jamestown. With the coming of cold weather the foragers returned to the settlement, and soon hunger became starvation.

All the livestock had been eaten, even the hides. The starving colonists ate their cats and dogs, then rats and any field mice they could find. Book covers and pieces of shoe leather were boiled and eaten, and the hunger only got worse. Many who did not die of hunger simply froze to death in their beds, too weak to move. Some of the settlers became so desperate that they began to dig up the fresher corpses in order to use them for stew meat.

1638



Keystone

**The settlers' unkind treatment of the Indians in the earlier years planted the seeds of the Jamestown massacre of 1622, in which nearly 350 people were killed.**

Ships sailing up the James River in May of 1610 were greeted by a mere five dozen emaciated survivors. Had God not intervened, the colony would probably have been abandoned and the settlement burned to the ground.

Then another ship carrying Lord Delaware, who had been sent to take over as governor, arrived just in time to intercept the departing colonists, who had decided to try to sail for England in two small ships without adequate provisions.



Dictionary of American Portraits, Courtesy Virginia State Library

**Lord Delaware (1577–1618)  
First governor of the Virginia colony**

The first thing Lord Delaware did after setting foot in Jamestown was to kneel and thank God for bringing them safely there and for the providential timing of his arrival. This event marked a definite turning point for Virginia.

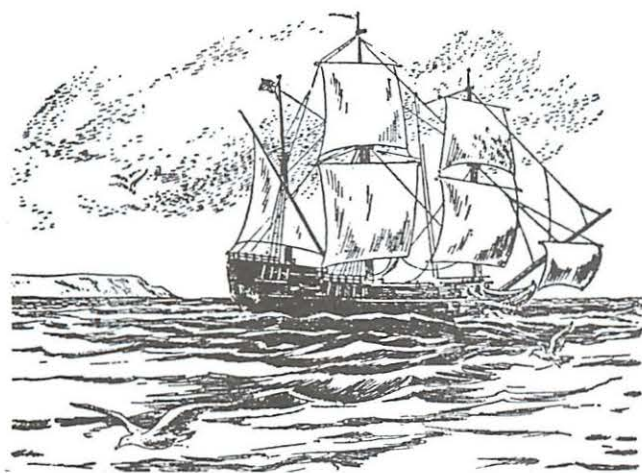


Improvement was extremely slow. Nearly twenty years passed before the colony ever produced enough food to feed itself, and the death rate remained incredibly high. For example, out of 1,200 settlers who came in 1619, only 200 were alive one year later, and in 1622 a full third of the remaining population was wiped out by the bloodiest Indian massacre any of the American colonies ever experienced.

God had a purpose for Virginia, but He had to accomplish it in spite of man's stubbornness and greed rather than through his willing cooperation.

## **MASSACHUSETTS WAS FOUNDED ON GOD'S CALLING AND COVENANT.**

What happened a few years later at Plymouth, Salem, and Boston was altogether different. Like their counterparts to the south, the early New England settlers faced gigantic problems as they sought to survive in a hostile wilderness, but their motives and responses reflected Godly character and deep commitment.



*How the Pilgrims Came to Plymouth*

The Pilgrims had persuaded Captain Jones to keep the Mayflower anchored in Plymouth Harbor until winter was over. After months of observing their Godly lives, the captain had grown very fond of these earnest Christians. He feared they would not survive in the New World and tried in vain to convince them to return to England with him.

In retrospect, it is evident that God was working out the various circumstances that gave rise to the great Puritan migration which took place in the 1630s. The Pilgrims had led the way a decade before with the establishment of Plymouth Colony. Meanwhile, God used the increasing persecution in England to strengthen the commitment of the Puritans.



*American Symbols: A Pictorial History, William Penn Publishing*

Plymouth Rock marks the place where the Pilgrims came ashore to a colony whose history would be quite different from that of Jamestown.



On December 16, 1620, the Mayflower dropped anchor in Plymouth Harbor. One hundred two passengers embarked from the little ship and were buffeted by a turbulent ocean, until "they fell in with that land, which is called Cape Cod."

## **The Pilgrims laid the foundation.**



*American Symbols: A Pictorial History*

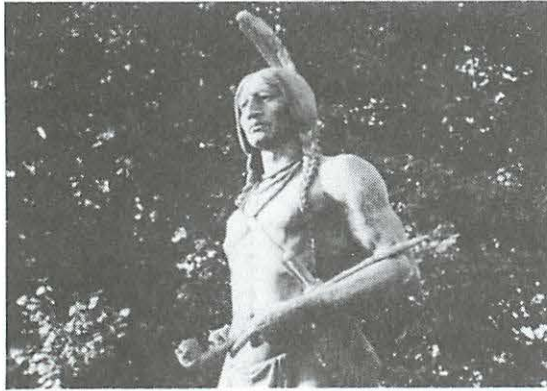
The record of the Plymouth Colony's first years is filled with examples of how the Heavenly Father protected and provided for His children as they struggled against the forces of darkness. Since they arrived at the beginning of winter, the first enemy they faced was sickness.



Though nearly half their little band died during those first brutal months of 1621, their mortality rate was remarkably low compared to Jamestown's ninety percent mortality. Rather than making them bitter or cynical, their sufferings caused them to cry out all the more for God's mercy and grace.

God answered by binding them together in such a spirit of Christian community that when the Mayflower set sail for England in April, the captain failed to persuade even one Pilgrim to give up and go back.

The familiar story of Squanto teaching the settlers how to fish, hunt, and plant corn is another example of how God took care of His people. (See *Wisdom Booklet 6*, pages 224–226.) An equally significant factor in their survival was the treaty they made with Massasoit, chief of the Wampanoags (wahm-pah-NOE-agz) and several other tribes in the area.



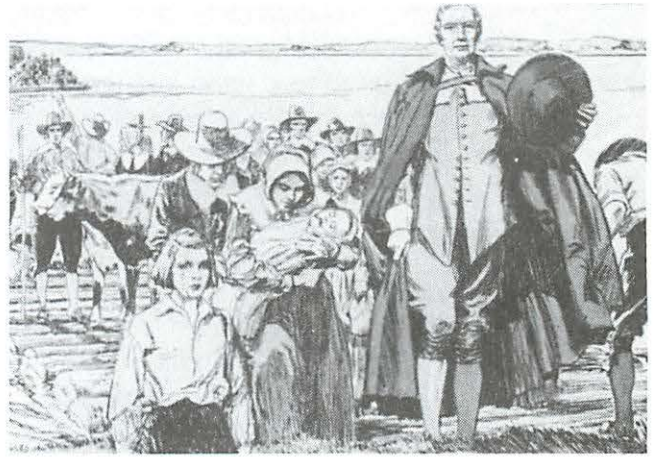
Massachusetts Department of Commerce

**A statue of Massasoit stands today in the town of Plymouth as a memorial to his friendship with the early settlers.**

At that time there was likely no other Indian leader in the entire region who would have welcomed the white men as he did. This observation points back to why God allowed their ship to be blown a hundred miles off course and then hindered them from going further south to land as they had intended. Their peace treaty with Massasoit would last for forty years.

Another well-known story, that of the first Thanksgiving, tends to overshadow what happened soon after it was over. A ship arrived from England leaving thirty-five new colonists, but very little in the way of provisions.

The settlement immediately went on half-rations in an effort to make their food supply last until spring, but later they were reduced to a daily ration of only five kernels of corn per person. Again their bitter situation drove them not to despair, but back to God.



The Travelers

**New colonists from England arrived with few provisions; the danger of starvation was increased.**

In miraculous contrast to Jamestown, not one of the Pilgrims starved that winter. God answered their prayers by arranging for a ship on the way back to England from Virginia to dock unexpectedly at Plymouth. The captain did not have extra food, but in exchange for beaver pelts he gave them trading goods (knives, beads, and trinkets) with which they could buy corn from the Indians.

The Pilgrims knew their pelts would bring six times the price the captain paid them, but instead of feeling cheated, they praised God for sustaining them.

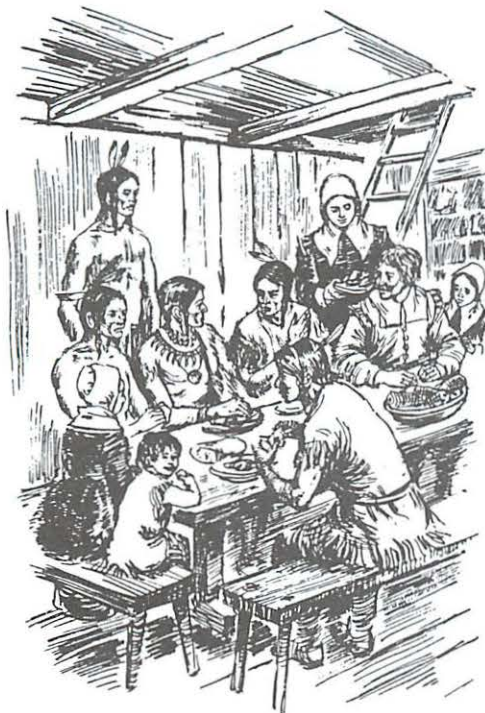
Indeed God did sustain them abundantly. The following year they had surplus corn to trade with the Indians. A visitor from England who was there for the second Thanksgiving celebration wrote a letter home describing the rich variety and quantity of food they enjoyed, and then added: "A better country was never seen nor heard of, for here are a multitude of God's blessing."



Culver Picture Service

**Many of the Pilgrims and Puritans were able to witness to the Indians and lead them to salvation.**





The Harvest Feast

The Pilgrims wanted to remember the great things God had done. Therefore, for the first course of their 1623 Thanksgiving meal, each person was given a plate with only five kernels of corn on it.

The contrast between Plymouth's experience and Jamestown's third year could hardly be more stark! Yet the pattern is clearly consistent with Scripture: to the extent that a group of people remains true to God's calling, He will bless them. As long as the Pilgrims and Puritans denied themselves and took up the cross of Christ, their society reflected the Kingdom of God on earth.

### ***The Puritans began to build.***

As the exodus of Puritans from England to North America became a steady stream, the evidences of God's providential blessing on them multiplied. Edward Johnson began his 1653 book, *Wonder-Working Providences of Sion's Saviour in New England* with these words: "Then judge, all you (who the Lord hath given a discerning spirit), whether these poor New England people be not forerunners of Christ's army, and the marvelous providences which you shall now hear, be not the very finger of God."

To begin with, Johnson pointed out that, even in that era of pirates, privateers, and frequent shipwrecks, of the 198 vessels that set sail for New England during the first half of the seventeenth century, only one did not make it.



American Symbols: A Pictorial History

On his voyage to Salem in 1630, John Winthrop, the first governor of the Puritan colony at Massachusetts Bay, wrote, "We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when He shall make us a praise and glory, that men of succeeding plantations [colonies] shall say, 'The Lord make it like that of New England.' For we must consider that we shall be as a City upon a Hill . . ."

Later the famous Puritan preacher Cotton Mather filled hundreds of pages of his book *Magnalia Christi Americana* with stories of how God miraculously protected and delivered His people during those early years.



Dictionary of American Portraits, Painting by Peter Pelham

**Cotton Mather (1663–1728)**

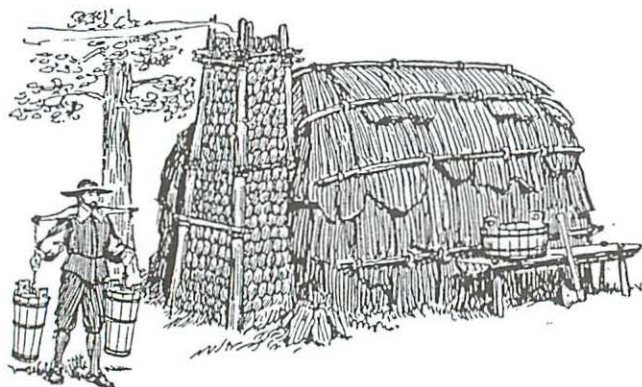
One such incident occurred when a carpenter was working on the second story of a house. Eight children were sitting in a circle playing a game on the first floor. The man accidentally dropped a heavy beam. As it fell toward the children, he cried out: "O Lord, direct it!"



God answered his heartfelt prayer and caused the timber to land on one end right in the middle of the children. Then it "canted along the floor between two of the children, without touching one of them all. But the instances of such things," Mather concludes, "would be numberless."

God's blessing was perhaps even more apparent in the relative affluence the New England colonies began to enjoy. Those who sacrificed all they had to cross the treacherous Atlantic and carve homes out of the wilderness were rearing sons and daughters who had experienced neither the hardships nor the sense of community that hardships produced.

As life became easier, the second generation and even their parents began to drift away from God and to neglect their covenant with Him. The Puritan preachers saw clearly what was happening and spoke out boldly, calling the people back to their vision of establishing God's Kingdom on earth.



Colonial Living, Edwin Tunis, The World Publishing Co.



Ewing Galloway

Within a generation or two of their arrival in the colony, most families had gone from making do with crude shelters such as these wigwams to living in relatively comfortable houses in settled towns. In their eagerness to enjoy the bounty of the land, they began to neglect their covenant with God.

One indication that their appeals fell largely on deaf ears is the so-called "Half-Way Covenant of 1662." This idea was the Puritan church's way of dealing with people who were members of the church but did not have a personal relationship with Christ as Savior. The main problem was that parents were failing to lead their children to a decision of saving faith.

Church leaders soon realized that within another generation the majority of the population would not be baptized. In the Half-Way Covenant they created a category of partial membership, which allowed unsaved people to be baptized as members of the church but excluded them from Communion.

It became evident even to civil authorities that God was dealing with the colony about their lack of faith and commitment. In 1670, the Massachusetts government made an official inquiry to try to find out why they were no longer experiencing God's protection from crop failure, disease, and shipwrecks, but apparently the investigation did not accomplish its purpose.

The settlers began to see God's hand of judgment more clearly in the spring of 1675. Relations with the Indians had begun to deteriorate some time before, and the situation now became critical. A Christian Indian tried to warn the governor that several tribes were planning a coordinated attack on the settlements.



New York Public Library

King Philip (Metacomet) was the sachem or chieftain of the Wampanoags and also exercised a great deal of influence over other tribes in New England.



Since deep-seated tribal rivalries had long kept the Indians from conspiring against the colonists, the governor did not show much concern. His informant, however, was soon murdered. Three other Indians were found guilty and hanged.

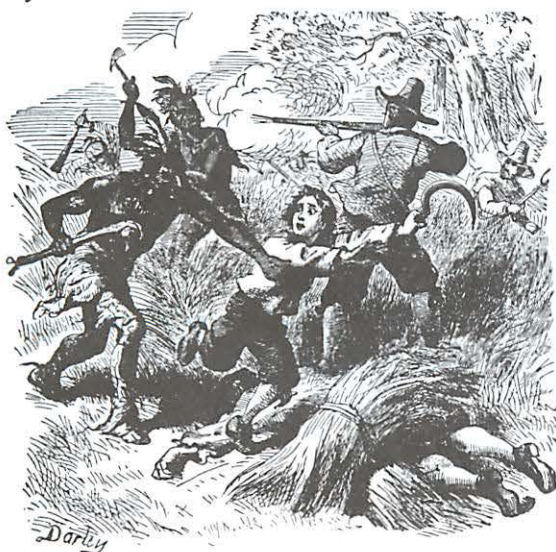
The most powerful chieftain in the area was the son of Massasoit, Metacomet, who was also known as Philip. He was indeed organizing a general uprising, and the execution of these Indians only increased his hatred of Christianity and the white settlers. Soon he had assembled an army of over fifteen hundred braves.



National Life Insurance Company

**Settlements that were once peaceful were forced to be in constant readiness for war with the Indians.**

Many settlers moved from their remote homesteads into the more populated areas that had some fortifications. At first, the angry tribes only looted and burned abandoned houses, but it was not long before they started attacking villages and towns. Not content just to kill and pillage, the Indians inflicted such inhumane atrocities that the whole colony was paralyzed with fear.



Culver Picture Service

A day of fasting was observed throughout the colony, but the attacks continued and became even worse. Superficial repentance was not enough to stay God's hand of judgment.

The conflict soon spread throughout the region and became an actual war, which would ultimately claim more lives in proportion to the population than any other war in American history. Almost every Indian tribe in New England was on the warpath, and the local militia companies were totally unprepared to strike back or even provide adequate defense. It seemed that Satan himself was launching an all-out offensive against the colonies.

Like the prophets of old, the colonial preachers blazed forth with fiery sermons urging deep, sincere repentance. Now their message was not ignored. Churches were no longer half-empty, and many who had not prayed in years got on their knees.



Culver Picture Service

**Often the local militia companies sent in pursuit of the Indians were ambushed and killed. It was during this war that the colonists began to learn the guerrilla warfare strategies that would help the Americans defeat the British a century later in the War for Independence.**

The ones hardest hit by the Indian attacks were those settlers who had moved out into the remote areas far from the churches. In many cases, they had established towns first, without any thought of forming a church through which to live out their covenant with God and with each other.





Library of Congress

History records many accounts of how God miraculously protected settlers who had maintained their faith in Him. For example, at the town of Brookfield, God sent a drenching downpour just in time to thwart the Indians' efforts to set fire to the house where the townspeople had gathered.

Yet even in the midst of the turmoil and death, it was clear that God was not abandoning those who had remained faithful to Him. It was no mere coincidence that Concord, for example, was spared in the onslaught when nearby Sudbury was not. The Indians themselves admitted that they were afraid to attack Concord because they knew the minister there had awesome power with the Great Spirit.

