

Wisdom Booklet 37



WISDOM QUIZ

Matthew 6:16-18

"Moreover when ye fast, be not, as the hypocrites. . . ."



How well do you understand the concept of fasting?

1 Fasting was a vital part of the ministry of the early church. ☒ ☐

(Read Acts 14:23.)

- We tend to relegate fasting to the Old Testament, when in reality it is essential for the direction and growth of the church. Paul not only taught the early Christians to fast, but often practiced it himself. (See II Corinthians 6:4-10.)

God gave direction for church ministry through fasting. ☒ ☐

(See Acts 13:1-3.)

2 Fasting extends youthful vigor and lengthens a person's life. ☒ ☐

(Read Luke 2:36-38.)

- The spiritual alertness and physical vigor of Anna at approximately 110 years of age is directly related to 84 years of ministry with fasting. Past and present medical studies also confirm the amazing benefits of fasting in both health and longevity.

Maximum physical benefits come by fasting once a week. ☐ ☒

(See Luke 18:12.)

3 Whenever fasting is done, it honors the Lord. ☐ ☒

(Read Zechariah 7:4-14.)

- The motive for fasting is more important than the fasting itself. Not only did God

condemn fasting for selfish purposes, but He also warned His people about misguided efforts at false humility. (See Isaiah 58:5.)

God will always honor a person who fasts. ☐ ☒

(See Jeremiah 14:10-12.)

4 During His earthly ministry Jesus led His disciples in fasting. ☐ ☒

(Read Matthew 9:14-17.)

- Fasting allows us to comprehend the Lord Jesus Christ and the realities of eternity with far greater clarity than otherwise possible. Based on this understanding, there was no need for the disciples to fast when they were with Christ.

Fasting is an effective preparation for revival. ☒ ☐

(See Nehemiah 9:1-3.)

5 We should expect temptations during a time of fasting just as Jesus did during His forty-day fast. ☒ ☐

(Read Matthew 4:2 and Luke 4:2.)

- It is significant that Satan came to Jesus many times during His forty-day fast. Often those who experience great blessing during a fast are met with unexpected temptations when the fast is over.

Whenever fasting is observed by a husband and wife, it will strengthen the marriage. ☒ ☐

(See I Corinthians 7:5.)

Total Correct 10

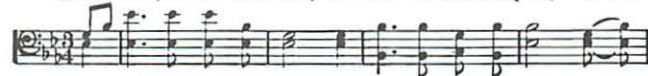
Jesus Paid It All

ELVINA M. HALL

JOHN T. GRAPE



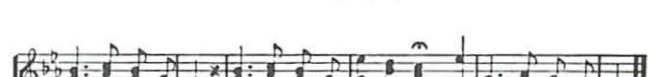
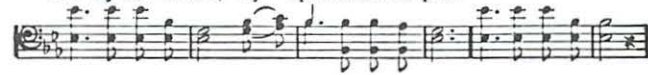
1. I hear the Sav-ior say, "Thy strength in-deed is small, Child of
2. Lord, now in-deed I find Thy pow'r, and Thine a-lone, Can
3. For noth-ing good have I Where-by Thy grace to claim-I'll
4. And when, be-fore the throne, I stand in Him com-plete, "Je-sus



CHORUS



weakness, watch and pray, Find in Me thine all in all." change the lep-er's spots, And melt the heart of stone. Je-sus paid it all, wash my garments white In the blood of Cal-v'ry's Lamb. died my soul to save, My lips shall still re-peat.



All to Him I owe; Sin had left a crimson stain, He washed it white as snow.

WISDOM WORKSHEET ON MATTHEW 6:16–18



“Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.”



Fasting is denying self in a variety of areas, including food, sleep, and pleasure. Fasting is to be done unto the Lord as taught in Zechariah 7:5 and Acts 13:2.

Through fasting, we humble our souls and receive more of God's grace. (See Psalm 69:10.) Fasting increases God's attention to our prayers. (See Ezra 8:23 and Isaiah 58:9.) Fasting breaks the power of fleshly bondage. (See Isaiah 58:6.)

There are three types of fasting:

• THE NORMAL FAST

Abstaining from all food, solid or liquid, but not from water (Luke 4:2).

• THE ABSOLUTE FAST

Going without food and water. (See Acts 9:9 and Esther 4:16.)

• THE PARTIAL FAST

Removing certain types of food from the diet (Daniel 10:3).

Linguistics

Languages,
Grammar, Vocabulary,
Communication



MOREOVER

Greek: δέ (DEH)

INSIGHT: An important connective word which gives emphasis to the thought being introduced.

WHEN

Greek: ὅταν (HAW-tahn)

INSIGHT: Not “if” but “when,” this word assumes something will be done. It refers to a repeated action without reference to time.

Do Resource A.

FAST

Greek: νηστεύω (nay-STOO-oh)

DEFINITION: To voluntarily restrain oneself from food, whether for one meal or many meals.

INSIGHT: Fasting is saying, “no” to self and “yes” to God.

SAD COUNTENANCE

Greek: σκυθρωπός

(skoo-throw-POSS)

DEFINITION: A melancholy eye or a gloomy face.

DISFIGURE

Greek: ἀφανίζω (ah-fah-NID-zoe)

DEFINITION: To cause the brightness of the countenance to disappear; to becloud; to deprive of luster.

APPEAR

Greek: φαίνω (FIE-noe)

DEFINITION: To be brought into the light for approval; to make obvious.

SECRET

Greek: κρυφή (kroo-FAY)

DEFINITION: Hidden within; concealed; kept confidential.

Do Resource B.

REWARD

First Greek word: μισθός
(miss-THOSS)

Second Greek word: ἀποδίδωμι
(ah-paw-DIH-doe-me)

DEFINITIONS: μισθός is payment for services rendered or wages for which we agree to work. ἀποδίδωμι is giving beyond what we deserve, out of proportion to labor invested.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How has public fasting been used by activists for their own objectives?

Rather than fasting secretly to God, Mohandas Gandhi learned from the writings of the humanist Henry David Thoreau how to fast openly to gain political influence.

Gandhi read Thoreau's essay “On Civil Disobedience” and led campaigns against the governments of South Africa and India.

When Gandhi did not get his way, he would fast, and his followers would pressure the government through riots and bloodshed, even though Gandhi claimed he was for passive resistance.

In 1948 a Hindu fanatic assassinated Gandhi because of his political views.



Henry D. Thoreau
(1817–1862)



Mohandas Gandhi
(1869–1948)

In what ways did George Whitefield use secret fasting to advance the Kingdom of God?

George Whitefield was influenced by the lives of John and Charles Wesley to seek the Lord by fasting.