Within nine months a complete change of heart had come over the colonies. They had seen God's hand at work and responded by confessing their sins, restoring broken relationships, and renewing covenants. Now God began to enable them to combat their enemies more effectively.



Old Times in the Colonies, C.C. Coffin

King Philip was killed in August of 1676 when the colonists ambushed his band of warriors in Rhode Island Colony. After his death, Indian resistance quickly diminished.

At the same time He caused the old tribal loyalties to resurface and significantly weaken the force of the Indian assault. One group after another surrendered to the colonists, and by summer's end the war was practically over.

Some historians would argue that it was inevitable for the white settlers to win because of their greater numbers and superior weapons, but the Puritans themselves acknowledged that their victory was from God alone. They also acknowledged that it was a spiritual victory as much as a military one.

## PROJECT

Discuss how the nation of Israel established a kingdom according to God's instructions. What similarities exist between the colonists in New England and the Israelites in the promised land?

Then read the following passage and discuss how God dealt with the colonies in the same way He did with the nation of Israel when they forsook the God of their fathers.

*"And the children of Israel did evil in the sight of the Lord . . . And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods . . . And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies . . ." (Judges 2:11-14).*



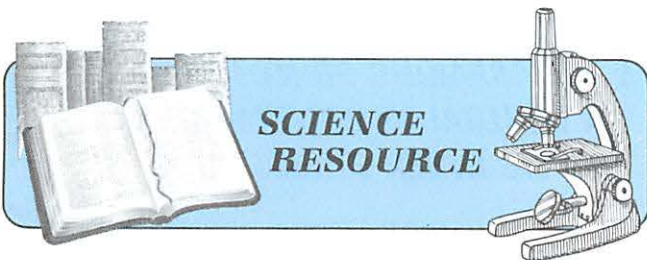
©Providence Lithograph Co.

## Gideon's victory over the Midianites

God delivered the nation of Israel from the attacks of their enemies when they turned to Him in repentance. How did He deal with the backslidden colonies in a similar way?

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





## SCIENCE RESOURCE

### HOW DOES THE STRUCTURE OF ROCKS ILLUSTRATE THE KINGDOM OF GOD ON EARTH?



In the Bible Christ is compared to a great rock. *"Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land"* (Isaiah 32:1-2). See also I Corinthians 10:4.

Not only is Christ compared to a rock, but the church was founded upon Peter's confession of Christ as the Son of God. (See Matthew 16:18.) A rock is composed of many atoms formulated into various minerals. Similarly, the Body of Christ is composed of many Christians formed into many distinct and unique local churches.

ATOMS → MINERALS → ROCK

CHRISTIANS → LOCAL CHURCHES → BODY OF CHRIST

The formation of a rock provides many significant analogies to the Kingdom of God.

## 1 A ROCK IS MADE UP OF MANY MINERALS.

About twenty-five different minerals account for more than ninety-five percent of all rocks. Each mineral, in turn, is composed of atoms.



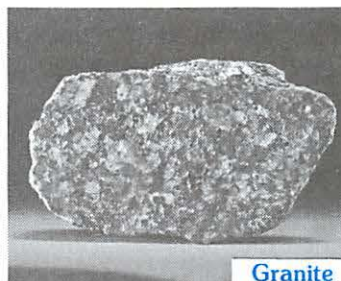
Quartz



Feldspar



Hornblende



Granite



Mica

Granite is a rock. It contains minerals such as hornblende, feldspar, quartz, and mica. Different proportions of these minerals produce different types of granite.

Field Museum of Natural History, Chicago

### Seventeen of the Most Common Minerals and Their Chemical Formulas

Mineral Name	Chemical Composition
Hematite	$\text{Fe}_2\text{O}_3$
Magnetite	$\text{Fe}_3\text{O}_4$
Limonite	$\text{Fe}_2\text{O}_3 \cdot n\text{H}_2\text{O}$
Quartz	$\text{SiO}_2$
Pyrite	$\text{FeS}_2$
Gypsum	$\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$
Gypsum Anhydrite	$\text{CaSO}_4$
Calcite	$\text{CaCO}_3$
Dolomite	$\text{CaMg}(\text{CO}_3)_2$
Halite	$\text{NaCl}$
Fluorite	$\text{CaF}_2$
Olivine	$\text{Mg}_2\text{SiO}_4 + \text{Fe}_2\text{SiO}_4$
Augite	$\text{Ca}(\text{Mg,Fe})(\text{Si}_2\text{O}_6)$
Hornblende	$\text{Ca}_2(\text{Mg,Fe})_4\text{Al}(\text{OH})_2(\text{AlSi}_7\text{O}_{22})$
Muscovite	$\text{KAl}_2(\text{AlSi}_3\text{O}_{10})(\text{OH})_2$
Biotite	$\text{K}(\text{Mg,Fe})_3\text{AlSi}_3\text{O}_{10}(\text{OH})_2$
Orthoclase	$\text{KAlSi}_3\text{O}_8$

## 2 MINERALS WILL BLEND TOGETHER ONLY WHEN LAWS ARE MET.

Elements do not fit together at random. Elements combine only according to rigid rules that prescribe which atoms can join together and in what proportions they can mix.



### 3 THE QUALITIES OF A MINERAL ARE REVEALED BY LIGHT.

*Luster* is the way a mineral reflects light. Each mineral has its own unique luster which helps to identify it. Minerals that shine are said to have a metallic luster. Other minerals look glassy, and some appear dull or granular. These minerals are said to be non-metallic.

Magnetite, galena, and ilmenite have metallic lusters. The elements of iron, lead, and titanium, respectively, in these minerals produce a smooth but irregular surface which causes them to glitter. Quartz, calcite, and halite have a glassy appearance. Their surfaces are both smooth and regular because their elements arrange themselves into regular crystalline patterns. Talc looks dull because the arrangements of its elements, magnesium, silicon, oxygen, and hydrogen, produce rough and irregular surfaces.



Galena



Silver



Quartz



Talc

Silver and galena have metallic lusters; quartz is an example of a glassy luster, and talc demonstrates a non-metallic luster.

Field Museum of Natural History, Chicago

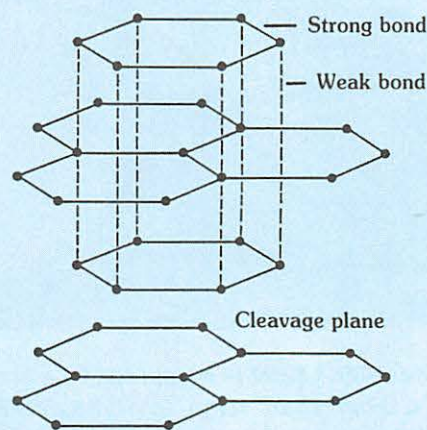
The color of a mineral, on the other hand, depends on the wavelengths of light its elements absorb. Since elements such as iron, copper, and fluorine absorb only certain wavelengths, minerals rich in these elements have distinctive colors. Iron-rich minerals are almost always reddish. Copper minerals are typically green or blue. Fluorine is green or violet, depending on its concentration.

Still other minerals are colorless because they faithfully transmit light without absorbing any wavelengths at all. Quartz, for example, is almost perfectly transparent. It is used in expensive lenses and telescopes where light must be transmitted without any absorption.

### 4 THE BREAKING POINT OF A MINERAL IS DETERMINED BY ITS INNER STRUCTURE.

Geologists use the term *cleavage* to describe a mineral's breaking points. Cleavage is the result of the way molecules arrange themselves in a mineral. Some of the bonds which hold molecules together in a mineral are very strong, while other bonds are very weak. If there is a pattern to the weakest bonds, a mineral will break along that pattern whenever it is stressed.

#### Graphite's strong and weak bonds



Minerals break at their weakest points.

©World Book, Inc.

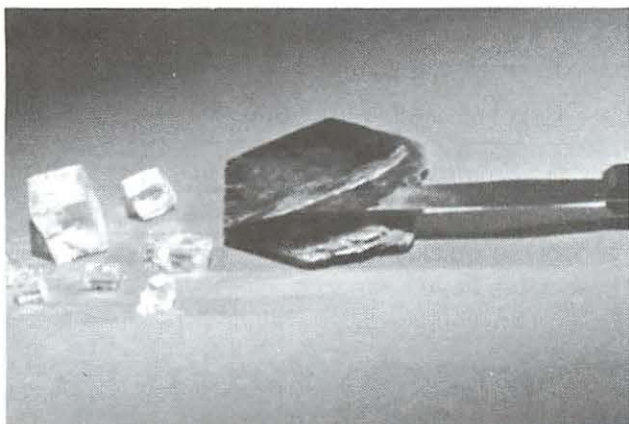
The molecules in mica, for example, form thin sheets which separate easily. The bonds which hold the molecules together within a sheet are quite strong, while the bonds which hold molecules together between sheets are very weak. When stressed, the weakest bonds break first and the sheets peel apart like layers of an onion.

Halite (rock salt) cleaves in three directions which are at 90° angles to each other. This characteristic causes halite to form tiny cubes when it breaks. The sodium in salt has a tremendous attraction for chlorine, so it forms strong bonds with it. However, the bonds between sodium atoms are very weak and break easily. Because the sodium atoms arrange themselves in neat, cubical patterns, halite cleaves into cubes.

Minerals with molecules which are not neatly aligned simply break into irregular pieces. Geologists call these minerals *amorphous*. The word



*amorphous* comes from two Greek parts, a meaning "no" and *morphe* meaning "form." An amorphous mineral is one whose elements are without form.



Field Museum of Natural History, Chicago

Calcite (left) breaks into regular crystals with parallel faces. Mica (right) can be peeled apart with a knife; layers can be divided again and again until they are thinner than a human hair.

## 5 THE FUNCTION OF A MINERAL IS DETERMINED BY ITS HARDNESS.

### HARDNESS SCALE

Hardness	Example	Description
1	talc	So soft that it can be scratched with a fingernail
2	gypsum	Does not feel soft, but can still be scratched with a fingernail
3	calcite	Can be scratched by a penny, but not a fingernail
4	fluorite	Can be easily scratched by a pocket knife, but not a penny
5	apatite	Hard to scratch with a knife
6	feldspar	Will scratch glass and the blade of a knife; can be used for sharpening
7	quartz	Scratches glass easily; scratches most other minerals, yet can be scratched only by a few harder minerals
8	topaz	Very rare
9	corundum	Very rare; used for cutting hard steel
10	diamond	The hardest mineral; scratches all other minerals

One of the most useful characteristics of minerals and rocks is hardness. Harder minerals will scratch softer minerals, but softer minerals will not scratch harder ones. Geologists use this characteristic to rank minerals on a scale of 1–10. A mineral with a hardness of 1 is very soft. A mineral with a hardness of 10 is very hard. It will scratch any other mineral softer than itself.

## 6 THE CLOSENESS OF ATOMS AFFECTS A MINERAL'S ATTRACTIVE FORCE.

Density is the measure of a mineral's mass per volume. In most cases geologists report a mineral's density by comparing it to a standard. Because water has a density of 1 gram/1cc (ml), it serves as an excellent standard. The comparison of the mass of a given volume of substance to the mass of the same volume of water is called *specific gravity*.

Two factors influence density. One is the mass of the individual atoms which make up the mineral. The second is the tightness with which those atoms are packed together. Atoms of similar mass which are packed more tightly together result in a greater specific gravity. Atoms of similar mass which are packed loosely together result in a lower specific gravity.

All minerals are more dense than water. This means that they all sink. However, one type of rock called pumice (PUH-miss) has holes in it like those of a sponge. While the minerals which make up pumice are all more dense than water, the trapped air inside this stone spreads the atoms far enough apart to cause pumice to float.

## 7 SOME ROCK IS FORMED BY MINERALS WHICH ARE SUBJECTED TO INTENSE HEAT.

Geologists divide rocks into three major categories, depending on how they were formed: igneous, sedimentary, and metamorphic.

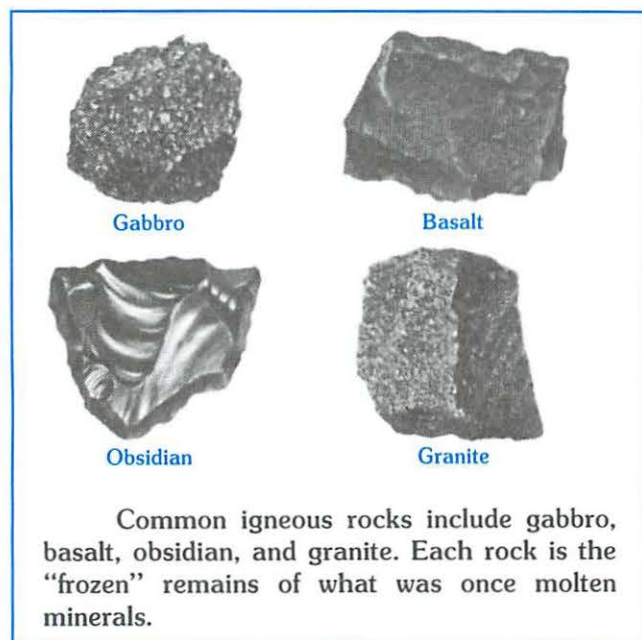
Igneous rocks are by far the most abundant rocks in the earth's crust. The word *igneous* comes from the Latin word *igneus* meaning fire. Sometimes igneous rocks form dramatically through fiery volcanic eruptions. Most of the time, however, they form secretly underground.

Igneous rocks originate as magma deep within the earth, where the temperature may exceed 1,000°F. That is enough to melt most rocks.



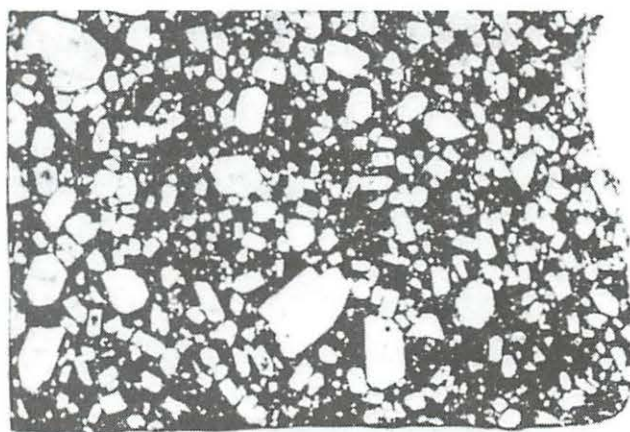
At depths of only a few miles, however, the weight of thousands of tons of surface rocks creates such tremendous pressure that the hot rocks do not melt; they remain solid even though their temperature is above their melting point.

If the pressure is suddenly released, however, the hot magma liquifies almost instantly and begins to flow. It works its way into every crack and fissure it can find, penetrating upward until it reaches the surface. Geologists call this type of igneous rock *intrusive*. If it reaches the surface and spills out on top of other rocks, it is then called *extrusive*.



As magma moves upward, it also cools. The rate at which it cools determines the internal structure of the igneous rocks which form. Slow cooling permits mineral crystals to grow to be quite large before the magma solidifies. These large crystals make the rock coarse and give it a granular texture.

Rapid cooling, on the other hand, allows only microscopic crystals to form before the magma solidifies. These rocks have a smooth texture of finely grained mineral crystals. In some situations the magma cools so quickly that crystals cannot form at all. These rocks have a smooth, glassy texture.



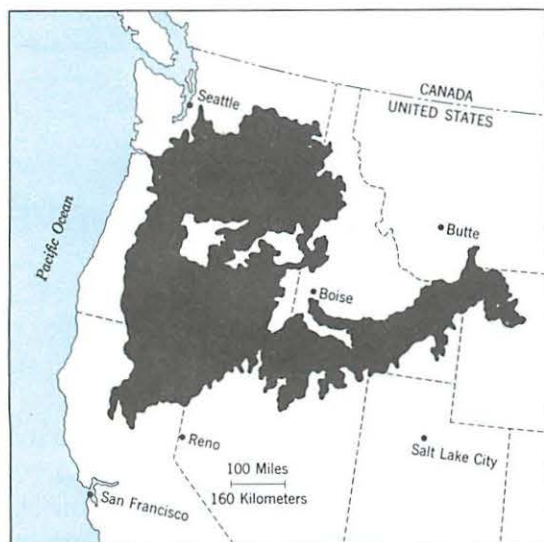
Ward's Natural Science Establishment, Rochester, NY

**Crystal size reveals how an igneous rock cooled. These light-colored crystals of feldspar cooled so slowly that some are almost an inch in diameter.**

Iron and magnesium silicates usually crystallize at very high temperatures. This means that they separate out of the magma while it is still flowing. Hornblende, biotite, feldspar, and quartz remain in a liquid form and flow to other areas, leaving the iron and magnesium behind.

As large sections of parent magma are repeatedly heated and cooled, their iron and magnesium silicates may be gradually removed. One of the reasons that there is so much quartz near the surface of the earth is that it is the last mineral to crystallize. It remains a liquid at the lowest temperatures and continues to flow upward even after all the other minerals have solidified.

Geologists classify intrusive igneous rocks according to the shape in which they solidify. For example, *laccoliths* are large, underground fields of igneous rock created when pressurized magma is forced between two existing layers of rock. As the pressure separates the two layers into a dome, the magma flows into the space between them and solidifies.



Elements of Geology, Zumberge & Nelson, John Wiley & Sons, Inc.