George Whitefield
(1714–1770)

Through fasting George discovered his need for salvation and later gained insight into God's Word. Crowds of more than twenty thousand people would listen to him preach the Gospel in the open fields of England and America.

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How does a wounded white-tailed deer fast for survival?

When a deer is wounded, it will quickly seek out a tall grassy area or a clearing under a balsam tree. There it will curl up in seclusion for several days without eating.



A white-tailed buck

The blood in its body is then freed from digestive functions and muscle requirements to rush to the wounded area. There it coagulates to stop bleeding, provides white corpuscles to stop infection, and heals damaged tissue.

How does a black bear multiply its life through fasting?

While a black bear fasts during the winter months, the parasites in its body die of starvation. The cubs that are born to the fasting mother are able to receive her undivided attention to meet their growing demands.



A bear with her cubs

The seclusion of fasting not only protects the cubs from outside predators, but also strengthens the mother's muscles by breaking down nitrogen compounds and reusing them to build new protein.

Do Resource D.



Binoculars

How do binoculars illustrate three benefits of fasting?

Do Resource E.

Law

Government,
Economics, Logic



How does the law's distinction between motive and intent relate to fasting?

God condemns fasting which is carried out by a hypocrite. Is it the motive or the intent that is at fault in the hypocrite?

The legal definition of intent

The state of mind which a person has at the moment he carries out an action; the design, resolution, or determination with which a person acts. Intent is the desire to cause consequences from an action and the belief that such consequences are certain to result from that action.

The legal definition of motive

Intent must not be confused with motive. Motive is what prompts a person to act or fail to act. Intent refers only to the state of mind with which an act is done or omitted.

Motive is the underlying inducement which moves the will of a person and leads or tempts the mind to indulge in an action. *Motive* is the moving power. *Intent* is the purpose to use a particular means to effect a given result.



Were the hypocrites guilty of wrong intent or motive?



How do laws which protect a day of rest encourage the practice of fasting?

Why are Sunday closing laws called "Blue Laws"?

Do Resource F.

Medicine

Health,
Nutrition, Behavior,
Counseling



What are the physiological benefits to those who fast regularly?

In addition to the psychological and spiritual benefits of fasting, there are three primary physical benefits of going without food: rest for the digestive system, increased elimination of toxic wastes, and rejuvenation of physical senses.

The incidence of many diseases can be reduced or prevented such as heart attacks, strokes, and clogging of the blood vessels.



The build-up of atherosclerosis in a blood vessel

Do Resource G.

Why might fasting bring more benefits than intravenous feeding after surgery?

There are three primary "jobs" for the blood in the body: to bring oxygen to the brain, to absorb and carry nutrients from the digestive system, and to strengthen muscle tissue.

The body can efficiently carry out only two of these functions at a time. This accounts for drowsiness after a meal when blood is taken from the brain to absorb nutrients from the intestines.

After surgery there is another need for blood—nourishment of the wounded area. By eliminating exercise and intake of food, the blood can supply the brain and bring faster healing to damaged tissue.



Intravenous feeding



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

WHAT DOES "SECRET" FASTING MEAN?



- How can a busy executive fast "secretly"? 1855
- What does the Greek word for *secret* mean? 1856
- What is the key to *secret* fasting? 1857
- How can we appear to God to be fasting? 1857
- What is the place of sackcloth in fasting? 1858

HOW DOES GOD DIRECT US TO FAST?



- How does fasting honor God's principle of rest? . . . 1861
- What are the rewards of fasting once a week? 1862
- Why should we fast when God convicts us of sin? . . . 1863
- Why can we expect direction from the Lord through fasting? 1865
- Why fast if extra temptations come with it? 1866

WHAT MAN'S FASTING BROUGHT REVIVAL?



- How did fasting lead to an "awakening" in a man? . . . 1868
- What were the disciplines of the Holy Club? 1869
- How does fasting establish true humility? 1870
- How did an awakening in a man awaken a nation? . . . 1872
- How did a nation's awakening change the world? . . 1873
- What other disciplines go along with fasting? 1878

WHAT ARE THE BENEFITS OF FASTING?



- How does fasting initiate spiritual reproduction? 1879
- How will fasting cleanse our souls? 1880
- How can fasting transform our energy? 1882
- What preparation is needed for fasting? 1885
- What are ten purposes for fasting? 1886

HOW ARE BINOCULARS LIKE FASTING?



- What is the importance of a limited field of view? 1887
- What needs to be done to see more details? 1888
- How do contrasts add significance to something? . . . 1889
- How can a person gather extra light? 1890

HOW DO "BLUE LAWS" ENCOURAGE FASTING?

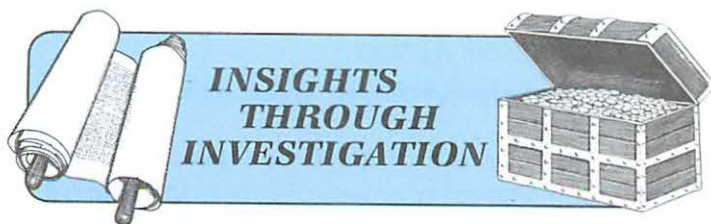


- Where did the laws protecting a day of rest in America originate? 1891
- What is wrong with a ten-day week? 1892
- What Scriptural basis is there for a day of rest? . . . 1893
- How does a day of rest relate to fasting? 1893
- How does despising a day of rest affect our view of God's Word? 1893
- What are "Blue Laws"? . . . 1894

HOW DOES FASTING REJUVENATE?



- What physiological systems rest when we fast? . . . 1895
- What is the "work" of assimilation? 1896
- What is the phenomenon of redistribution? 1896
- How does atherosclerosis develop? 1897
- What is lipid metabolism? . . 1897
- What senses become sharper through fasting? 1898



INSIGHTS THROUGH INVESTIGATION

WHAT IS THE TRUE MEANING OF "SECRET" FASTING?



Bettmann Archive

If both of these men were going without food, which one, if either, would be fasting secretly?



Ewing Galloway

The common perception of true fasting is that it must be done in secret and that if not done secretly, it will not receive God's open reward.

It is further assumed by many Christians that if our fasting is observed by others, we will not only lose our reward, but we will also be classified with the hypocritical Pharisees who appeared to men to fast.

Are these perceptions accurate? Can we fast secretly when others know we are fasting? Should we not fast if people will know we are fasting? If somebody questions us during a fast, should we refrain from telling them what we are doing?

How do you answer the following concerns of those who would like to fast?

Case one:

A mother with several young children tried to fast. However, with the daily responsibilities of preparing meals and feeding her children, she felt that she was not able to do it secretly. When she did not eat with the family, they asked her if she were sick. Should she not try to fast?

Case two:

A husband purposed to fast secretly once a week. In order to do it secretly, he spent the day away from his home in seclusion. After several fast days, his wife began to wonder what he was doing and to imagine things that were not true. What should this husband do?

Case three:

A corporate executive learned about the importance of secret fasting. However, each day in his schedule was filled with meetings. Then there were responsibilities with his family when he arrived at home. Since he is around people all day, would he be able to fast secretly?

What does the text actually say?

17 σὺ.δὲ νηστεύων ἀλειφαί σου τὴν
But thou, fasting, anoint thy

κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18 ὥπως
head, and thy face wash, so that

μὴ φανῇς. Ἰστοῖς ἀνθρώποις νηστεύων,^{||}
thou mayest not appear to men fasting,

ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ.^{||}
but to Father thy who [is] in secret;

καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ^{||}
and thy Father who sees in secret

ἀποδώσει σοι ἐν τῷ φανερῷ.^{||}
will render to thee openly.

What does the word κρυπτός actually mean?

There are three distinct ways that the word κρυπτός (kroop-TOSS) is used. Which of these three most accurately conveys the true meaning of *secret* fasting as found in Matthew 6:18?

1 Inward Attitude Regardless of awareness by others

The Greek word κρυπτός (kroop-TOSS) is used in Romans 2:28–29 to describe who is a true Jew before God. In this verse, the word κρυπτός is translated “inwardly.” *“But he is a Jew, which is one inwardly . . .”* (Romans 2:29).

The Hebrew equivalent of this same word is used in a figurative sense in Psalm 91:1 to describe the inward attitude of the Christian with the Lord. *“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.”*

In this context the focus is on the motive and condition of the heart, without reference to how many people are watching on the outside.

2 Personal Activity Whether in public or in private

This use of the word for *secret* refers to an inconspicuous activity, regardless of where it is performed. It is found in John 7:10 and is used to describe the manner in which Jesus went up to Jerusalem for the feast of tabernacles. *“But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.”*

Jesus used the same road as other people, and there were obviously many others traveling the road at the same time. However, He did not make His presence known to them as He traveled.

The word for *secret* used this way also occurs in John 18:20 when Jesus explained that none of His words were secret. This is a significant statement because many of His words were spoken to His disciples privately. *“ . . . I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.”*

3 Concealed Action Purposely withheld from others

The third use of the Greek word for *secret* involves hiding from a particular person or group. The hiding can be done by an individual or by a group of individuals.

Adam and Eve hid from God in the garden. They were together in this effort to conceal their actions. *“ . . . And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden”* (Genesis 3:8). In this verse, the word κρυπτός is rendered in the Septuagint (the Greek translation of the Old Testament) as “hide” rather than “secret.”

A second example occurs in Hebrews 11:23. In this verse, Moses was hidden by his parents in a basket in the bulrushes. *“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child . . .”* He was concealed from the Egyptian officials who desired to kill him, but he was carefully placed so that he would be open to the view of Pharaoh’s daughter.

Answer:

Each of the above uses is correct. Each one emphasizes a particular aspect of fasting which makes it appropriate before God. At all times when fasting is done, it must be carried out with proper inward attitudes and motives. It must be carried out as a personal activity whether we are in public or in private, and at certain times it is necessary to withdraw from others and conceal the action of fasting.

Case one:

A busy mother is able to fast secretly when her inward attitude is one of concentrating upon God rather than attracting the attention of others. Her “secret fast” is possible even though her family is aware of the fact that she is not eating.

Case two:

A husband is able to fast secretly in his own home or in a place of seclusion. However, since he is married, he is one with his wife, and she needs to know what he is doing. In fact, he should encourage his wife to fast with him.

The importance of couples' fasting together is emphasized in I Corinthians 7:5. *"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."*

Case three:

An active executive is able to fulfill his business responsibilities and still fast secretly. He can do this by making his fast a personal activity and carrying it out as inconspicuously as possible. It is not important whether he does it in public or in private. During a mealtime, he could shut the door to his office and spend time in the Word and prayer rather than eat.

On the other hand, he could meet with a client, explain that he is not going to eat for personal reasons, and simply drink water during the meal. At another time during the day, he may be able to get alone with the Lord for prayer and study of the Word. This would constitute secret fasting.

What is the key to secret fasting?

A careful study of Matthew 6:16–19 will reveal a surprising fact. Nowhere in this passage are we

commanded to fast secretly. The idea of secret fasting is implied by the reference to our Father *"which is in secret and . . . seeth in secret."* (See Matthew 6:18.)

We are only commanded not to fast like the Pharisees who did it for the praise of men. However, we are to fast so that we do appear to God that we are fasting.

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matthew 6:18).

How can we appear to God to fast?

God looks on the heart and searches for right motives in those who fast. **Right motives will be reflected in appropriate outward manifestations.**

Scripture provides a classic example of a group of people who fasted in the right way and were openly rewarded by God. These people were the inhabitants of Nineveh, the capital city of Assyria. The account of their fasting confirms the true definition of "secret fasting." Yet, they did it openly and by a proclamation from the king.



Metropolitan Museum of Art

Nineveh stood on the bank of the Tigris River in Assyria. This reconstructed sketch shows how the palace is believed to have appeared during the reign of Ashurbanipal II, the Assyrian king who occupied it. God pronounced judgment on this great city, but the king and the people appeared unto God to fast, and God, Who sees in secret, rewarded them by turning away His judgment.

Their fasting was accompanied by outward manifestations which included sackcloth and ashes on all the people and on all the animals. The account in Jonah 3:3–10 describes the inward attitude of the people and the open reward of God.

The Greatest Revival in History

“So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days’ journey.

“And Jonah began to enter into the city a day’s journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

“So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

“For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

“And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

“But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

“Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

“And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.”

How can sackcloth and ashes be consistent with Jesus’ command to anoint and wash?

The underlying purpose of Jesus’ teaching is to take extra steps to avoid hypocrisy in fasting. Thus, when there is no general need or call for group fasting, the individuals who engage in it should be

careful to appear as much like others around them as they can.

Anointing the head and washing the face would achieve this normal appearance. If, however, an urgent need arose which called for fasting and prayer, and everyone was expected to fast, then the outward manifestations of humbling and repentance would be consistent because everyone should do it. Thus, no one would appear to be “more spiritual” than another.

This was the case with the inhabitants of Nineveh. Everyone from the greatest to the least was fasting. The one who did not put on sackcloth and ashes would be the conspicuous and rebellious one.

There were also times when one person would fast in order to signal the rest of the nation to fast for public mourning or repentance from sin. This was the case with Esther, Ezra, and others.

PROJECT

The word κρυπτός (*secret*) appears twenty times in the New Testament. As you read through the verses listed below, determine which usages refer to inward attitudes, personal activities, or concealed actions.