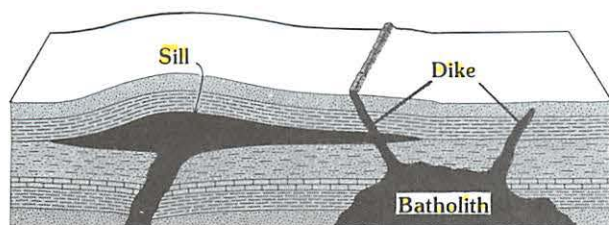
**The Columbia Lava Plateau in the northwestern United States is more than a mile thick. Its igneous rocks, which are still hot in some places, produce the geysers and hot springs in Yellowstone National Park.**



*Batholiths* are large, round pockets of igneous rock. These may be several miles thick with more than forty square miles of exposed surface area.

*Dikes* are long, tubular formations which may range in diameter from a few inches to over one hundred feet. They are the solid remains of magma which has forced its way through cracks and fissures. Dikes usually cut across other layers of rock to form finger-like projections.

*Sills* are a special type of dike which run parallel to other layers of rock rather than across them.



Elements of Geology, Zumberge & Nelson, John Wiley & Sons, Inc.

Geologists classify igneous rock structures according to whether they cross through other layers of rock or run between them.

## 8 SOME ROCK IS FORMED BY FRAGMENTS WHICH ARE CEMENTED TOGETHER.

Deep in the earth's crust, sedimentary rocks are only about one-tenth as abundant as igneous rocks. However, on the surface itself, nearly three fourths of all rocks are sedimentary. The reason for this occurrence is that sedimentary rocks originate from upheaval on the surface rather than pressure and temperature beneath the surface.

Geologists categorize sedimentary rocks into two major groups, *clastic* and *chemical*. *Clastic* comes from the Greek word *klastos* which means "broken." Clastic sediments are those rocks which come from the broken fragments of other rocks. Through a process geologists call *lithification*, minerals such as calcium carbonate (calcite) and iron oxide (limonite) "cement" these loose fragments together to form new sedimentary rocks.

Sedimentary rocks made from large fragments are called *conglomerate*. Those made with smaller fragments are called *sandstone* and *shale*. Sandstone consists of "cemented" grains of sand. Shale is made from "cemented" microscopic fragments of silt and clay.



Conglomerate



Sandstone

Clastic sedimentary rocks include conglomerate and sandstone.

## 9 WATER IS A VITAL AGENT IN COMBINING MINERALS TO FORM ROCK.

Sedimentary rocks also form from the dissolved minerals found in both freshwater and seawater. They contain solutions of calcite ( $\text{CaCO}_3$ —calcium carbonate), gypsum ( $\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$ —calcium sulfate and water), and halite ( $\text{NaCl}$ —salt).

These minerals dissolve in rainwater and eventually become concentrated in lakes and oceans. As the water evaporates, gypsum and salt become so concentrated that they begin to separate out of solution and settle to the bottom.

Limestone ( $\text{CaCO}_3$ —calcium carbonate) and dolomite ( $\text{CaMg}(\text{CO}_3)_2$ —calcium-magnesium carbonate) also come from dissolved minerals. They precipitate out of seawater whenever there is an upheaval in the oceans.



Limestone



Dolomite

Limestone and dolomite are the results of chemical deposits which have settled to the bottom of oceans.

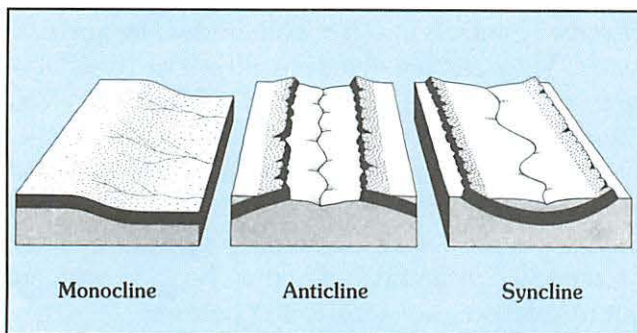
Both limestone and dolomite depend on large amounts of carbon dioxide ( $\text{CO}_2$ ) to keep them dissolved. Whenever the amount of carbon dioxide in seawater decreases suddenly, limestone and dolomite are dumped onto the ocean floor in huge quantities.



This fact contradicts the evolutionary theory that the formation of limestone required millions of years of slow settling. A worldwide flood could have made the same deposits in just a few months. God could also have created it instantaneously with a simple word.

Sedimentary rocks are found in layers called *strata*. Some strata are nearly horizontal. Others, however, are found warped and folded into strange patterns. Still others are neatly tilted to one side or another.

Geologists refer to these formations as *monoclines*, *anticlines*, and *synclines*. These terms come from the Greek word *klinein* which means "to lean." Monoclines are strata which are tilted in just one direction. Anticlines are bent downward at both ends like a hill. Synclines are bent upward at both ends like a valley.

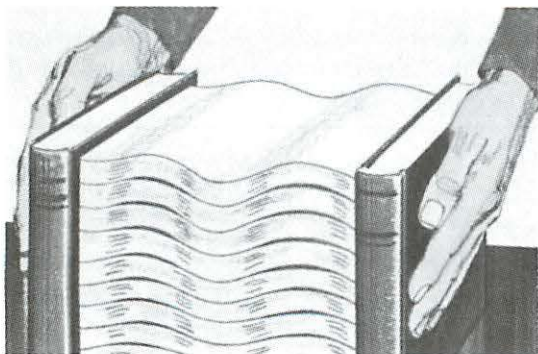


Elements of Geology, Zumberge & Nelson, John Wiley & Sons, Inc.

The tops of anticlines tend to erode away while the troughs of synclines fill with sediment. Monoclines also change as rain washes sediment downhill.

## DEMONSTRATION

You can demonstrate the nature of anticlines and synclines by placing a stack of paper between two books. Squeezing the books together causes the paper to bend. Note which bends are anticlines and which are synclines. How could you demonstrate a monocline?



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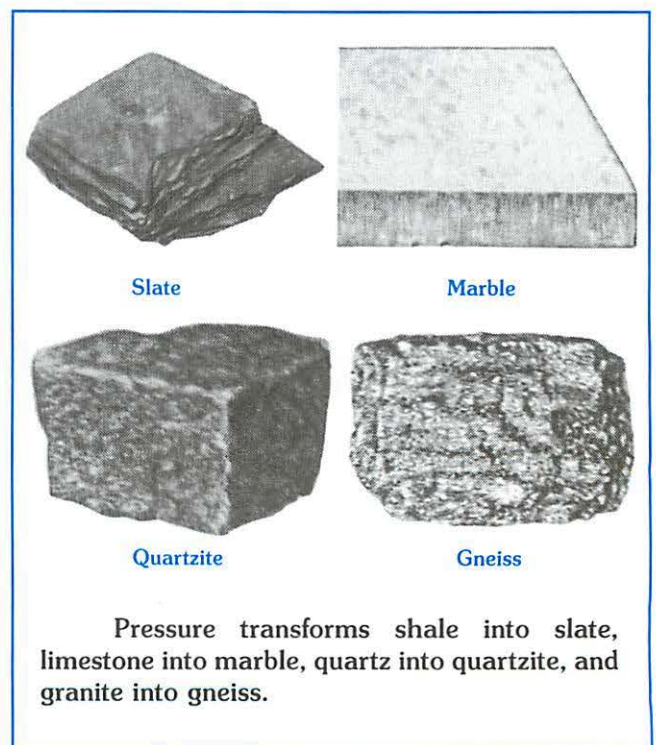
# 10 SOME ROCK IS FORMED BY INTENSE PRESSURE ON MINERALS.

The most complex of all rock types are those which geologists call *metamorphic rocks*. The term metamorphic combines the Greek word *morphe* meaning "form" with the prefix *meta* meaning "to change." A metamorphic rock is one which has changed form.

While igneous rocks are the result of heat, and sedimentary rocks are the result of upheaval, metamorphic rocks are the result of pressure. Pressure changes both the structure and composition of sedimentary and igneous rocks so dramatically that they lose their original identity and become transformed into metamorphic rocks.

Perhaps the greatest change in most metamorphic rocks is a flattening of their mineral crystals. As the three-dimensional crystals of sedimentary and igneous rock undergo metamorphosis, they recrystallize into flat, two-dimensional planes. Geologists classify metamorphic rocks which have been flattened by pressure *foliated rocks*. The word *foliated* means "to be made of separate layers."

Metamorphic rocks such as *gneiss* (NICE) have broad, alternating bands of dark and light layers. Other rocks such as *schist* (SHIST) have thinner layers. Still others such as *slate* are made up of microscopic flakes of clay which all align in the same direction.



Pressure transforms shale into slate, limestone into marble, quartz into quartzite, and granite into gneiss.



When sedimentary rocks such as sandstone and limestone recrystallize during metamorphosis, they do not form layers. Geologists call these *non-foliated rocks*. Instead of forming layers, the pressure of metamorphosis converts the weak physical bonds which cement limestone and sandstone together into strong chemical bonds. The result is two durable rocks, marble and quartzite.

During the metamorphic process, iron may be removed from the original minerals. This procedure alters the composition slightly and results in dramatic variations in color. The less iron present, the whiter the marble or quartzite.

## 11 WIND, RAIN, HEAT, AND COLD ATTACK THE SURFACE OF ROCK.

The jumbled masses of rock fragments which litter barren slopes above the timberline are primarily the result of physical weathering. Weathering takes place wherever rocks are exposed to wind, rain, or frost. Rocks are relentlessly chipped, scratched, broken, and polished for as long as they remain exposed to weather.

Since all minerals and rocks expand as they warm up and contract as they cool, changes in temperature often create tremendous forces inside



*The Earth Beneath Us*

**Rock slides are the direct result of weathering. Some rocks now in the valley were once on the mountain peak.**

a rock. Especially at high altitudes, surface temperatures may change radically within just a few minutes.

Because rocks are such poor conductors of heat, one side may be hot while the other side is cold. These wide temperature swings create tremendous pressures inside a rock, and it eventually breaks wide open under the stress.

While direct sunlight may cause one side of a rock to expand, a shadow may cause another side of the same rock to contract. These repeated and often sudden temperature changes cause rocks to crack.

As rain or melting snow wets a rock, capillary action draws the water into every crack and fissure. Then, as the temperature drops, the water turns to ice. However, as water freezes, it increases in volume by nine percent. The ice crystals act like tiny wedges being driven into the cracks of the rock. Each time the ice melts, the water seeps a little further into the rock. When it freezes again, the "wedges" are struck with another blow.

Repeating this process over and over again eventually reduces even the largest rocks to rubble. In fact, the sharp crack of rocks splitting from the pressure of frost is a familiar sound in mountainous areas.

Plants may also aid in the splitting of rocks. The roots and branches of trees and shrubs, and even moss and lichens, grow slowly, but can indeed be a major force in the disintegration of rocks.



*The Land We Live On, Carroll and Mildred Fenton, Doubleday & Co.*

**Two forces catalyze the weathering process. Changing solar energy produces heating and cooling cycles which split and loosen rocks. The pull of gravity transports the rocks to the valley below.**



## 12 **RUNNING WATER WILL POLISH THE SURFACE OF ROCK.**

Once a rock breaks apart, its pieces are more likely to be washed away by run-off rainwater. As these rock particles tumble over one another, they wear away even more rough edges. The broken edges in turn serve as abrasive material to smooth and polish the stones as they tumble. Geologists call the process by which **pebbles and small rocks tumble over one another along the bottom of a stream saltation.**

The most fragile points of a rock break off first. More prominent features require swifter currents before they yield to water's unrelenting force. *Lapidaries*, those who cut and polish stones, take advantage of this process and tumble rough stones in drums of water in order to produce beautiful, polished stones. The longer a stone tumbles, the smoother it becomes.

When a stream flows slowly, there is little saltation. However, as stream velocity increases, the water's abrasive abilities change dramatically. For example, if the flow of a river doubles, it can carry sixteen times more suspended matter. This means that one torrential rainfall would wear away hundreds of times more material in a few hours than gentle rains wear away in a whole year.

Running water acts like a sorting machine to separate rocks of different sizes. The heaviest and coarsest rocks pile up first wherever a stream first begins to slow down. Smaller and rounder rocks get carried further, but they, too, drop to the bottom of the stream whenever the velocity of water can no longer move them along. The very finest grains of

### **How broken parts of a rock are polished by running water**



*The Land We Live On, Carroll and Mildred Fenton, Doubleday & Co.*

**Polished stones rest along the inner bank of a stream. Heavy rains may cause the stream to swell again and carry the rocks farther downstream.**

sand settle to the bottom only after the stream slows to a complete stop.

Since water travels at different velocities as a stream flows around a curve, gold miners can often find gold nuggets neatly sorted according to size. Gold dust and flakes are most common along the inner curve where the water runs most slowly. Larger nuggets fall closer to the outer curve of the stream where the water flows more quickly.

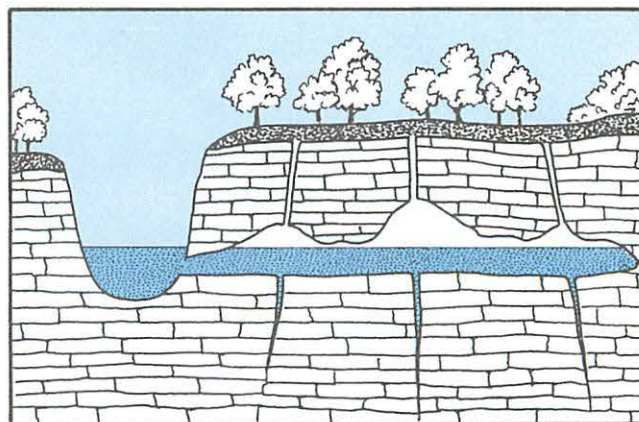
Miners use this principle to separate valuable metals from useless rocks. For example, streams running through water-worn ore deposits carry tons of precious metals with them and drop the nuggets in orderly deposits.

Although the water's velocity is the first factor in polishing stones, the chemical reaction between rocks and stream water is the single greatest factor responsible for smoothing away rough edges. As the water and the acids found in it dissolve the minerals which make up rocks, they remove more material than all other processes put together.

The chief chemicals in a stream which make it so powerful are sulfuric acid ( $H_2SO_4$ ) and carbonic acid ( $H_2CO_3$ ). These acids occur naturally when gases such as sulfur dioxide ( $SO_2$ ) and carbon dioxide ( $CO_2$ ) mix with water when the rain returns to the earth. Limestone is especially vulnerable because the calcium carbonate of which it is composed dissolves easily in weak acid solutions.

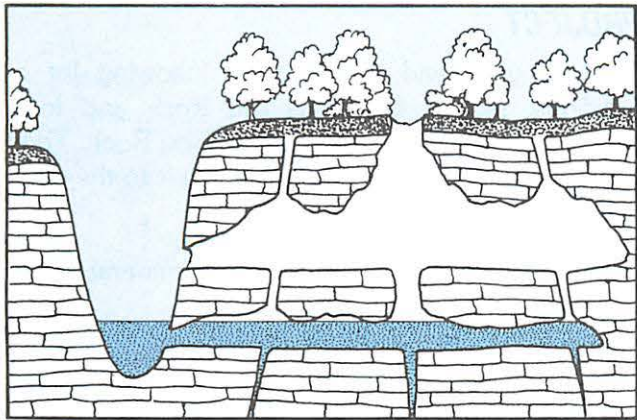
Occasionally, underground deposits of limestone dissolve so completely that only an empty cave remains after the limestone has been removed. Sometimes the roof of a cave will fall in, forming a deep pit. Geologists call such a pit a *karst*.

### **How water produces chemical reactions with soft rocks to transform their character**



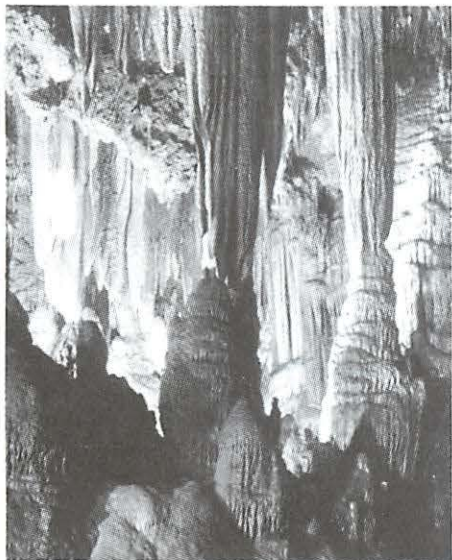
**As water seeps through layers of limestone, acids in the water dissolve the limestone. More resistant rock forms the walls of an underground cavern.**





When the water recedes, there is no support for the cavern's roof. If the roof falls in, the cavern forms a karst.

Calcium carbonate reappears as the water evaporates. This process happens most dramatically in underground caves where slowly dripping water leaves columns of downward-growing stalactites and upward-growing stalagmites. The smooth surfaces of these columns are the result of slowly evaporating water. Crystals which grow slowly, one molecule at a time, are extremely smooth and beautiful.



Luray Caverns Corp.

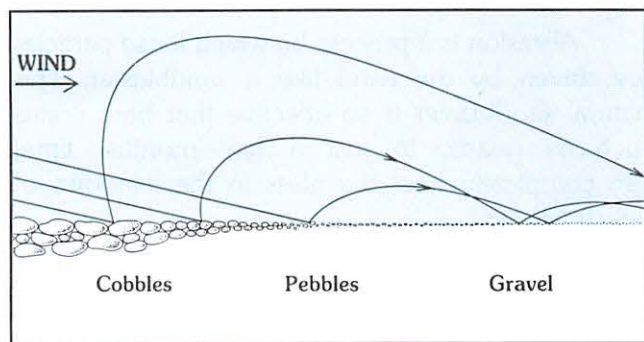
Stalactites hang from the ceiling of an underground cavern, while stalagmites rise up from the floor. One way to remember the difference is to think that "stalactites" must hang on "tight" or they will fall. "Stalagmites" are like "mites" that crawl on the cavern floor.

## 13 WIND IS A POWERFUL FORCE THAT CAN MOVE ROCK.

Geologists recognize two types of winds which produce erosion: *deflation* and *abrasion*. *Deflation*

is the process by which the wind removes loose particles from a rock surface. Geologists classify the particles which the wind carries as either the *bed load* or the *suspended load*.

The *bed load* consists of particles that are too heavy to be lifted more than a few feet at a time. The wind moves these particles with a leap frog motion. As one particle falls back to the ground, it may in turn dislodge another particle, which becomes airborne for another few feet.



Elements of Geology, Zumberge & Nelson, John Wiley & Sons, Inc.

Experimental work in wind tunnels indicates that a wind velocity of only eleven miles per hour is enough to move dune sand one fourth of a millimeter in diameter.

You can demonstrate this for yourself by letting dry sand sift through your hand on a windy day. For best results let the sand fall on a smooth surface such as a sidewalk or large piece of cardboard.



The Earth Beneath Us

The "skating" rocks of Death Valley, California, move when wind gusts push them across slippery mud flats. As the mud dries, friction prevents the rocks from moving any farther.



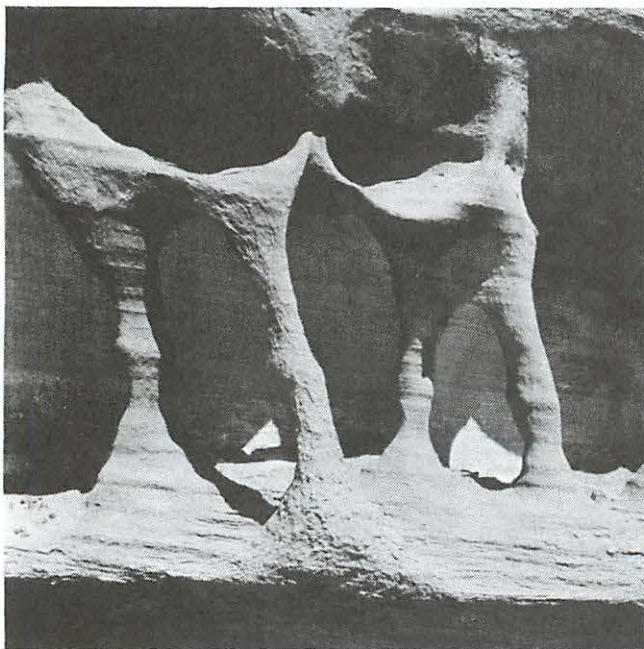
The suspended load consists of particles small enough to remain aloft even in gentle breezes. These include dust, ash, and other fragments smaller than 0.02 millimeters. Some of these loose fragments may remain suspended for months, thousands of feet above the ground.

## 14 WIND REVEALS THE WEAK POINTS OF ROCK.

Abrasion is a process by which loose particles are driven by the wind like a sandblaster. This natural sandblaster is so effective that hard grains such as quartz, in just a few months' time, can completely frost the glass in the windows of beach houses.

Although wind rounds off angles and smooths away irregularities, the varying hardness of different parts of a rock has a strong influence on the final results. If a rock has fine grains with even hardness, the wind will smooth and polish it. However, if a rock has an uneven hardness, the wind will pit and etch it at its weakest points.

For example, the wind has carved natural bridges, mushroom-shaped rocks, and balancing boulders by cutting away at the weakest minerals. Only the hardest minerals remain.



Western Ways Features

These two-foot-high columns were formed when wind sandblasted away the softer bits of sandstone. Only the hardest portions remained. Eventually they, too, will be worn away by the inexorable power of the wind.

## PROJECT

As you read through the following list of headings, picture Christ as the Rock and local churches as minerals that make up the Rock. Then look up each verse below and match it to the most precise heading to which it relates.

- 1 ☐ A rock is made up of many minerals.
- 2 ☐ Minerals will blend together only when laws are met.
- 3 ☐ The qualities of a mineral are revealed by light.
- 4 ☐ The breaking point of a mineral is determined by its inner structure.
- 5 ☐ The function of a mineral is determined by its hardness.
- 6 ☐ The closeness of atoms affects a mineral's attractive force.
- 7 ☐ Some rock is formed by minerals which are subjected to intense heat.
- 8 ☐ Some rock is formed by fragments which are cemented together.
- 9 ☐ Water is a vital agent in combining minerals to form rock.
- 10 ☐ Some rock is formed by intense pressure on minerals.
- 11 ☐ Wind, rain, heat, and cold attack the surface of rock.
- 12 ☐ Running water will polish the surface of rock.
- 13 ☐ Wind is a powerful force that can move rock.
- 14 ☐ Wind reveals the weak points of rock.

## MATCHING REFERENCES

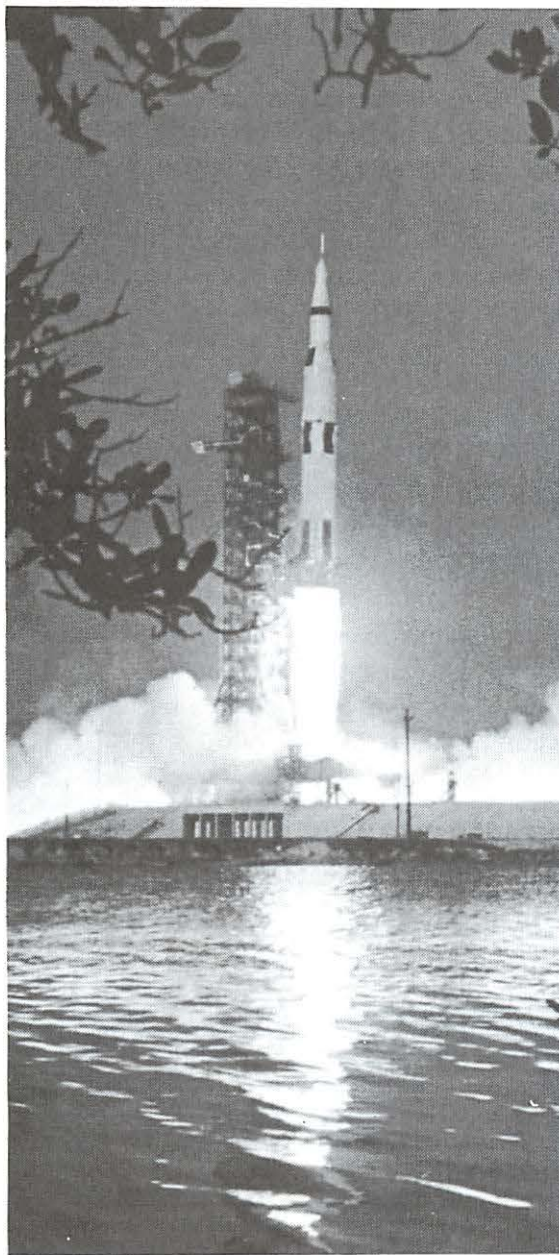
- |                           |                        |
|---------------------------|------------------------|
| A. I Corinthians 12:18–20 | H. John 3:21           |
| B. I Peter 1:7            | I. I Corinthians 6:11  |
| C. John 15:3              | J. Ephesians 4:16      |
| D. Philippians 2:1–4      | K. I Thessalonians 1:6 |
| E. I Corinthians 10:17    | L. II Timothy 2:3      |
| F. Romans 8:26            | M. Matthew 24:2        |
| G. Romans 8:27            | N. John 17:21          |

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





## HOW DO LINES AND ANGLES ILLUSTRATE THE IMPORTANCE OF FOLLOWING GOD'S WILL?



NASA

The Apollo 11 rocket lifted off at Cape Canaveral on July 16, 1969. If the calculations had been a fraction of a degree off course at lift-off, the rocket would have missed its target by thousands of miles.

## 1 GOD'S WAY OF REASONING CAN BE ILLUSTRATED BY THE PROPERTIES OF A STRAIGHT LINE.

God uses a straight line to describe all that encompasses truth and life. "Enter ye in at the strait gate . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13–14).

The counsel God gives to young men is also described by the concept of a straight line. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (Proverbs 4:25–27).

A straight line



- A line is infinite, having no beginning or end. Thus, we can picture only a part of it.

• A

A point on a line



A straight line with definition points

The figures in the picture are a point and a line. The point is called "point A," and the line is called "line  $\overleftrightarrow{BC}$ ," or "line  $m$ ."

To describe point A you might say that it is a dot or a particular spot. To describe line  $\overleftrightarrow{BC}$  you might say that it is a collection or set of points (all in a row) that extend indefinitely in two directions.

- A line is actually invisible. Thus, it must be illustrated before we can understand it.

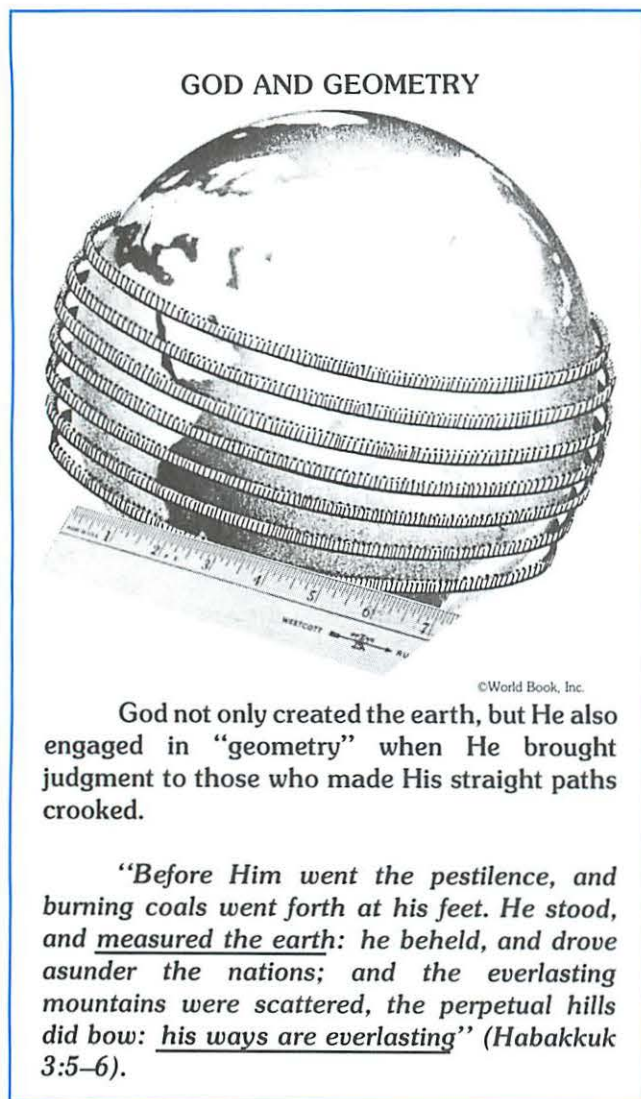
How "big" is point A? How big must any point be in order to qualify as a point? How "small" can a point be and still be a point?

How "thick" is line  $\overleftrightarrow{BC}$ ? How thick must any line be in order to qualify as a line? How "thin" can a line be and still be a line?



The words *point*, *line*, and *plane* are part of the study of geometry. The word *geometry* means “earth measure.” The study of geometry gives a model of how to make accurate measurements of distances, areas, and volumes.

- **Geometry is the measure of the earth.**



The three words *point*, *line*, and *plane* are called *undefined terms* in geometry. These undefined terms are used to define other terms such as *triangle*, *circle*, and *square*.

Since *line* is an undefined term, we can only describe what it looks like. You might think of a line as a very long piece of string or wire. There are railroad *lines*, checkout *lines* at the grocery store, and boundary *lines* in games such as hopscotch, basketball, and football. Practically speaking, lines are used to keep objects on track and to keep people within prescribed boundaries.

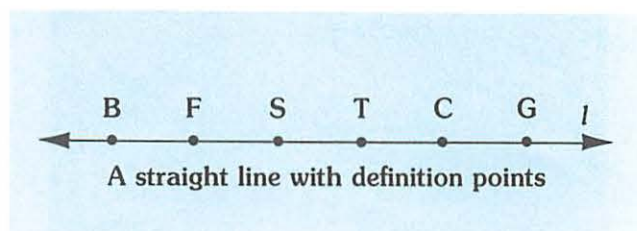
A picture of a line has thickness, but the line itself does not. A picture of a line has a beginning and an end, but the line itself does not. In the mathematical sense, a line has length, but no width.

- **Lines give direction.**

Basically, a line gives direction, and the direction goes indefinitely two ways. For example, line  $\overleftrightarrow{BC}$  extends indefinitely to the left and indefinitely to the right. All we can see at the moment is a “part” of line  $\overleftrightarrow{BC}$ .

- **Lines have an infinite number of points.**

There are also an indefinite number of points along line  $\overleftrightarrow{BC}$ . All of these points have names, and line  $\overleftrightarrow{BC}$  can be called by naming any two of these points. For example, we can call line  $\overleftrightarrow{BC}$  line  $\overleftrightarrow{FG}$  or line  $\overleftrightarrow{ST}$ . We can think of all these as names for the same line or names for many different lines that all happen to be going in exactly the same direction.



Sometimes lines are named with a single letter. We could also call line  $\overleftrightarrow{BC}$  by the name, line  $\overleftrightarrow{l}$ . Lines  $\overleftrightarrow{BC}$ ,  $\overleftrightarrow{FG}$ , and  $\overleftrightarrow{ST}$  are all going in exactly the same direction as line  $\overleftrightarrow{l}$ .

## 2 MAN'S WAY OF REASONING CAN BE ILLUSTRATED BY THE PROPERTIES OF AN ANGLE.

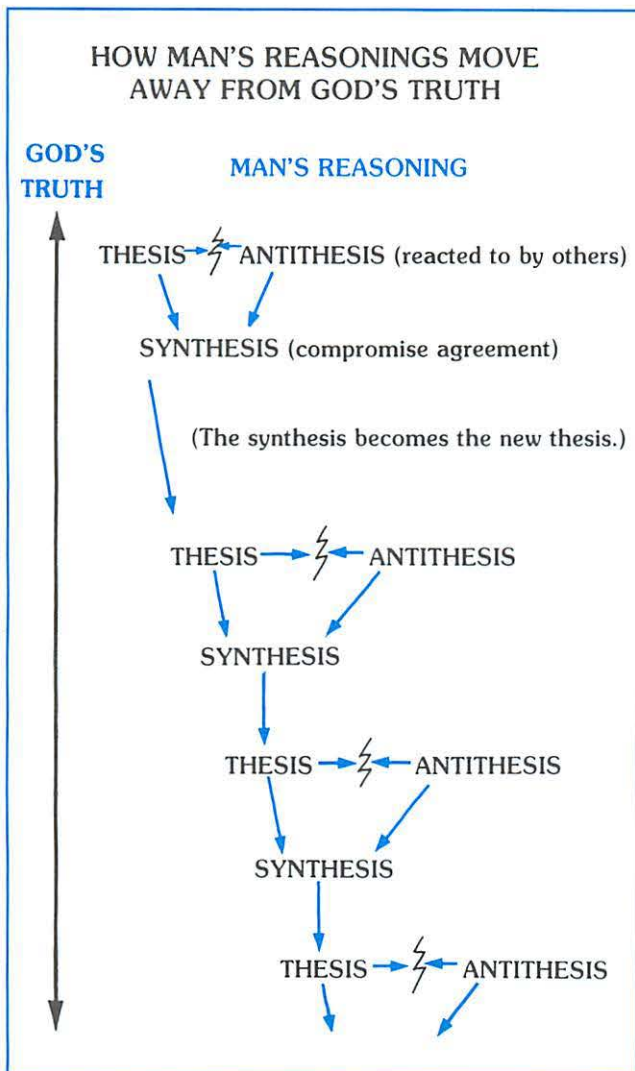


Brown Brothers  
**G.W.F. Hegel**  
1770–1831

The philosopher George W. Friedrich Hegel denied that God’s authority was supreme in the world, and in effect, also denied that the world was God’s creation. Mr. Hegel believed that pure truth could come only from reason, a process which unfolded itself in a logical and evolutionary way.



The universe, according to Mr. Hegel, continually experiences the purification of truth as opposing elements clash and then work together to form new elements. He called this process a *dialectic* and claimed that it would keep on occurring until the ultimate purity of truth was understood.