Also notice the many times that the combination of *secret* and *open* are used. How does each reference directly or indirectly relate to secret fasting?

κρυπτός, *kryptos*.

- Mat. 6: 4. That thine alms may be in *secret*: and thy Father which seeth in *secret*
 6. to thy Father which is in *secret*; and thy Father which seeth in *secret*
 18. but unto thy Father which is in *secret*: and thy Father, which seeth in *secret*,
 10:26. and *hid*, that shall not be known.
 Mar 4:22. For there is nothing *hid*, which shall
 Lu. 8:17. For nothing is *secret*, that shall not
 11:33. putteth (it) in a *secret* place,
 12: 2. neither *hid*, that shall not be known.
 Joh. 7: 4. (that) doeth any thing in *secret*,
 10. but as it were in *secret*.
 18:20. and in *secret* have I said nothing,
 Ro. 2:16. when God shall judge the *secrets* of men
 29. he (is) a Jew, which is one *inwardly*;
 1Co. 4: 5. bring to light the *hidden* things of
 14:25. the *secrets* of his heart made manifest;
 2Co. 4: 2. renounced the *hidden* things
 1Pet.3: 4. the *hidden* man of the heart,

List ways that you could appear before God to be fasting with the right motives.

Date completed _____ Evaluation _____



HOW DOES GOD DIRECT US TO FAST AND REWARD US FOR DOING IT?



H. Armstrong Roberts

Fasting is an optional discipline for which God promises open rewards. These rewards require that a person fast for the right motives.

In order to carry out fasting in the right way and for the right motives, we must first understand what it is. The following concepts reveal important aspects of fasting:

What is fasting?

- ☐ 1. Fasting is separation to the Lord.
- ☐ 2. Fasting is abstinence from pleasures.
- ☐ 3. Fasting is concentration on Godliness.
- ☐ 4. Fasting is denial of self.

1 Fasting is SEPARATION to the Lord.

"But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him" (Psalm 4:3).

The concept of separation is based on the fact that we live in two incompatible and opposing

worlds. One is controlled by Satan, the other by the Lord. As Christians we are to be in the world, but not of the world. (See John 17:15.)

While we are in the world, we are also citizens of Heaven and owe our ultimate allegiance to the Lord Jesus Christ. In order to keep this "tension" of relationships in proper balance, Christians must maintain a constant awareness of being separated to the Lord.



Culver

Those who were knighted during the time of the crusades prepared themselves by confessing their sins and fasting. In the same way that knights were separated for service to their king, Christians are to be separated to God as kings and priests for the work of His Kingdom.

In order to accomplish this goal we need special times of being set apart from the responsibilities and distractions of the world, so that we can renew our minds and our spirits in the things of the Lord.

The word **separation** means "making a difference." It involves **setting boundaries**. Within these boundaries it is required that we distinguish that which leads us closer to God from that which draws us farther from Him.

Separation for the Christian focuses not on the negative but on the positive. It concentrates on the **goal of being as fruitful as we can be for the Lord and for His Kingdom**. Fasting provides the spiritual perception to make these distinctions.

2 Fasting is ABSTINENCE from pleasures.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11).

This passage reinforces the fact that we exist in two worlds and that there is constant warfare between these worlds to claim our souls.

Abstinence comes from the Greek word ἀπέχουμαι (ah-PECK-aw-my); it means "to hold oneself off, refrain, to hold back, to prevent, to be distant." It implies that the point of sufficiency has been reached and recognized.

To each of the basic responsibilities of life God has attached pleasure. There is pleasure in eating; there is pleasure in recreation; and there is pleasure within the physical relationship of marriage.

People tend to focus on the pleasures rather than on the responsibilities. This unwise focus leads to excess and all the accompanying fruits of the flesh.



Ewing Galloway

Eating food ceases to be a pleasure when we become slaves to it. One of the rewards of abstinence is restoring the pleasure which God intended for a particular activity.

Times of total abstinence are therefore necessary in order to maintain the delicate balance between responsibility and pleasure. The abstinence of fasting involves not only food, but also sleep, the physical relationship of marriage, work, and recreation.

The essence of temptation is desiring pleasures God did not intend for us or carrying pleasures to excess.

This also applies to the marriage relationship as indicated in 1 Corinthians 7:5: *"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."*

Scripture acknowledges the pleasures of sin when commending Moses for *"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"* (Hebrews 11:25).

3 Fasting is CONCENTRATION on Godliness.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58:6-7).

There are important aspects of ministry which can be fulfilled only by the concentration that comes from fasting. Moses fasted forty days and forty nights on Mount Sinai when God gave him the Ten Commandments. Both times he was on the mountain, he *"... neither did eat bread, nor drink water"* (Deuteronomy 9:9; see also Exodus 34:28). As a result of this concentrated time with the Lord, Moses received God's clear direction for how His people should live.

To **concentrate** is to give full attention to something. The term Scripture uses is *heed*, which means *"to hold the mind toward, to pay attention to, to be cautious about, to beware, to have regard."*



Anna

Anna was able to concentrate on the work of the Lord as she *"... served God with fastings and prayers night and day"* (Luke 2:37).

Paul points out that the single person who has abstained from the pleasures of marriage is free to concentrate on the work of the Lord.

"... He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

"But he that is married careth for the things that are of the world, how he may please his wife" (I Corinthians 7:32-33).

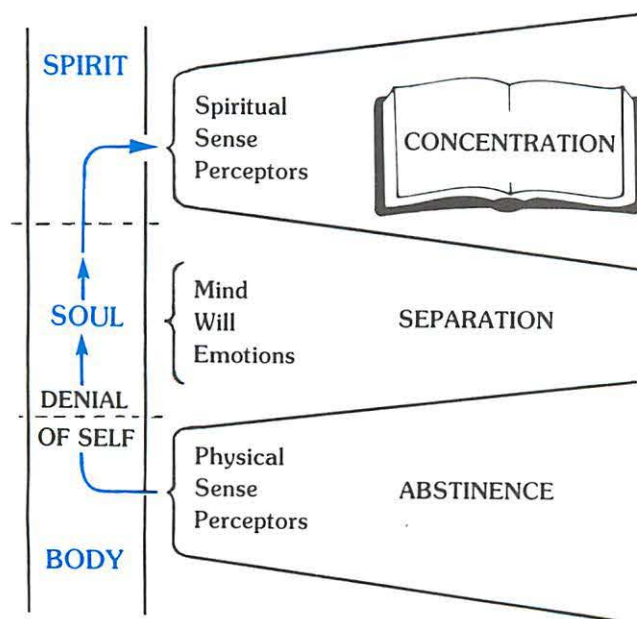
4 Fasting is DENIAL of self.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23-24).