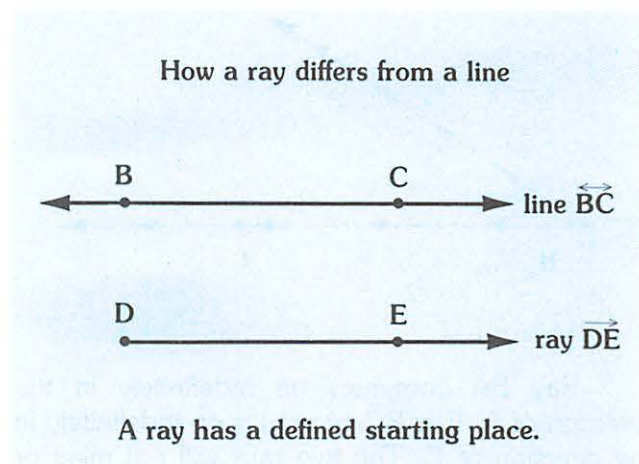
A diagram of the dialectic showing how an idea (thesis) clashes with an antithesis to form a synthesis, which becomes the new thesis, and the process is then repeated.

The Hegelian dialectic clearly illustrates the problem Paul cited as he described the last times to Timothy: "For men shall be lovers of their own selves . . . Ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:2–7).

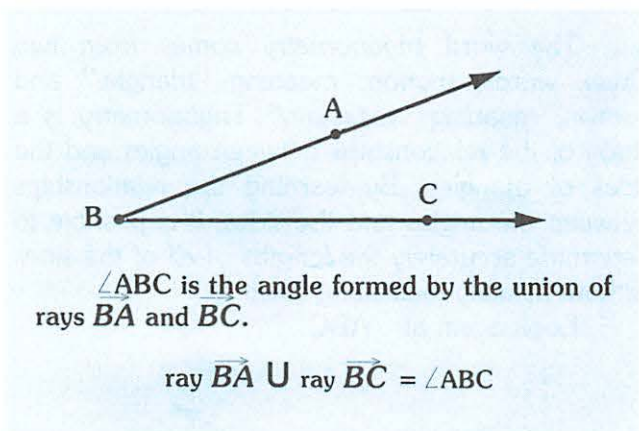
Paul went on to exhort Timothy to continue "in the things which thou hast learned and hast been assured of . . . the holy scriptures, which are able to make thee wise unto salvation . . ." (II Timothy 3:14–15).

The Hegelian dialectic does not form a straight line. Its clashes form angles—lines that turn in opposing directions, or figures which are formed when one line crosses another, veering off the original line's direction.

- Angles are formed by rays which begin at a defined point and extend in two directions.



Line  $\overleftrightarrow{BC}$  is the line that extends indefinitely in two directions and goes through points B and C. Ray  $\overrightarrow{DE}$  is the part of line  $\overleftrightarrow{DE}$  that starts at point D and extends without ending through point E. The endpoint of ray  $\overrightarrow{DE}$  is D, the point that is named first.



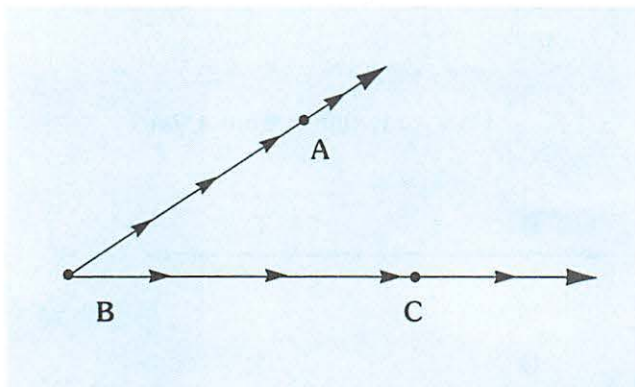
An angle is the figure formed by two rays that have the same endpoint. It is named by three points: one point on one ray, the endpoint that the two rays share, and one point on the second ray.

For example, angle ABC (written as  $\angle ABC$ ) is the angle formed by rays  $\overrightarrow{BA}$  and  $\overrightarrow{BC}$ . Since B is the point the two rays have in common, B would then be given as the middle letter in the name  $\angle ABC$ . The common point is always given in the middle of the angle's label.



- As rays move away from their point of intersection, the distance between them increases.

Rays, like lines, have no width. They give direction, but only in one way. To form an angle, two rays start at the same point, in this case, point B. One ray goes one direction, to point A, and the other ray goes another direction, to point C.

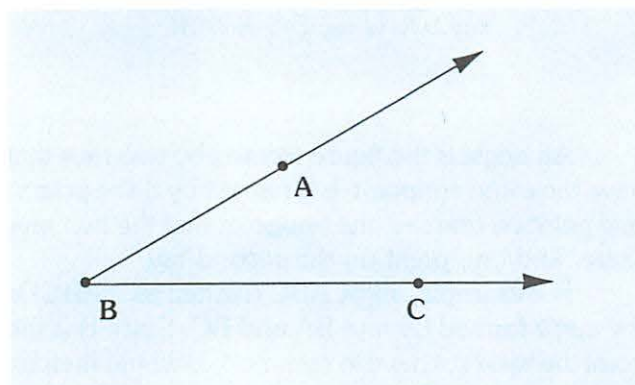


Ray  $\overrightarrow{BA}$  continues on indefinitely in the direction of A. Ray  $\overrightarrow{BC}$  continues on indefinitely in the direction of C. The two rays will not meet or intersect again unless one of them changes direction. The distance between the points on rays  $\overrightarrow{BA}$  and  $\overrightarrow{BC}$  will become greater as you go farther and farther out on ray  $\overrightarrow{BA}$ .

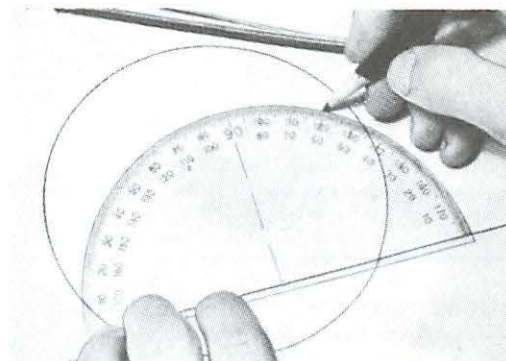
- Angles and the distances between rays may be measured at given points.

The word *trigonometry* comes from two Greek words, *trigon*, meaning “triangle,” and *metron*, meaning “measure.” Trigonometry is a study of the relationships between angles and the sides of triangles. By learning the relationships between the angles and the sides, it is possible to determine accurately the lengths of all of the sides without actually measuring them.

Look again at  $\angle ABC$ .



Measure  $\angle ABC$  with a protractor to find out how many degrees are in the angle.



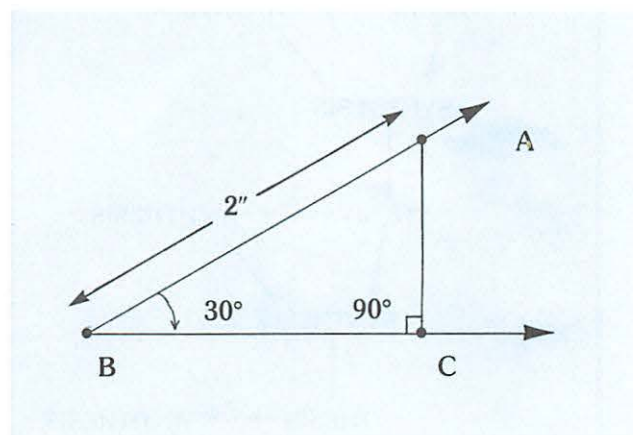
Press Syndicate

### Measuring angles by use of a protractor

Now mark off a distance of 2 inches on ray  $\overrightarrow{BA}$ . Call the end of the two-inch segment “point A.” How far is it from point A to ray  $\overrightarrow{BC}$ ?

- Trigonometry teaches how to find the answer.

First, draw a straight line from point A to ray  $\overrightarrow{BC}$  to form a right triangle. (A right triangle is a triangle which contains a right, or  $90^\circ$  angle.) Call the point where the line intersects with ray  $\overrightarrow{BC}$  “point C.”



You now have a right triangle— $\triangle ABC$  with a  $30^\circ$  angle at point B, and with side  $AB = 2"$ . Side AB is called the *hypotenuse* of the triangle because it is the side opposite the right angle.

Trigonometry shows that the ratio of the side of the triangle opposite  $\angle B$  to the hypotenuse is always constant. This is called the *sine*.

$$\begin{aligned}\text{sine } \angle B &= \text{side opposite } B / \text{hypotenuse} \\ \text{sine } \angle B &= AC / AB\end{aligned}$$

Using a protractor, you should find that the measure of  $\angle B = 30^\circ$ . The length of AB is 2 inches. A table of trigonometric ratios shows that the sine for an angle of  $30^\circ$  is always .5000.



Using this information, you can rewrite the preceding equation:

$$\begin{aligned}\text{sine } \angle B &= AC/AB \\ \text{sine } 30^\circ &= AC/AB \\ .5000 &= AC/2 \text{ inches} \\ 1.0000 \text{ inch} &= AC\end{aligned}$$

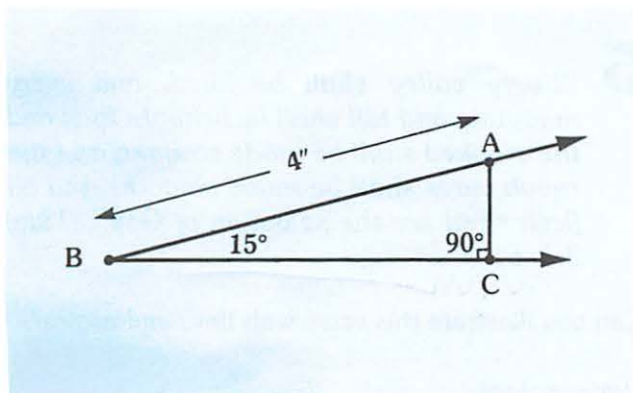
The length of AC is one inch, and it was found without measuring.

TABLE OF TRIGONOMETRIC RATIOS

Angle	Sine	Angle	Sine
1°	.0175	16°	.2756
2°	.0349	17°	.2924
3°	.0523	18°	.3090
4°	.0698	19°	.3256
5°	.0872	20°	.3420
6°	.1045	21°	.3584
7°	.1219	22°	.3746
8°	.1392	23°	.3907
9°	.1564	24°	.4067
10°	.1736	25°	.4226
11°	.1908	26°	.4384
12°	.2079	27°	.4540
13°	.2250	28°	.4695
14°	.2419	29°	.4848
15°	.2588	30°	.5000

Using the same procedure, find how long AC is if  $\angle B$  is  $15^\circ$  and AB is 4 inches. (Use the table to find the sine for an angle of  $15^\circ$ .)

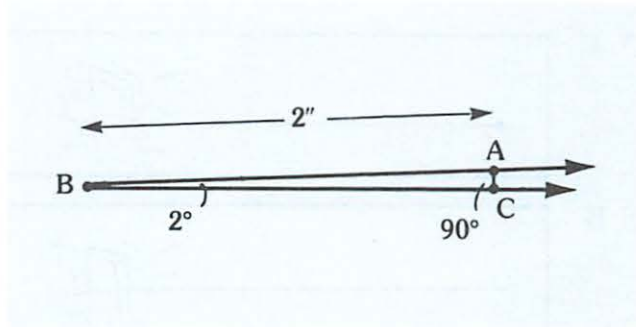
$$\begin{aligned}\text{sine } 15^\circ &= AC/AB \\ .2588 &= AC/4 \text{ inches} \\ 1.0352 \text{ inches} &= AC\end{aligned}$$



How big is an angle of  $15^\circ$ ? Use your protractor to draw one.

Now draw an angle that is even smaller—one that is only  $2^\circ$ . Make another triangle, where  $\angle B = 2^\circ$ , side AB = 2 inches, and a right angle at C. AC does not look very long, because  $2^\circ$  is not much of a deviation from ray BC. Using the sine formula again:

$$\begin{aligned}\text{sine } 2^\circ &= AC/AB \\ .0349 &= AC/2 \text{ inches} \\ .0698 \text{ inches} &= AC\end{aligned}$$



Neither time nor distance corrects the divergence of an angle.

Now suppose that ray BA still deviates from ray BC at the same small angle of  $2^\circ$ , but for a very long distance. Suppose that side AB is 10,000 feet long. That is almost 2 miles. How long would AC be in that case?

$$\begin{aligned}\text{sine } 2^\circ &= AC/AB \\ .0349 &= AC/10,000 \text{ feet} \\ 349 \text{ feet} &= AC\end{aligned}$$

Side AC is now 349 feet long. That is more than the length of a football field! That is how far away point A has gotten from ray BC.

- The only way to correct an angle is to return to the point of departure.




The angle of  $2^\circ$  was very small, hardly enough to be noticed at first. However, even a very small angle, followed for a long time, can lead farther and farther from the original line.



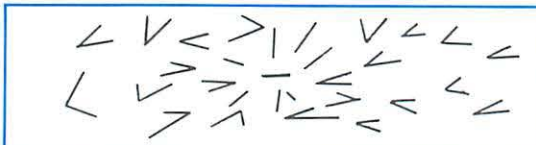
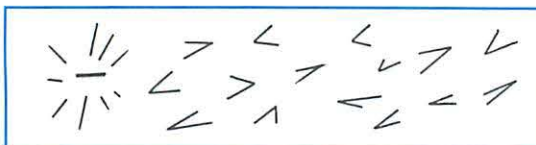
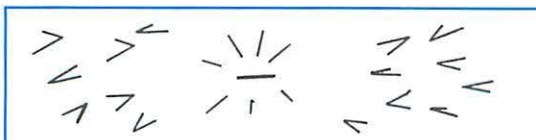
## PROJECT

The following verses contain some of the concepts of lines and angles that are brought out in this resource by the use of the words "straight" and "crooked." Under each verse, choose the drawing that best describes the truth of the verse.

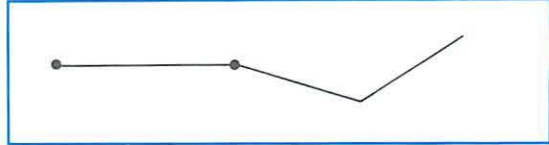
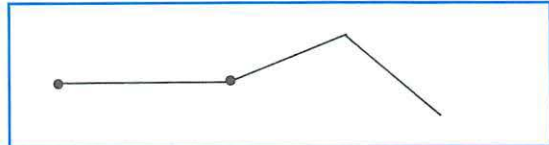
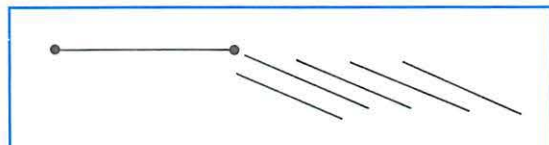
**1** "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13-14).

- ☐ A 
- ☐ B 
- ☒ C 

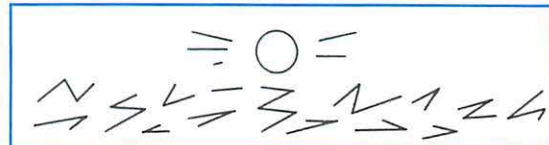

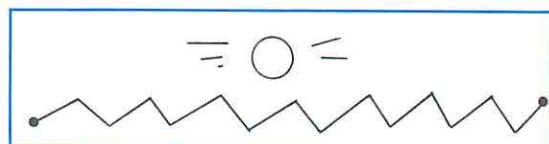
**2** "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15).

- ☒ A 
- ☐ B 
- ☐ C 

**3** "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel" (Psalm 125:5).

- ☐ A 
- ☐ B 
- ☒ C 

**4** "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered" (Ecclesiastes 1:14-15).

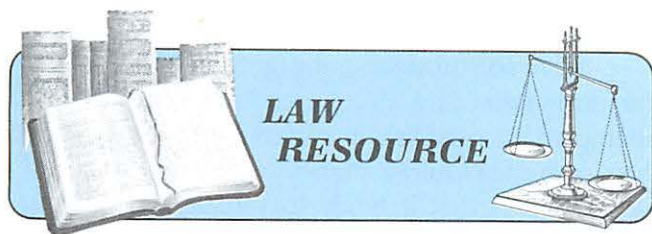
- ☐ A 
- ☒ B 
- ☐ C 

**5** "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God" (Luke 3:5-6).

Can you illustrate this verse with lines and angles?

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





## LAW RESOURCE

### HOW DOES A UTOPIAN GOVERNMENT VIOLATE THE CONCEPT OF GOD'S KINGDOM ON EARTH?



San Francisco Chronicle

The people who erected this building in California in the 1930s called their community the Holy City. Throughout history and in many different locations groups have attempted to bring the Kingdom of God to earth by establishing utopia, an ideal society with a perfect government.

The Lord's Prayer contains six requests or petitions. While the second group focuses on man and his needs, the first three have to do with God and His purposes: "... *Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven*" (Matthew 6:9b-10).

Considered together, these initial petitions deal with the working out of God's program in history. The phrase "on earth as it is in heaven" actually applies to the hallowing of His name and the coming of His Kingdom as well as the doing of His will.

These requests can be fully answered only by Christ's return to earth and the establishment of His millennial Kingdom.

However, Scripture clearly teaches that God also wants to establish His reign on earth in the hearts of men and in their institutions during this present age. These three petitions are asking God to

work in and through us as His children to bring about His Kingdom, but praying for God's Kingdom to come and His will to be done is **not** wishing for some sacred utopia.

"Utopia" is a word coined by Sir Thomas More in the sixteenth century as the name of an imaginary country where the perfect society existed. The term comes from the Greek τόπος, meaning "place," but the prefix may signify either "good" or "non-existent." So utopia means both "the good place" and at the same time "nowhere."



Frick Collection, New York

Thomas More (1477–1535) was an author, statesman, and scholar. Now considered a saint by Catholics, he was beheaded because he refused to accept the King of England as head of the church.