Denial of self is at the heart of discipleship. The word **denial** means "to disavow, to disown, and to lose sight of oneself." In being a disciple of the Lord, denial relates to our personal rights.

We have a right to eat, sleep, exercise, and enjoy the pleasures of marriage. Self-denial is relinquishing these rights to the Lord. It is abdicating our authority over them and henceforth looking to the Spirit of God for direction in the use of them as privileges.

Times of fasting which are prompted by God's Spirit are simply reminders that we have yielded our rights to the Lord and that we are committed to being obedient to Him whom we serve.



HOW DO WE KNOW WHEN TO FAST?

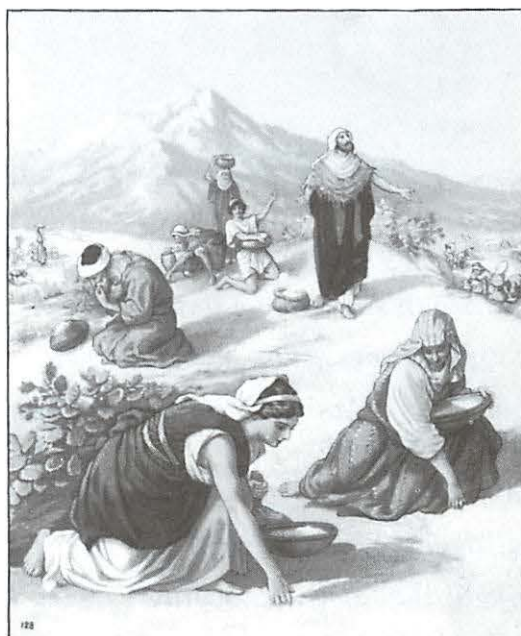
1 When we purpose to honor God's principle of rest

There is a close relationship between fasting and the observance of God's day of rest. In Isaiah 58, God discusses the true meaning of a fast and then concludes with the following verses:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13-14).

The relationship between rest and fasting is also seen in God's dealings with the nation of Israel in the wilderness. During those forty years God provided food on six days of the week. This was an obvious encouragement for the people to fast on the seventh day.



Bible Art Series, Standard Publishing, Cincinnati

God did provide a double portion of manna on the sixth day for those who chose not to fast.

Those who did not want to fast on the sixth day not only had to gather a double portion of manna but also had to prepare it because no cooking was allowed on the seventh day.

There is evidence that during the time of Jesus the people observed at least one day a week for fasting. The self-righteous Pharisee in the temple boasted that he fasted twice a week, which he erroneously concluded made him twice as spiritual as others. (See Luke 18:12.)

Fasting is not a means of achieving our own righteousness; it is disciplining our souls to walk in God's Spirit by His righteousness after we are saved.

The rewards of fasting once a week

Jesus stated that if we would fast secretly, His Father would reward us openly. Isaiah 58:8–12 contains an amazing list of rewards for those who fast with the right motives and in the right way.



H. Armstrong Roberts

- *Then shall thy light break forth as the morning.*
- *Thine health shall spring forth speedily.*
- *Thy righteousness shall go before thee.*
- *The glory of the Lord shall be thy rereward [rear guard; protection].*
- *Thou shalt call, and the Lord shall answer.*
- *Thou shalt cry, and he shall say, Here I am.*
- *Thy light shall rise in obscurity.*
- *Thy darkness shall be as the noon day.*
- *The Lord shall guide thee continually.*
- *The Lord shall satisfy thy soul in drought.*

- *The Lord shall make fat [healthy] thy bones.*
- *Thou shalt be like a watered garden.*
- *Thou shalt be like a spring of water.*
- *Your waters will not fail.*
- *Your seed shall build the old waste places.*
- *Thou shalt raise up the foundations of many generations.*
- *Thou shalt be called, The repairer of the breach.*
- *Thou shalt be called The restorer of paths to dwell in.*

God gives us a powerful example in the New Testament of His reward to a man who engaged in regular fasting. It is the account of Cornelius in Acts 10.

Cornelius was a centurion in the Roman army. He was devout in his fasting, praying, and giving; however, he was not a Christian.

During one of Cornelius' regular times of fasting, God prompted Peter to go to Cornelius' home and explain the way of salvation to him.

"And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

"And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God" (Acts 10:30–31).

God then gave him instructions which resulted in his salvation and the salvation of his whole family.



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It was no small matter for Peter to go with the servants of Cornelius into a Gentile home.

2 When God convicts us of sin

When God convicts us of sin, our immediate response should be to humble ourselves. Fasting is one important way to do this.

God gives striking examples of His mercy toward those who sinned grievously but then humbled themselves with fasting. Ahab is one significant example.



King Ahab was a wicked man, but he found mercy through fasting and repentance.

"And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

"And the word of the Lord came to Elijah the Tishbite, saying,

"Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's

days will I bring the evil upon his house" (I Kings 21:27-29).

In the case of Nineveh, God's mercy was extended to an entire city because its inhabitants humbled themselves after Jonah told them of their sin.



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Jonah preaching to the city of Nineveh

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

"For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

"And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

"But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:5-10).

David sinned grievously when he committed adultery with Bathsheba and ordered the death of her husband. In so doing he gave the enemies of the Lord great occasion to blaspheme His name.

When Nathan the prophet accused David, he acknowledged his sin; yet there is no mention of his humbling his soul with fasting until God brought a tragedy into his life.



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David repented of his sin, but did not immediately humble his soul with fasting.

3 When destruction is near

It was only when God touched the life of David's son that David fasted. His fasting, however,

was not primarily to repent of his sin with Bathsheba but rather to influence God to spare the son who resulted from his adulterous relationship with Bathsheba.

He fasted for seven days and nights while lying prostrate on the ground. The fact that this fast was not a normal humbling for sin was indicated by the response of David's servants when they learned of the child's death.

They asked: ". . . What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

"And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (II Samuel 12:21–23).

When Queen Esther learned that imminent destruction faced her and all her people, she and her attendants fasted for three days. Then she went in to make her appeal to King Ahasuerus.

God honored their fasting and not only saved them from Haman's destruction, but also turned circumstances around so that the Jews who were marked for destruction became the most influential people in the empire.



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Esther was motivated to fast because she knew that entering the court unannounced could mean death.

The threat of danger even caused a heathen king to fast. When Daniel was cast into the den of lions because of the unwise decree King Darius had made, the king stayed up all night fasting.

"Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him."

His fast consisted of abstinence from not only food, but entertainment and sleep as well. Early the next morning, Darius went to the den and ". . . cried with a lamentable voice unto Daniel . . . O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

When the king learned of Daniel's deliverance, he wrote a decree for every dominion of his kingdom that everyone should ". . . tremble and fear before the God of Daniel: for he is the living God. . . . He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth . . ." (Daniel 6:18, 20, 26–27).