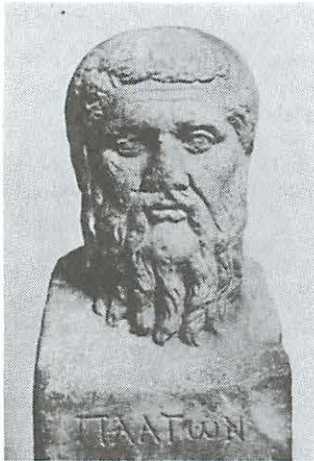


Radio Times Hulton Picture Library

Woodcut from the first edition of *Utopia* shows the imaginary island and its cities. Though he was an Englishman, More wrote in Latin, and the book was not translated into English until 1551.

The publication of More's book, *Utopia*, in 1516 introduced this word to the English language, but the concept of an ideal society was nothing new. About four hundred years before Christ, the Greek philosopher Plato wrote a book entitled *The Republic* to explain his ideas of how government should operate.





Staatliche Museen, Berlin

This ancient Greek carving of Plato is considered by some to portray an authentic likeness of the philosopher.

This book presented Plato's utopian philosophy in a literary form called *dialogue*. In a dialogue, ideas are presented as though they were a conversation between two or more people.

Even more ancient is the philosophy of *utopianism*, which asserts that the proper environmental conditions would enable man to attain perfection in his social and political institutions and to enjoy total fulfillment and contentment.

While there are critics of the Bible who suggest that the writings of the Old and New Testaments are utopian in nature, we must recognize that these people do not understand the importance of interpreting the Scriptures literally.

The truly Scriptural view is that man's ultimate (and only) fulfillment is through the present salvation and justification of his soul and the future victorious return of Christ. The Kingdom that we are to pray for is not just a **good** place, it is **God's** place. Rather than being **nowhere**, it is **now here** in the Person of the Lord Jesus, though not fully realized until He comes to earth again. (See Matthew 12:28 and 24:30.)

## UTOPIANISM IS TO GOVERNMENT WHAT HERESY IS TO THEOLOGY.

Although the utopia as a literary genre did not come into its own until after Thomas More popularized the form, the philosophy of utopianism has flourished throughout history. It has often motivated groups to undertake establishing such a society themselves.

The first "utopian experiment" was at Babel, where the purpose of the tower was not just to reach heaven from earth, but to bring heaven down to earth. God's response to their efforts leaves no doubt as to what He thinks about this philosophy. (See Genesis 11:1-9.)

Even so, throughout the ages and especially in the last two centuries, men have continually attempted to establish a perfect society based on their own ideas rather than God's. The danger of utopianism is that it tends to motivate people to withdraw from the mainstream of society to try out alternative communal styles of living. Devastation comes when the subtle attitudes of utopianism end up changing the society itself.

Any government that operates out of the belief that man by his own intellect and will can create a perfect society (or even a merely great society) is utopian in outlook. This is not to say that men should not strive for a better world, but simply that the striving must be God-centered rather than man-centered.

Ever since the founding of the United States as a republic based on Christian principles, utopianism has been subtly eroding away the Biblical foundations of our society. Today our federal government operates on utopian presuppositions.



Doré Bible Illustrations

Utopianism was the driving force that motivated the building of the Tower of Babel. Man has yet to learn the lesson God tried to teach through that experience—we cannot build a successful society except on the basis of His Word.



Four basic tenets of utopianism have lured our government away from its original Christian foundations:

- **The existence of God**

The utopian concept of God is fundamentally atheistic but is frequently expressed in terms of deism. This is the idea that God created the universe but has left it to operate strictly by natural laws. He does not intervene in the affairs of men or control the events of history. This reduces the Bible to a purely human book full of misleading information and turns prayer into a meaningless exercise in futility.

- **The nature of man**

The cornerstone of utopianism is the denial of the doctrine of original sin. The utopian sees man as basically good and therefore capable of perfecting himself if only given the right conditions. Although the theory of evolution is a relatively recent development, its suggestion that man can keep on getting better and better fits right in with utopian thinking.

- **The function of government**

Utopianism teaches that the purpose of human social relationships is self-realization for the individual, and government, therefore, must give all people their rights. In utopia every person has the right to be happy, not just the right to "the pursuit of happiness." Ironically, in both literary utopias and actual utopian experiments, this so-called happiness inevitably comes at the expense of true individual liberty.

- **The responsibility of government**

The utopian sees man as good by nature; therefore, government no longer needs to be primarily concerned with restricting the operation of the sin nature. Its most important duty, in fact, is to provide every citizen with the material goods to which he has a right.

## **1 UTOPIANISM BUILT THE "WALL OF SEPARATION" BETWEEN CHURCH AND STATE.**

Secular historians have so glossed over the religious underpinnings of our government that many have begun to doubt whether America was ever Christian. The United States Supreme Court, however, after a comprehensive study of this question in 1892, concluded that the hundreds of historical documents they surveyed clearly show that we were, in fact, "a Christian nation."



**William Orville Douglas**  
1898–1980

UPI

As recently as 1952, another Supreme Court decision reaffirmed this truth. Justice William O. Douglas wrote that "we are a religious people and our institutions presuppose a Supreme Being." [*Zorach v. Clauson*, 343 U.S. 306, 313]

Although neither the entire American populace in the 1780s nor all the framers of the Constitution were Christians in the sense of having a personal relationship with Christ as Saviour and Lord, both the people and their representatives thought and acted from a strongly Biblical perspective.

One historian comments: "A Christian world and life view furnished the basis for . . . political thought which guided the American people for nearly two centuries and whose crowning lay in the writing of the Constitution of 1787. This Christian theism had so permeated the colonial mind that it continued to guide even those who had come to regard the Gospel with indifference or even hostility" [C.G. Singer, *A Theological Interpretation of American History*, page 284].

In recent decades, however, the doctrine of the separation of church and state has been used by the courts to justify removing faith in God as the basis of government. This doctrine to a great extent rests on the misconception that the Constitution, particularly the First Amendment, erects a "wall of separation" between government and religion. In reality it is a false separation which has resulted from the utopian view that man can govern himself without any reliance on God or His Word.

### **The First Amendment**

**"Congress shall make no law respecting an establishment of religion . . ."**

Since the Constitution makes no mention of God or Christianity, it is often assumed that the Founding Fathers intended to create a totally secular state; however, the notion of government functioning without a religious basis would have been completely unacceptable to these men, even the least pious among them.

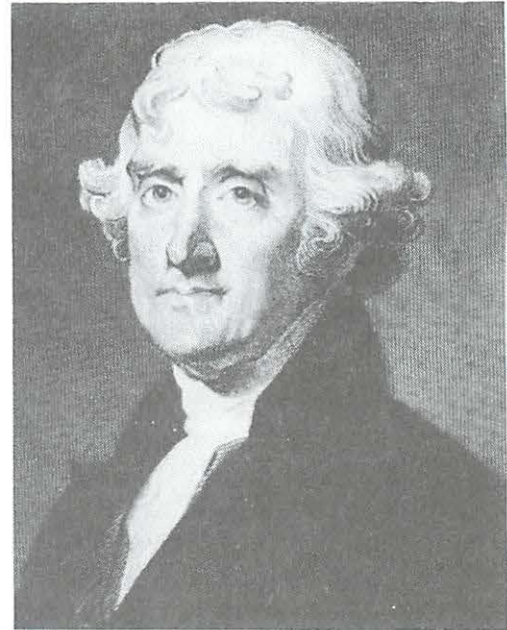


Their purpose in writing the Constitution was to maintain the Christian order, which had from the first been the fabric of American life. The reason, then, for omitting any specific reference to Christianity in the document was that they did not want the government to exercise any control over it, not that they wanted to establish a secular government.

In this way, the Founders thought that the principles of Biblical Christianity would be free to flourish and dominate the legal, educational, and social institutions of the new nation.

Thus, the intent of the First Amendment was not to keep religion from influencing government, but rather to keep the federal government from establishing a national church or interfering with the states in matters of religion. It guarantees freedom for the Christian religion, not freedom from the Christian religion.

The phrase “wall of separation between church and state” is not contained in either the Constitution or the Bill of Rights. It comes from an 1802 letter written by Thomas Jefferson. Putting this remark in the context of Jefferson’s other statements on the subject and understanding the historical background of the First Amendment leads to the conclusion that he did not mean what the twentieth-century Supreme Court has said he meant.



Library of Congress

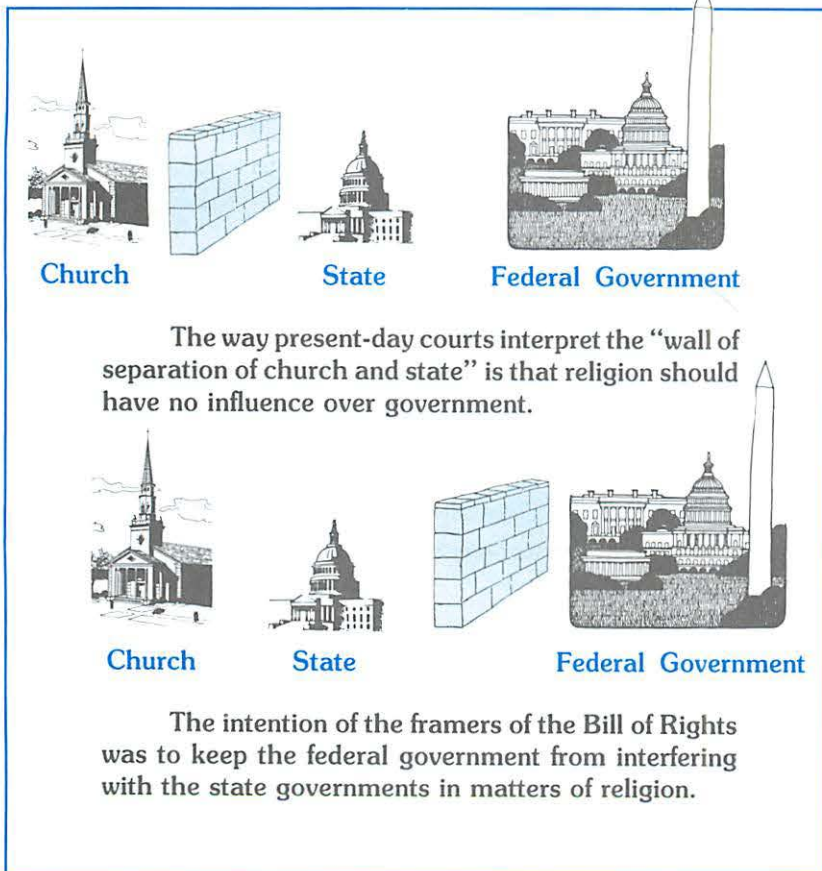
**Thomas Jefferson (1743–1826), third President of the United States, built a “wall of separation” between himself and God by denying the deity of Christ. Even so, he did not seek to remove the religious foundations of our nation.**

In his second inaugural address in 1805 President Jefferson said: “In matters of religion I have considered that its free exercise is placed by the

Constitution independent of the powers of the General [federal] Government. I have therefore undertaken on no occasion to prescribe the religious exercises suited to it, but have left them, as the Constitution found them, under the direction and discipline of the church or state authorities . . .”

Historically, “establishment” referred to the governmental support of a single church or to governmental preference for a particular Christian denomination. “Congress” clearly means the federal government. Thus, the wall of separation is not between government and religion but between the federal government and the state government in matters of religion.

Based on this misinterpretation of the First Amendment, the courts have sought not merely to avoid the establishment of a national church, but to disestablish religion. In 1947 the Supreme Court ruled: “Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations





or groups and vice versa.” [Everson v. Board of Education, 67 S.Ct. 504 (1947)]

It has become evident, however, that the disestablishment effort has resulted only in displacing the Christian religion in favor of the statist religion of secular humanism.



UPI

In the opinion of the Supreme Court, it is unconstitutional for these pupils and their teacher to pray in their public school classroom.

The belief that viable self-government can be established and operate on the basis of man's reason rather than man's submission to a sovereign God is a utopian view. It is an unrealistic longing for "freedom" from the restrictions that God's Word places on man.

## 2 UTOPIANISM SEEKS FREEDOM, BUT REPLACES THE AUTHORITY OF GOD WITH THE TYRANNY OF MAN.

The most fundamental tenet of utopianism is that men as individuals or as society are capable of attaining perfection. This belief contradicts one of the most basic doctrines of the Bible, that man is by nature sinful and can do nothing to redeem himself.

The members of the Philadelphia Convention of 1787 obviously subscribed to this Scriptural viewpoint, and they saw the Constitution as the written expression of the covenant between the people and their rulers. The purpose of placing both

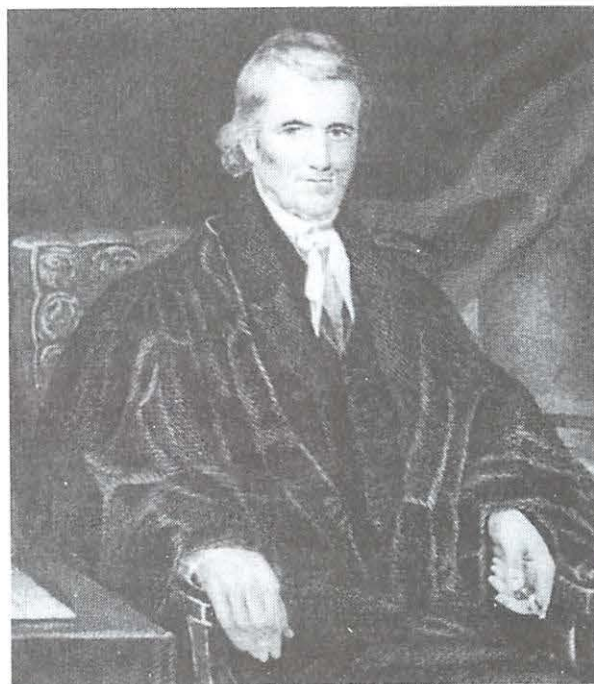
the governed and the government under the authority of a written document was to guard against the tyranny of the arbitrary opinions of men.

John Marshall, Chief Justice of the Supreme Court, described this design when he said in 1803: "The government of the United States has been emphatically termed a government of laws and not men."

The Founders' understanding of the fallen nature of man also led them to devise a system of checks and balances so that power would not become concentrated in the hands of one or a few. Therefore, the Constitution provided for a separation of powers within the federal government. Each branch (executive, legislative, and judicial) has specific ways that it can restrain the actions of the others.

However, as utopian presuppositions have gained influence, a significant change has come about in the way those checks and balances operate. The roots of this change can be traced all the way back to the early days when the Supreme Court was a relatively unimportant governmental institution.

By its ruling in *Marbury v. Madison* in 1803, the Supreme Court established the precedent that has come to be known as *judicial review*. This legal doctrine says that the high court can invalidate any law passed by Congress (or a state legislature) that in the opinion of the Justices violates the Constitution.



Library of Congress

John Marshall (1755–1835), as Chief Justice of the Supreme Court, decided the *Marbury* case, which established the principle of judicial review.



Since the *Marbury* case concerned a situation that in itself was of limited significance (the appointment of a justice of the peace) and the Justices' decision was unanimous, no one foresaw the tremendous repercussions this ruling would eventually have. In fact, a half century passed before the Court ruled another act of Congress unconstitutional.

Then, in *Dred Scott v. Sanford* [19 How. 393 (1857)], the Court held that the Missouri Compromise, which banned slavery in United States territories, was unconstitutional. Commenting on that ruling, Abraham Lincoln said, "If the policy of the Government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of Supreme Court, . . . the people will have ceased to be their own rulers, having to that extent practically resigned their Government into the hands of that eminent tribunal."

What really opened the door for the Court's rise to power was the application of the theory of evolution to jurisprudence. The belief that the law was derived from the absolute truths of Scripture was replaced by the myth that the law is nothing more than what the majority of the people believe at a particular point in history. Thus, law came to be seen as growing and changing to meet the new social conditions of each era.

Now policy matters of life-and-death significance to the entire society are often decided in the Supreme Court by a 5-4 margin. The *Roe v. Wade* abortion ruling is a prime example of this.

The legal mechanism that was intended to act as a check on the power of the legislature has now become the justification for the Supreme Court actually to create law rather than just interpret it. In order to do this, the Court has set itself above the law, no longer operating under it. As Chief Justice Charles Evans Hughes said in 1907, "The Constitution is what the judges say it is." More recently the Court stated: "It is emphatically the province and duty of the judicial department to say what the law is." [*Cooper v. Aaron*, 358 U.S. 1, 17-19 (1958)]



Library of Congress

**Charles Evans Hughes**  
1862-1948

In effect, then, the United States is governed no longer by the law through the President and Congress but by the opinions of the nine Justices of the Supreme Court. The devastating results of this shift can be seen in every area of our national life. (See *Wisdom Booklet* 20, pages 887-894.)

### 3 THE UTOPIAN STRUGGLE FOR CIVIL RIGHTS RESULTS IN CIVIL WRONGS.

As one Christian lawyer has pointed out, the phrase "civil rights" is a contradiction in terms. "Civil" means "granted by the government," but rights can be conferred only by God, not by man.

The Bible never speaks of rights, but rather of obligations and limitations, which (if we recognize and fulfill them) will allow us to enjoy certain God-given privileges. These are the "inalienable rights" endowed by the Creator, as mentioned by the signers of the Declaration of Independence. The men who hammered out the Constitution during the long, hot summer of 1787 believed they were establishing a government not to give people rights but to protect the rights God had already given them.