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While King Darius fasted in his palace, Daniel fasted in the den—and so did the lions!

The fact that God expects us to fast when He is preparing appropriate judgment because of our transgressions is clearly proclaimed in Joel 1:13–14.

After pronouncing a whole series of destructions upon the land, Joel calls upon the people to fast from food and sleep.

"Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night

in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

“Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.”



Doré Bible Illustrations

The nation of Israel refused to heed the prophet's warning and, thus, reaped the destruction of God's wrath.

4 When preparing for a ministry



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The vision and provision for Nehemiah's ministry came as a result of fasting and praying.

When Nehemiah learned about the tragic conditions in Jerusalem, he fasted before the Lord. As a direct result of this fasting, he received direction from the Lord and confirmation from the king regarding the ministry he should have rebuilding the walls of Jerusalem. (See Nehemiah 1–2.)

In the early church of Antioch the elders met together for a time of prayer and fasting. *“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away”* (Acts 13:2–3). Thus, the entire ministry of Paul was born out of fasting.



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When Paul listed all the things he endured for his ministry, the list included shipwrecks, beatings, and imprisonments, and also *“... hunger and thirst, in fastings often . . .”* (II Corinthians 11:27; see verses 23–28).

The most outstanding example of fasting in preparation for a ministry is that given by our Lord Jesus Christ. Immediately following His baptism, Jesus was led by the Holy Spirit into the wilderness to be tempted.

Notice that the first temptation which Satan brought to Jesus was to end His fast prematurely. Doing so would have decreased His alertness for the next two temptations and denied Him the reward of being ministered to by the angels.

Notice also how Jesus skillfully used Scripture in every one of His temptations to defeat Satan. The result was that Satan left Him for a time.

Finally, observe that Jesus went into the wilderness in the **fullness** of the Spirit, but returned in the **power** of the Spirit.

“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil. and in those days he did eat nothing: and when they were ended, he afterward hungered.

“And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.



Discovering the Biblical World

The wilderness of Judea in which Jesus fasted contained many stones which were shaped like loaves of bread.

“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.

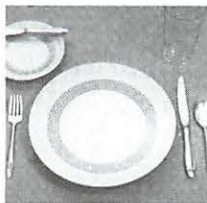
“And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

“And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

“And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

“And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about” (Luke 4:1–14).

PROJECT



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Establish fasting as a regular practice in your life. Begin with one meal a week, and expand it as God would lead you.

- By fasting on the same day each week, your system will adapt to the schedule. Soon you will not experience hunger during this time, especially as you concentrate on the Scriptures and prayer.
- If you have a special medical condition such as diabetes, hypoglycemia, or heart disease, it is wise to check with your doctor before fasting.
- For a guide on how to spend a day in fasting and additional information on this subject, check the *Basic Seminar Textbook*, pages 125–126. Also study the other resources on fasting in this *Wisdom Booklet*.
- For further motivation and instruction on fasting, memorize Isaiah 58.

Date completed _____ Evaluation _____



HOW DID THE PERSONAL DISCIPLINES OF ONE MAN BRING REVIVAL TO MILLIONS?



Hulton Picture Library

Widespread immorality and lawlessness led to public hangings in eighteenth-century England. These became occasions for merriment. Then God raised up a man of personal disciplines.

The history of eighteenth-century England portrays a society of unbridled immorality and religious apathy. With the beginnings of the Industrial Revolution came poverty for some and over-indulgence for others. Yet, all neglected God and His standards.

The common people were forced to work long hours under extremely degrading circumstances and were given very little in return for their efforts. Living conditions were crude and unsanitary. Even children were forced to work.

These conditions and the lack of respect for God's Word greatly increased violence and crime. The authorities attempted to curb this lawlessness by punishing even minor violations with jail sentences.

The prisons were filthy places infested with rats and pests and often had open sewers running through them. Prisoners who had violated minor laws were thrown into cells with murderers. Little

children were often forced to live in prison with their parents because no one else would care for them. Thus, the judicial system was inefficient in correcting the social problems of the common people.

The lives of the aristocracy, on the other hand, were filled with luxury and worldly pleasures. The Puritan zeal of the previous century no longer influenced the nation. Therefore, the rich indulged in all types of sinful pleasure. Drunkenness and gambling were prevalent even among the leaders of society.

The philosophy of Deism which came about at this time viewed God as merely a being who had set the world in motion, then left it to develop without supernatural interference. Thus, God was not a being to be feared or obeyed, but simply one to be acknowledged. God's Law thus seemed irrelevant in the people's daily lives and no longer influenced their consciences.

Some members of the clergy reacted to this philosophy, but their responses were so dry and cold that they had little effect on the nation. The Church of England rejected any "enthusiasm" in preaching, because it believed that religious fanaticism had caused the wars of the mid-seventeenth century. Therefore, church services were cold and formal and held little appeal for most people.

The colonies in America displayed the same moral decline and religious apathy. Although the Puritans were influential in the founding of the colonies, their desire to worship God had long since been forgotten. Colonies like Georgia were largely populated with former prisoners from English jails, who brought with them the drunkenness and lewd behavior which was their custom.

Into this lawless and religiously static time, God sent a man who brought back zeal and fervor into the preaching of the Gospel. George Whitefield was God's instrument to stir up the hearts of people in the Eighteenth-Century Revival.

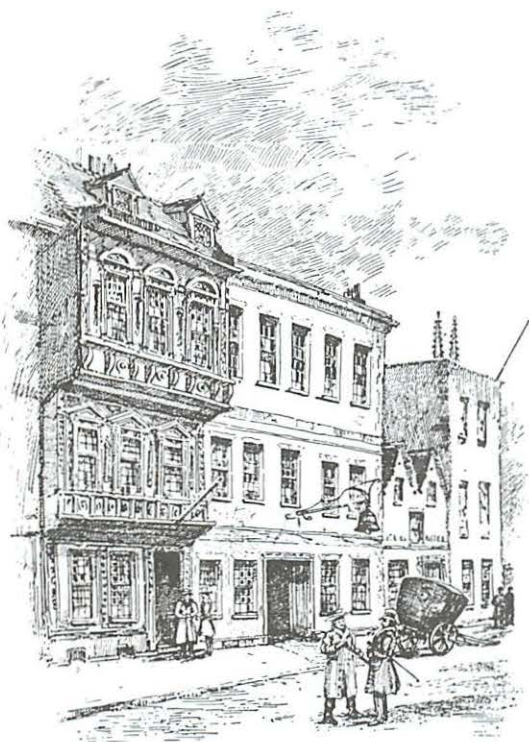
Though he had no equipment to amplify his voice, George Whitefield preached to as many as eighty thousand people, both rich and poor, in a single open-air meeting. He crossed the treacherous Atlantic Ocean thirteen times to share his message with multitudes in America.

Through this man God demonstrated His power to turn the hearts of two nations during the Great Awakening in England and America. Because Mr. Whitefield denied himself earthly comforts and pleasures, God used him to light the fire of revival in these lands.

HOW FASTING LED TO AN "AWAKENING" IN GEORGE WHITEFIELD'S LIFE

George Whitefield was born in 1714, the youngest of seven children. His father owned the Bell Hotel in the center of Gloucestershire, England. However, when George was only two years old Mr. Whitefield died. George's mother was left to care for the business alone.

The Bell Hotel was a gathering place for Gloucestershire's residents and for travelers. It contained not only a tavern, but also a playhouse. As a child, George helped his mother at the hotel, and there he learned about people from all walks of life. In spite of their apparent differences, George quickly saw that they all shared the same needs.



George Whitefield—The Awakener, Albert D. Belden

The Bell Hotel in Gloucestershire

Though children were taught in this society that they should go to church and say their prayers, the churches had little real influence on families. Religion was usually regarded as something to observe on holy days, but God seemed unimportant in their day-to-day living.

George seemed to grow up much like other youths of his day. He later described his mischievous youth in his *Journal*: "Lying, filthy talking, and foolish jesting I was much addicted to, even when very young. Sometimes I used to curse, if not swear. Stealing from my mother I thought no theft at all, and used to make no scruple of taking money out of her pocket before she was up." Yet, at times he

1868



George Whitefield—The Awakener, Albert D. Belden

The grammar school of St. Mary de Crypt where George Whitefield was educated

experienced a sense of conviction and would go to his room weeping, reading the Psalms, and praying.

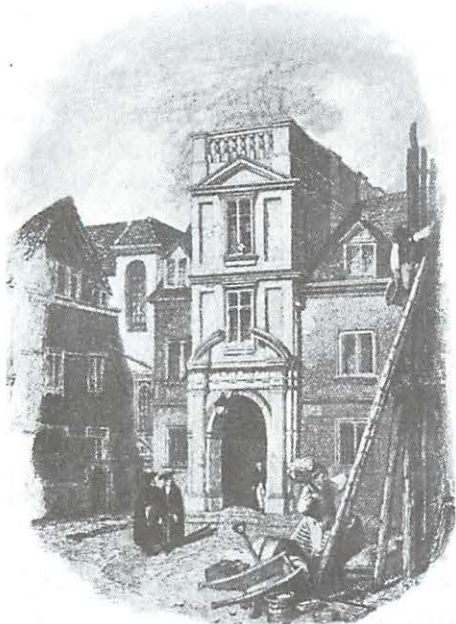
When he was twelve, George began attending school at St. Mary de Crypt in Gloucestershire. He showed remarkable ability in public speaking and acting, which the schoolmaster encouraged. In fact, George often became so wrapped up in a play that he would stay home from school for several days preparing for it.

George did not stay in this school for long, however, for soon he had to leave the school to help his mother care for the hotel. George's mother had always wanted George to go to Oxford University. Since her husband's death, however, she had no money to send him there. Then one day George spoke to a youth who had gone to Oxford and was able to pay for his schooling as a servitor. Discovering this possibility, George excitedly returned to St. Mary's school to finish his preparation for the University.

During this time George separated from his mischievous friends and devoted himself to more serious study and behavior. He wrote, "I began to be more watchful over my thoughts, words and actions." He attended worship services twice a day and spent his evenings reading devotional books and studying the Greek New Testament.

After a year George was ready for Oxford. As a servitor, George was subjected to a humbling experience. He was responsible to serve three or four of the wealthier students. He would run errands for them, prepare their clothes, clean their rooms, or even do their schoolwork. Servitors wore garments which set them apart from the other students, and they could not speak to students of a higher rank unless given permission.

George found that most of the students at Oxford scoffed at religion and morality, but he resolved to maintain the disciplines he had begun



George Whitefield—*The Awakener*, Albert D. Belden

Pembroke College, Oxford

during his last year at St. Mary's School. "I now began to pray and sing Psalms thrice every day, and to fast every Friday and to receive the Sacrament at a parish Church near our College . . . once a month." He also spent time visiting the prisons and gave to the poor.

Though most students ridiculed George for his religious living, one group of men at Oxford shared his desire to seek spirituality. They were derisively called the Holy Club, and also Bible Moths, Bible Bigots, the Godly Club, Sacramentarians, or Methodists. The Holy Club was led by two brothers, John and Charles Wesley.

George longed to meet these men, but as a servitor he was not allowed to approach them. Finally, Charles Wesley heard of George's good works and invited him to breakfast. Charles soon introduced George to the other members of the Holy Club, and they allowed him to join in their meetings and their spiritual pursuits.

Charles Wesley later wrote of meeting George Whitefield in *An Elegy on the Death of the Late Rev. George Whitefield, M.A.*:

Can I the memorable day forget,
When first we by Divine appointment met?
Where undisturbed the thoughtful student roves
In search of truth, through academic groves;
A modest, pensive youth, who mused alone,
Industrious the frequented path to shun
An Israelite without disguise or art,
I saw, I loved, and clasped him to my heart,
A stranger as my bosom-friend caress'd,
And unawares received an angel-guest.

The disciplines of the Holy Club included rising early, using every moment profitably, taking the Eucharist every Sunday, and fasting every Wednesday and Friday. Each of its members kept a diary, recording every action and thought to guard against any wrong. They also kept a fund for the poor.

Though these men sincerely sought the truth, they believed that these endeavors would somehow earn their salvation. They were studying for the ministry, yet they were not taught Biblical Christianity at Oxford.

George later wrote, "Never did persons strive more earnestly to enter in at the strait gate. They kept their bodies under, even to an extreme. They were dead to the world . . . so that they might win Christ."

Unfortunately, the men of the Holy Club sought the truth of salvation without success for some time. Their works, though sincere, could not obtain for them a relationship with Jesus Christ. Yet through George Whitefield's dedication and self-denial, God showed them the light of salvation.



George Whitefield—*The Awakener*, Albert D. Belden

John Wesley greeting George Whitefield outside the Holy Club at Oxford University

Charles Wesley offered George many books to read. One of these was *The Life of God in the Soul of Man*. Through this book God began to show George the light of redemption. He wrote, "At my first reading it, I wondered what the author meant by saying, 'That some falsely placed religion in going to church, doing hurt to no one, being constant in the



George Whitefield—The Awakener, Albert D. Belden

John Wesley addresses the Holy Club.

duties of the closet, and now and then reaching out their hands to give alms to their poor neighbors.' 'Alas,' thought I, 'if this be not true religion, what is?' God soon showed me; for in reading a few lines further, that 'true religion was union of the soul with God, and Christ formed in us,' a ray of Divine light was instantaneously darted in upon my soul."