Archive Pictures, Inc.

During the 1960s and 1970s, women, members of ethnic minorities, and sodomites began to demonstrate and strike in order to obtain their rights. In general, they found the judicial establishment sympathetic because they shared the utopian view of society and government.

The utopian outlook that government can and should confer rights on its citizens has given rise to the recent liberation movements. Various groups have attempted to persuade or force others to create laws that give them the rights to which they feel they are entitled. This puts the government in the position of playing God.



The goal of these struggles is to establish not what is just, but merely what is legal. By removing the Bible as the reference point for rights, utopianism makes them meaningless.

In current thinking, the rights of the citizen are regarded as the foundation of individual liberty and are therefore essential to a person's happiness and self-fulfillment.

In literature the inhabitants of utopias are consistently depicted as happy (or at least contented) people. This comes as no surprise since utopia by definition is a good place, and happiness is by common consent the *summum bonum* (highest good) of man's existence.

Utopianism presupposes not only the existence of the right to happiness, but also the governmental power to grant rights to its citizens. Thus the function of society in general, and government in particular, is to ensure that people are happy.



Architect of the Capitol Collection

The delegates to the Constitutional Convention would have agreed with what the English philosopher Edmund Burke said: "Men are qualified for civil liberties in exact proportion to their disposition to put moral chains on their own appetites."

However, the only way outside the Kingdom of God for everyone to be able to enjoy that right is for the state to define what happiness is, and for the will of the individual to be swallowed up in the will of the state.

Such a philosophy leads naturally to a totalitarian form of government, which is exactly what the United States has been headed toward for a number of years. This direction can be seen in what has happened to the Bill of Rights.

Originally intended to limit the power of the centralized government, the first ten amendments to the Constitution (the Bill of Rights) were critical to its

ratification. The states were so wary of giving the federal government too much authority that they insisted on a listing of specific things the national government could not do.

At that time Congress was thought to be the branch of government that might abuse its power. Instead, the abusive branch has turned out to be the judiciary. By its inaccurate interpretation of the Fourteenth Amendment, the Supreme Court has made the Bill of Rights into a legal instrument for restricting the actions of individual states. This has given the Court its overwhelming power and paved the way for the invasion of the federal government into almost every aspect of our daily lives.

### The Fourteenth Amendment

**Section 1: . . . No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.**

Conflict between the two views of the role of the federal government was one of the primary causes of the Civil War. It was, in fact, more fundamental and more significant than disagreement over the slavery issue. Abolitionists not only wanted



Library of Congress

The Civil War marked not only the end of slavery in the South, but also the abolition of the constitutional form of government that had ruled the United States up until that time. The battle at Cedar Creek on October 19, 1864, was typical of many. The Confederates, although outnumbered two to one, made a successful attack, but General Sheridan rallied the Union troops and led them to victory.



to get rid of slavery, but also attacked the Constitution because of its emphasis on local rather than national control of government. Some of them saw the South with its Calvinistic theology as standing in the way of their efforts to usher in a utopian millennium. As radicals, they were willing to use any means, even war, to achieve their goal.

After the war, a radical Congress put the Southern states under the absolute control of the federal government and forced the ratification of the Fourteenth Amendment. The framers of the amendment did not intend it to change the role of the federal government, but opponents saw it as a potential threat to the constitutional form of government.



Wide World Photos

As this billboard indicates, some people felt that the judicial activism of the Supreme Court under Chief Justice Warren was such a threat to the nation that he should be removed from the bench.

The Supreme Court ruled in 1873 that the Fourteenth Amendment did not make the Bill of Rights binding on the states. Less than a century later, however, the Warren Court (1953–1969) began to use the “due process” clause of that same amendment to apply almost every restriction in the Bill of Rights to the actions of the states. Thus, the Court has given the Washington bureaucracy tremendous power that the Constitution never authorized for the federal government.

Seen in this light, the fundamental change in our system of government brought about by the utopian philosophy of the Supreme Court must be considered a move toward totalitarianism rather than a victory for individual liberty.

## 4 UTOPIAN THINKING TURNS PRIVATE OWNERSHIP INTO A PUBLIC OFFENSE.

In terms of the number of experimental communities actually being established, the utopian

movement was in its heyday around the middle of the 1800s. Most groups at that time were motivated by economic factors. Reacting to the problems created by the Industrial Revolution, people longed for a society characterized by cooperation which would benefit all, rather than competition that enriched a few by the labor of many.

Utopianism has always viewed happiness or “the good life” in materialistic terms. In this sense, socialism and communism are economic and political systems that take utopianism to its logical conclusion. Instead of protecting private property, a utopian government tries to redistribute wealth.

The most obvious example of how utopianistic thinking has permeated our government is the welfare system that has mushroomed in the last fifty years. In order to be “fair,” more and more people were placed on the welfare rolls until in the mid-1980s one of every five Americans was receiving some sort of public assistance. (See *Wisdom Booklet* 30, pages 1465–1484.)

To fund this massive give-away program, the government has had to impose higher and higher taxes. Thus, the incentive to work is reduced both for welfare recipients and for taxpayers who pay for the programs.

A more subtle way in which utopianism assails the Biblical concept of private property is through its attack on the family. As long as the family remains a viable economic unit, it hinders the realization of the utopian goal of making the state the only economic entity.

In a utopian society, the government is put in the place of God to create laws, to grant rights, to redistribute property in a fair way. Indeed, from the standpoint of Scriptural principles of government, utopianism is heresy.

## PROJECT

1. Examine the specific ways the utopian philosophies of socialism and communism have mounted an all-out assault on the traditional family. How has government begun to attack the family from the angles of the father, the mother, and the children?
2. Discuss how the results of utopianism are the consequence of Christians failing to be the salt and light of a nation. You may want to put these thoughts into a well-written essay to share in an appropriate appeal letter to a government official at some future time.

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





## WHAT STEPS ARE WE TO TAKE IN DISCERNING GOD'S WILL WHEN DEALING WITH SICKNESS?



Ewing Galloway

The skyline of downtown Chicago where Children's Memorial Hospital is located

On April 6, 1982, a massive brain tumor was discovered in a two-and-a-half-year-old boy. A specialist confirmed the worst fears of the doctors. It was a primitive neuroectodermal (NOOR-oh-eck-toe-DER-mul) cancer, which attacks the cells of the brain. The tumor was the size of a large orange, and there were "fingers" from the tumor extending into various parts of the brain.

When the stunned parents asked the specialist what the chances of survival were, he said "I have studied all the cases of this disease in the Western Hemisphere and have not found any survivors."

What do parents do at a time like this? They could not put their confidence in the doctors because the doctors had just acknowledged that they were unable to offer any hope.

Furthermore, to trust doctors in the face of a terminal disease is to follow the fatal error of King Asa. He developed a foot infection. The infection grew worse, "... yet in his disease he sought not to the Lord, but to the physicians . . . and died . . ." (II Chronicles 16:12-13).

To do nothing about a serious illness would be to earn the reproof of James 4:2: "... Ye have not, because ye ask not."

The parents yielded their son's life and their wills to the Lord. At the same time, they did not reject proper medical treatment. One day a doctor planned to carry out a dangerous experimental procedure. Instead, though, he walked out, saying, "He's too far gone." It was then that the parents carefully studied and followed the instructions of James 5:14-16.

Today their little boy is totally healed and totally normal. He took the Stanford Achievement Test for his second grade level, and in reading, he scored in the ninety-eighth percentile, handling the questions with the ease and efficiency of a twelfth grader. He plays the piano and is an active, healthy child.

The specialists at Children's Memorial Hospital in Chicago affirm that this little boy is the only known case in medical history of this disease being cured.\*

*"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.*

*"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:14-16).*

What steps of action in this passage are Christians to follow in dealing with sickness today?

## 1 BE UNDER THE SPIRITUAL PROTECTION OF A LOCAL CHURCH.

The instruction of James 5:14-16 is to be carried out in the context of the local church. The person who is calling for the elders should, therefore, be a part of that church.

God has ordained that when one member of a local body of believers becomes sick, the entire membership is affected. The purpose for this is explained in I Corinthians 12:25-26:

\* The little boy in this account is Wayne Van Gelderen III. His parents are Pastor Wayne and Beverly Van Gelderen, P.O. Box 164, Menomonee Falls, Wisconsin 53051.



***“That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.”***

Since each member of the local body has a significant contribution to make, there will be damage to the whole if one member is not functioning properly. It is, therefore, in the best interest of every member to pray for one who is sick and to provide loving care in whatever ways are possible.

It is significant that the account of Job is mentioned just prior to the passage on calling for the elders. Job was able to build a hedge of protection around his family so Satan was prohibited from bringing to Job, or to any of those under his spiritual authority, sickness or affliction that would hinder God’s purposes in their lives.



**Job**

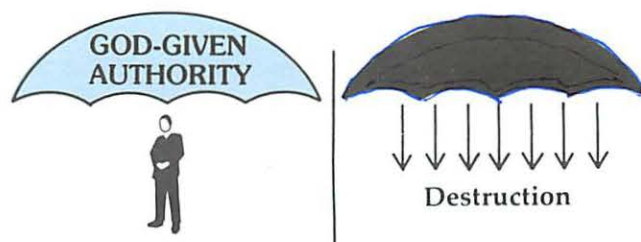
Satan, in fact, complained about the effectiveness of God’s hedge around Job when he said, “Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? . . .” (Job 1:10). God was able to place that hedge of protection around Job and his family because of the faithful prayers of righteous Job. God said that he was “. . . a perfect and an upright man, one that feareth God, and escheweth evil” (Job 1:8).

Many Christians are not aware that God has structured the local church in such a way as to provide the same kind of hedge of protection to its members as was given to Job and his household.

The pastor of a 1,400-member congregation in Texas was required to spend three to four days a week in hospital visitation. After much study in Scripture he began a series of messages explaining the principle of authority and how it relates to the family and the members of the local church.

At the end of the series he invited all the heads of households who desired to get under the protection of that local church to walk forward. Seventy men came together at the front of the church. These men committed themselves to daily intercessory prayer for their families and for the church.

The elders who had been specially trained and prepared had also committed themselves to praying for each of these families daily. (The families were divided between up between the elders.) Dramatic results began to occur in the church within a few months’ time.



**When Christians are under the spiritual authority of family, church, and government, they are given special protection from Satan’s destruction.**

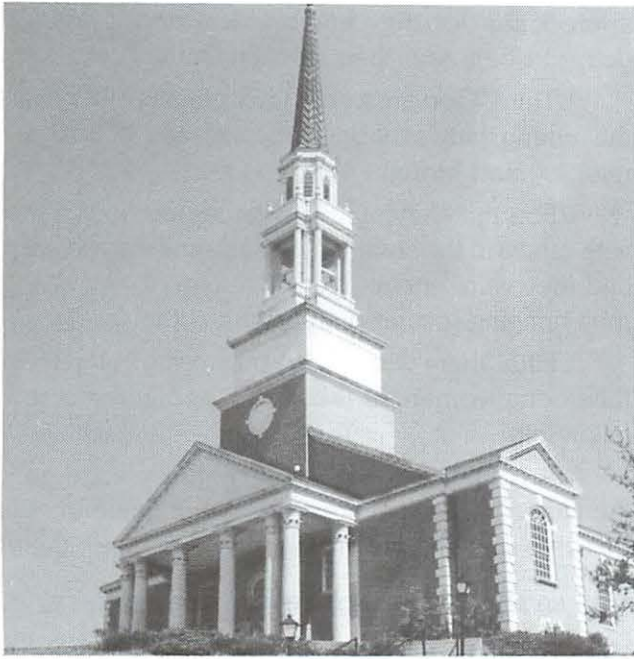
Accidents and sickness were drastically reduced. Unemployment was decreased, and rebellion within families was greatly diminished. So few people were hospitalized that the pastor’s time in visiting the sick seldom exceeded two or three hours a week. These results have continued for ten years.

Another church of just under two hundred members was instructed in a similar way on how to get under the protection of Christ within the local church. Only twice in the last six months has there been more than one person hospitalized at any one time. The pastor spends only about three or four hours a month visiting the sick, because there are so few who are seriously ill.



In yet another church, newborn babies were dying. In one year, three such babies had died, and in previous years, several stillbirths had occurred. The pastor taught the congregation how to experience the protection of Christ's authority within the church, and since that time there have been many children born and none have died.

Several mothers who had previously not been able to carry a child to full term or have a natural birth experienced both.



### • How does getting out from under spiritual authority result in illness?

When Job's sons and daughters met in each other's homes for their parties, Job was concerned that they were cursing God in their hearts. Later, when Satan was given freedom to get through the hedge of protection which God had built, he immediately brought destruction to Job's children.

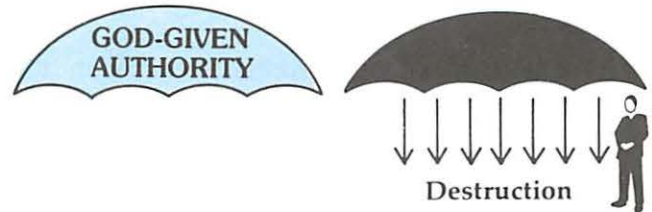
Similarly, when Christians get out from under the protective authority of parents, government, or church, they give Satan the freedom to bring destructive temptations into their lives.

We are given the example in the New Testament of the immoral man who entered into an incestuous marriage. Upon hearing of it, the apostle Paul wrote to the church and instructed them to put this individual out of the church and to turn him over to Satan for the destruction of the flesh.

The purpose of this instruction was to speed up the process of God's judgment upon sin so that

the disobedient man would learn to hate evil, repent, and return to the fellowship of the church in order to once again get under its protection.

This is precisely what did happen in this particular case. Within a year, the man had repented, turned from his sin, and was received back into the fellowship of the church as a reunited member. He would now have the freedom to call for the elders of the church if some serious illness should come upon him.



### • How can prayer among church members bring healing to the sick?

God promises that if even two Christians pray in faith, believing, it shall be done unto them (Matthew 18:19). This promise would certainly apply to Christians who pray for their sick friends.

The final instruction of James 5:14–16 is to "... pray one for another, that ye may be healed. ..." This instruction was illustrated in the life of Job. He was greatly afflicted with boils from the top of his head to the soles of his feet. Nothing brought healing until he prayed for those who had falsely accused him.

*"And the Lord turned the captivity of Job, when he prayed for his friends. ..." (Job 42:10).*

## 2 CALL FOR THE ELDERS OF THE CHURCH.

### • Who is to call for the elders?

The one who is sick is to call. "Is any sick among you? let **him** call for the elders of the church. ..."

It is significant that the elders are not to initiate the action of this passage. All Christians, however, are instructed to visit the sick and the afflicted. (See Matthew 25:36–46 and I Timothy 5:10.)



## • What types of sickness are referred to?

This passage refers to all types of sickness. The Greek word for sick is *ἀσθενέω*. It includes sicknesses of the whole person—physical, mental, emotional, and spiritual. The word is used thirty-five times in the New Testament. Nineteen times it refers to physical sickness; fifteen times it is used to refer to weakness of faith or weakness of body.

The first time it is used is in Matthew 10:8 in the command, “*Heal the sick . . .*” The last time it is used is in this passage, James 5:14, explaining how to heal the sick.

The context gives further verification that physical sickness is covered in this passage. We are told to look to the Old Testament prophets for an example of what it means to suffer affliction.



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### Job's affliction

The one who is singled out is Job (James 5:10–11). He suffered mental and emotional affliction when he lost all of his possessions and all of his children. Then he suffered physical affliction with boils from the top of his head to the bottom of his feet.

The prophet referred to after the passage is Elijah and his ministry of prayer (James 5:17–18).

He prayed not only for the healing of the land, but also for the healing of the widow's son. (See I Kings 17.)

## • Why should the sick call for the elders?

To confirm that he is looking to God as his primary healer and that he is willing follow God's instruction regarding the steps he should take for his type of illness, the sick should call for the elders.

The elders are to help him discern if this is a sickness unto death, a sickness unto chastisement, or a sickness for the glory of God.

There are several significant benefits that occur when one who is sick calls for the elders of the church.

For many years, a young lady had suffered chronic back pain from a congenital defect and a boating accident. She had gone through many treatments; however, none of them had relieved the pain. Soon her condition deteriorated to the point

where she had to sit up all night because it was less painful than lying down.

Finally, she consented to call for the elders of her church. They prayed over her and anointed her with oil. In reviewing this experience, the young lady pointed out five benefits which resulted from calling for the elders.

First, it provided an opportunity for the elders of this large church to become aware of the needs of this one member.

Second, the one who was sick gained a new appreciation for the church elders and a stronger desire to be under their spiritual leadership.

Third, God answered their prayers and healed the young lady's back. This was cause for great rejoicing and brought glory to God.

Fourth, she joyfully shared her experience with others in the church who had similar conditions, and they were encouraged to also go to the elders, thus bringing greater unity to the church.

Fifth, there was spiritual cleansing in the life of the young woman, in the elders, and in the church fellowship.

A young man with back pain refused to go to the elders because he knew he would have to clear up some sin in his life as a result of calling for them.

## • When should the sick call for the elders?

The elders should be called when there is a condition that will not respond to non-intrusive treatment. Medical doctors may need to confirm the physical condition; however, the elders should be called before medical treatment is begun unless it is a life-threatening emergency.

A young mother went to her doctor for a routine medical checkup. The doctor discovered a small lump which was subsequently found to be malignant, and he recommended that radical surgery be performed immediately. The woman followed his advice.

This case did not constitute a life-threatening emergency, and immediate surgery did not allow time for the adequate application of James 5:14–16. It did not even give an opportunity for a second medical opinion.

## • What if the sick are unable to call the elders?

The parents or guardians of the sick are to call for the elders if the one who is sick is not able to do so. There are many examples in Scripture of parents seeking medical help for their children.





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### The son raised to life

The Shunammite woman cried out to Elisha for the healing of her son. Elisha came and healed him. (See II Kings 4:18–37.)



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### A son healed

The nobleman from Canaan appealed to Jesus for the healing of his son, and the Lord Jesus healed him. (See John 4:46–54.)



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### A daughter healed

A ruler of the synagogue named Jairus pleaded with Jesus to come and heal his daughter who was at the point of death. Jesus came and healed her. (See Mark 5:21–43.)



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### A palsied man healed

The man sick with the palsy was carried by four men to Jesus. We are not told whether one was his father. Jesus first forgave his sin and then healed his sickness. (See Luke 5:17–26.)

## • What if the elders are unqualified?

Call for them anyway. There are requirements for those who are church elders. These are listed in I Timothy 3 and Titus 1. There is also a spiritual authority which accompanies the office itself.

Eli would certainly not have met the requirement for elders of “. . . *having faithful children not accused of riot or unruly*” (Titus 1:6), yet he blessed Hannah when she cried out for the healing of her womb, and God answered according to Eli’s word. (See I Samuel 1.)

The very process of praying for the sick should motivate the elders to examine themselves spiritually and to determine if they are qualified for the ministry that has been entrusted to them.

## 3. CONFESS FAULTS AND SINS.

### • Who should confess faults and sins?

The first person to confess faults and sins should be the sick person who called for the elders. The elders should ask him, “Is there any sin in your life which may have caused this sickness or which might hinder God from healing you?”

Such a question would probably be both inappropriate and offensive if it were asked by one who was simply visiting a sick person. It would, however, be both appropriate and expected from the elders who were called to carry out James 5:14–16.

The one who confesses sins should realize that what he thinks is unrelated may actually be a direct cause of an illness. For example, guilt over sin can cause drying out of the bones and joints. (See Psalm 32:3–4.)

The parents should also confess any sins in their lives since these, too, can have a direct effect upon the physical health of sons and daughters. The sins of the parents are visited upon the children unto the third and fourth generations of them that hate Him. (See Exodus 20:5.)

When David sinned with Bathsheba, a child resulted. God judged David for his sin and part of that judgment involved the child developing a sickness unto death. (See II Samuel 12.)

A fourteen-year-old girl in Texas was in serious need of healing. The girl and her parents called for the elders of the church. In view of the seriousness of the situation, the elders fasted for three days prior to meeting with the girl. During this time much self-examination took place.



When they met with the girl and her parents, they engaged in much fervent prayer, with no result. Finally, the father confessed a hidden sin in his life and dealt with it. Immediately, God brought deliverance to the girl.

In another case a man was in need of healing and asked for prayer. An elder prayed, "If this man has any hidden sin in his life, Lord, bring it to his attention tonight."

The man testified that that was a powerful prayer and although he did not have any unconfessed sin, the self-examination brought to his mind a previous injury which turned out to be the cause of the problem. This gave direction for effective medical treatment.

### • Should the elders also confess their sins?

Yes. This would be implied in the command, "Confess your faults one to another, and pray one for another, that ye may be healed . . ." (James 5:16).

The first reason for the elders to confess their sin is that unconfessed sin will hinder God from answering their prayer for the sick.

"If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

God also assures us that if we cover our sin we will not prosper. (See Proverbs 28:13.)

Another important reason for elders to make sure that their lives are cleansed of sin is that if they have a hole in their umbrella of spiritual protection,



Doré Bible Illustrations

### A destructive plague

Satan is given freedom to bring destruction to those under their spiritual care.

When David sinned against the Lord by numbering the people, he opened the way for a plague to come upon the nation, and 70,000 men died from it. (See II Samuel 24:15.)

Spiritual leadership is an awe-

### • Why should sin be confessed?

Some responsibility, since it exposes those who have it to greater condemnation. (See James 3:1–2.)

When sin is confessed, people are able to see a cause-and-effect relationship between sin and sickness. A Christian woman was faithful to her church and always going out of her way to do good to others. Yet, she continually had physical ailments for no apparent reason. Finally, she confided to a friend the fact that many years earlier she had committed a sin that no one knew about. The guilt that had tormented her over the years was a major cause of her many illnesses.

Confession is letting others know about my secret faults so that God does not get blamed when I experience the just consequences of them. Sins do not affect just ourselves. If one member of the body suffers, the whole body suffers.

When Achan disobeyed God's word and stole the gold, silver, and garments, God's hand of victory was removed from the armies of Israel, and many died in the battle of Ai.

Through the Lord's direction, Joshua singled out Achan as the sinner and said to him,



Achan's secret sin

"... My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me" (Joshua 7:19).

Every Christian is to examine himself before he partakes

of the Lord's Table. At this time, sin should be confessed and forsaken. Failure to do so will result in physical illness and death. "For this cause many are weak and sickly among you, and many sleep" (I Corinthians 11:30).

### • When should confession of sin take place?

Sin should be confessed before the sick person is prayed for or anointed with oil. The prayer of faith is based on the transparency which comes from the confession of sin. If God is disciplining a carnal Christian for secret sin, it would not be appropriate for the elders to ask God to remove the affliction which God is using to bring this person to repentance.



## 4 UNDERSTAND THE PRAYER OF FAITH.

### • What is faith?

Faith is not a blind leap in the dark. Neither is it forcing our wills on the will of God. Faith is knowing what God desires to do and cooperating with Him in doing it. Faith is knowing the will of God on a particular matter and submitting our wills to His will.

Faith always calls for appropriate action. Faith is perfected by the action that it calls for. Faith without action is dead. (See James 2:24–26.)

In the matter of healing, faith would involve the discernment to know God's purposes in allowing the sickness.

- Is it a sickness unto death?
- Is it a sickness unto chastisement?
- Is it a sickness for the glory of God?

### • What is a sickness unto death?

God has declared that the normal span of person's life is "... threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psalm 90:10). The sickness unto death would herald this event. Physical death was decreed by God when sin came into the world by Adam's transgression (See Romans 5:12 and Hebrews 9:27.)

Elisha developed a sickness which was unto death (II Kings 13:14). King Joash came to visit him and wept when he realized that he was going to die.



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### Elisha receiving power

If it were simply a matter of exercising his own will, Elisha certainly could have survived many more years. He had requested and received twice the spiritual power of Elijah, which included healing power. He performed twice as many miracles as Elijah.

Even after Elisha died, he had healing power remaining in his body. When the corpse of a dead man touched Elisha's bones, the dead man was brought back to life.

On the other hand, when Jesus heard that Lazarus was sick, He said "... This sickness is not unto death..." (John 11:4). Even though Lazarus died, God raised him up, because it was not a sickness unto death.

### • What is a sickness unto chastisement?

A sickness unto chastisement involves the physical consequences of violating the laws of God and failing to repent. God designed the Lord's Supper as the place for thorough self-examination.



### God's provision for self-examination

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth

and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord..." (I Corinthians 11:27–32).

Unfortunately, we violate God's laws far more than we realize, and as a result, we bring upon ourselves many needless diseases. A growing number of medical researchers are confirming the wisdom of the dietary instructions which God gave to His own nation, Israel. These doctors point out that most "Western diseases" can be directly related to a high fat/low fiber diet.

But far more destructive than what we eat is what "eats us." It is significant that just prior to this passage, God lists a series of things which cause guilt and bitterness. These two poisons of the soul will produce physical sickness.

### • What is a sickness unto the glory of God?

This is a sickness that will cause people to glorify God because He will either heal it, as in the case of the blind man, or give the person more grace to be victorious through it, as in the case of the Apostle Paul.

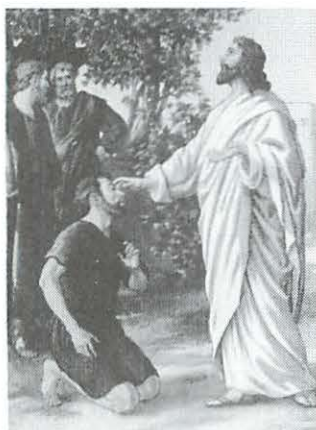




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**Lazarus raised**

When Jesus explained that Lazarus' sickness was not unto death, He went on to state that it was "... for the glory of God, that the Son of God might be glorified thereby" (John 11:4).



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**Anointing the blind man**

When the disciples asked Jesus, "... Who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:2-3). Then Jesus healed him.

On the other hand, the Apostle Paul prayed three times for God to remove his "thorn in the flesh." Finally, God explained the purpose for it and assured him, "... My grace is sufficient for thee: for my strength is made perfect in weakness."

To this Paul responded, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul went on to explain, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong (II Corinthians 12:9-10).

### • What is the prayer of faith?

The prayer of faith is the agreement of the will of man with the will of God. Jesus indicated that it was His will to heal many more than He did during His earthly ministry; however, He could not do many miracles because of unbelief.

If God wills to heal us and we do not will it, the result is disobedience. If we will to be healed and God does not will it, we are presumptuous. When God wills to heal us and we will it to be done, we have the basis of the prayer of faith.

### • Must the elders have faith?

The primary faith must reside in the one who calls for the elders. When the Canaanite woman pleaded for the healing of her daughter, the disciples reacted to her and urged Jesus to send her away. Yet Jesus commented, "... O woman, great is thy faith: be it unto thee even as thou wilt ..." (See Matthew 15:22-28).

In another instance, four men brought a paralytic on a stretcher to Jesus. When they could not enter the house because of the crowds, they went up on the roof, laid aside some of the roofing, and let their friend down through the hole.

When Jesus saw *their* faith, He said to the man sick with palsy, "... Arise, and take up thy couch, and go into thine house" (Luke 5:24). In this instance, as in many others, it was the faith of those who brought the sick to Jesus that was honored rather than the faith of the one who was sick. The elders are to prepare themselves spiritually, making sure that there are no failures in their lives which would allow Satan to bring physical, emotional, or spiritual harm to those under their care.

The elders are then to assist the sick person in determining what type of sickness he has. They are then to anoint the sick "... with oil in the name of the Lord" (James 5:14). Prayer for the sick is mentioned in verses 14 and 15, both before and after the anointing with oil. The elders should have faith, but based on the illustrations already cited, Jesus often honored the faith of the sick person or the ones who brought the sick.

### • How often should the prayer of faith be made?



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**The result of seven prayers**

Immediately following the instructions on the prayer of faith is the example of Elijah praying for rain to heal the land. He prayed fervently seven times before the rains came. This would be a significant factor in answering the question.

Paul prayed three times for the healing he sought regarding his "thorn in the flesh."

When he described his thorn in the flesh, he pointed out that it was "... the messenger of Satan to buffet me" (II Corinthians 12:7).



Similarly, an adversary was oppressing the widow who came to the unjust judge in Christ's parable. He used her persistence as an example and said, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:7-8).

## 5 BE ANOINTED WITH OIL.

### • What is the significance of anointing with oil?

The elders are to "... pray over him, anointing him with oil in the name of the Lord" (James 5:14). The Greek word for anointing in this verse is ἀλείφω. The description of this word from Vine's Expository Dictionary is significant:

"ἀλείφω is a **general term used for an anointing of any kind**, whether of **physical refreshment after washing** . . . Matthew 6:17; Luke 7:38,46; John 11:2; 12:3; or of **the sick**, Mark 6:13; James 5:14; or a **dead body**, Mark 16:1 . . ."

The significance of this word is in its wide application. It is not only a spiritual procedure, but can include practical medical treatment.



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**Peter anointing the sick**

When Jesus sent out the seventy, two by two, He gave them power over unclean spirits. "And they went out, and preached that men should repent. And they cast out many devils, and **anointed with oil** many that were sick, and healed them" (Mark 6:12-13).

Based on the training and experience Jesus gave to His disciples, the instruction of James 5:14-16 would be clearly understood. In Mark 6:12-13, there was to be repentance for sin, then anointing with oil and healing. The same sequence is listed in James 5.



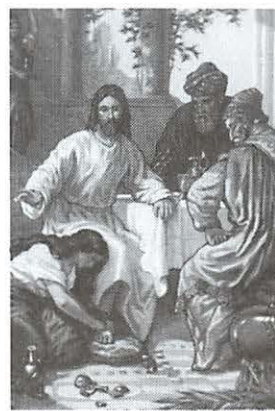
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**The Samaritan anointing the traveler**

When the Good Samaritan saw the wounded traveler who was "half dead," he "... went to him, and bound up his wounds, **pouring in oil** and wine, and set him on his own beast, and brought him to an inn, and took care of him" (Luke 10:34).

In this parable, Jesus combined the oil with medical treatment for the practical care of open wounds. Similarly, the apostle Paul wrote to Timothy and gave him instructions on how to care for his "... often infirmities" (I Timothy 5:23). The Greek word for infirmities is ἀσθένεια, the same basic word as what is used for sick in James 5:14.

Prior to this medical instruction, Timothy was warned not to be "... partaker of other men's sins: keep thyself pure" (I Timothy 5:22). This sequence of self-examination prior to dealing with sickness is consistent with the passage in James. Dr. Luke was Paul's companion and could very well have given him the medical instruction to pass on to Timothy for his stomach ailments.



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**Mary anointing Jesus**

In another sense, the word ἀλείφω is used to describe the anointing that Mary applied to Jesus in the home of Simon. When Simon criticized Jesus for allowing Mary to anoint Him, Jesus pointed out to him, "My head with oil thou didst not anoint: but this woman hath anointed my feet . . ." (Luke 7:46).

Mary's anointing was symbolic of the purpose for which Christ came into the world and which He was yet to fulfill. Based on this concept, it might be appropriate for the elders to determine the spiritual purpose for which God should keep a sick person alive and anoint him to fulfill that purpose.

History gives us a striking example of a person staying alive long enough to fulfill a needed ministry. In the 16th century, Martin Luther's chief theologian and assistant became seriously ill. His condition grew steadily worse until all hope for his life was given up.





Martin Luther

Martin Luther wrote him a letter, stating that he was necessary for the work and forbidding him to die. That letter, together with the spiritual care of the Christians ministering to him brought a reversal in his condition. He recovered fully and outlived Martin Luther.

#### • What type of oil should be used for anointing?

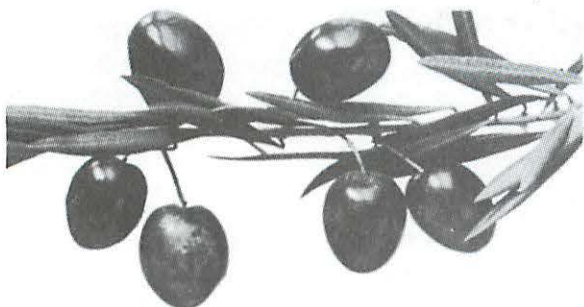
Olive oil is indicated by the word that is used in the passage as the type of oil that should be used. There are many symbolic reasons for the use of olive oil.

The first mention of the olive is in Genesis 8:11. It was a leaf from the olive tree that the dove brought to Noah after God judged the world for sin. The olive branch has been used to symbolize peace. The oil that is extracted from its fruit is used in soap, perfumes, and medicines.



Arthur C. Smith

An olive orchard (above) and olives (below)



J. Horace McFarland

The best olive oil is made by taking the olives at the precise time of maturity, crushing them, putting them under pressure, filtering the resulting oil, and then allowing it to settle several months for further refining.

#### • How should the oil be applied?

The root word from which ἀλείφω comes is λιπαρός, which does not mean “to pour,” but rather “to rub,” literally, “to grease.” It is customary for one of the elders to take some olive oil and rub it on the forehead of the sick person who has called for them.

#### • Why is anointing done in the name of the Lord?

Jesus instructed His disciples that whatever they did for others should be done in the name of the Lord. Even in giving a cup of cold water, they were to do it in His name. When sick, every Christian should ask the question, “Who will get the glory if I am healed—the doctor, the hospital, a drug, or the Lord?” The answer to this question can also help determine the course of medical treatment.

*“I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images” (Isaiah 42:8).*

### PROJECT

Match the following people in Paul’s life to the sicknesses which they experienced.

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Timothy      | <input checked="" type="checkbox"/> The crippled man at Lystra |
| <input checked="" type="checkbox"/> Trophimus    | <input checked="" type="checkbox"/> Publius’ father            |
| <input checked="" type="checkbox"/> Epaphroditus |  |

- 4 A Paul perceived that this man had faith to be healed and healed him (Acts 14:8).
- 3 B This man became deathly sick while serving Paul, but recovered (Philippians 2:25–27).
- 2 C He became sick and had to be left behind (II Timothy 4:20).
- 5 D Paul visited him, prayed for him, laid hands on him, and healed him (Acts 28:7–9).
- 1 E He was given instructions on how to treat a chronic disorder (I Timothy 5:23).

Ask a doctor if he is aware of the practice of James 5:14. If so, ask if the doctor has had any experience of a sick person being healed through the prayers of elders.

Find out if the elders in your church have ever performed the procedure given in James 5:14–16.

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