To find this "union of the soul with God," George began to strive even more earnestly to follow the rigors of the Holy Club. However, Satan set out to discourage him. As George felt the leading of God to deny himself certain comforts so he would be more alert to God's guidance, Satan would tempt him to go beyond the Lord's direction and give up more than was good for him.

"I always chose the worst sort of food . . . I wore woollen gloves, a patched gown and dirty shoes," wrote George. "When the Holy Spirit put into my heart good thoughts or convictions, he [Satan] always drove them to extremes." He even sacrificed his association with the members of the Holy Club for a time, thinking that he valued their friendship too highly.

During the Lent season, George punished himself by spending hours alone in the rain on his knees, or by getting up early on cold winter mornings to walk outside, until his hands began to freeze and turn black.

"I fasted myself almost to death all the forty days of Lent, during which I made it a point of duty never to go less than three times a day to public worship, besides seven times a day to my private prayers," he later said. Yet he could not relieve the burden of his sin by his good works.

His studies began to fall as a result of his torment, and he was unable to complete two compositions. His tutor became concerned, and

when George explained the agony he was suffering, the tutor thought he was insane.

The effects of the extreme fasting and physical abuse finally caused his tutor to send for a doctor. George was ill for seven weeks.

Through this time, however, God blessed him. As he rested in his illness, God "pleased at length to remove the heavy load, to enable [him] to lay hold on His dear Son by a living faith." Thus, George was filled with the joy of salvation at last.

Though he saw that his good works were unable to bring him salvation, he continued fasting on certain days, giving to the poor, and maintaining self-discipline throughout his life. Thus, God blessed his ministry and used him to initiate the Great Awakening of the eighteenth century.

HOW A DISCIPLINED LIFE RESULTED IN THE "GREAT AWAKENING" IN ENGLAND

Mr. Whitefield was forced to spend some time recuperating at home, where he devoted himself to spending time on his knees in his room with his books and his Greek New Testament in front of him. He also visited the poor and the prisoners and started a little gathering for singing, Bible study, and prayer which was called a Religious Society.

When God provided the finances, George returned to Oxford to finish the work for his bachelor's degree. He became the head of the Holy Club at this time because John and Charles Wesley had left to begin a mission work in the American colony of Georgia.

Soon, however, Mr. Whitefield returned to Gloucestershire to receive Holy Orders as a deacon in the Church of England. This event was a solemn occasion for which he prepared seriously. He set apart the sixteenth day of each month as a day of secret fasting and spent long hours examining himself according to the qualifications given for his office in I Timothy. He later said, "I have never prayed against any corruption, I think, in my life so much as I did against going into Holy Orders."

On Sunday, June 20, 1736, George Whitefield received his Holy Orders. In his *Diary* he wrote, "It is my earnest prayer that I may never have any preferment to hurt me. I am not mine, but His! I give up my body, soul, blood, all, to Him! I am a child! I desire to follow the Lamb whithersoever He goeth."

One week later, he preached his first sermon at the Church of St. Mary de Crypt, where he had grown up. A large crowd had gathered to hear him. They were curious to see such a young man preach. Although most ministers were not ordained until they were at least twenty-three, George Whitefield was only twenty-one when he brought his first

message. Most remembered him as a mischievous young boy working at the hotel and tavern with his mother just five years before.

Despite George Whitefield's youth, God spoke to hearts through his message. A few days later he wrote, "A few mocked, but most for the present seemed struck; and I have since heard that a complaint had been made to the bishop that I drove fifteen mad. The worthy prelate, as I am informed, wished that the madness might not be forgotten before next Sunday."

Three days later Mr. Whitefield returned to Oxford to receive his degree and begin his master's degree studies. However, he was soon asked to minister at the Tower of London. As he arrived, excited to be preaching in London, the people in the streets stared at such a young man wearing a minister's garments. One cried out, "There's a boy parson!" This humbled Mr. Whitefield, but again his message was powerful.

He wrote of his first sermon at London in his *Journals*, "As I went up the stairs almost all seemed to sneer at me on account of my youth. But they soon grew serious and exceedingly attentive, and after I came down showed me great tokens of respect, blessed me as I passed along and made great enquiry who I was."

George Whitefield drew large crowds from the very first and soon became widely known. Some came only out of curiosity, but as he began to preach, they grew still and listened. He preached

with fervor the message of salvation by faith—a message which had disappeared from the churches.

After two months of crowded congregations in London, Mr. Whitefield returned to Oxford, but remained there only six weeks. He was then asked to minister at Dummer in Hampshire. There he worked with the poor, preparing himself for his future work with people from all parts of society. In this quiet town he was able to spend eight hours a day in study and prayer.

At Dummer, he received two invitations for service. The first was an invitation to a wealthy parish in London. However, Mr. Whitefield did not feel God leading him to accept it.

The other invitation came in two letters from John Wesley. The need was great for missionaries in Georgia, and Mr. Wesley, who was still depending on his good works for salvation, had not been successful there. As Mr. Whitefield read Mr. Wesley's second plea for help, he said, "My heart leaped within me, and, as it were, echoed to the call."

Mr. Whitefield immediately began to prepare for his voyage to America, but found that he would not be able to leave for one year. As a result, he began a ministry in England that amazed the entire nation.

Now free from the restrictions of filling an office in only one city, Mr. Whitefield began to travel from place to place. As he visited churches, he would be asked to preach; then as the power of the message worked in lives, he would be asked to lecture again the next day. Thus, he began a program of lecturing on weekdays and preaching twice on Sundays, as well as beginning new Religious Societies and visiting existing ones.

His sermons were remarkably simple, yet they spread the message of the new birth, a concept long forgotten in the formalities of the Church. Wherever he preached, crowds would flock to hear him.

A month in Bristol brought crowds so large they could not fit into the building. Then when he reached London, there were so many people that he had to preach four times on Sunday and usually nine times during the week.

Though this immediate success would tempt many young preachers to pride, Mr. Whitefield wrote to a friend, "Oh, pray, dear Mr. Harris, that God would always keep me humble, and fully convinced that I am nothing without Him, and that all the good which is done upon earth, God doeth it Himself."

Mr. Whitefield faced criticism from those who eyed his large crowds with jealousy. Such criticism would follow him throughout his life.

As an itinerant preacher, he prepared for his journey to America. Whenever he preached, he collected money for the poor settlers in Georgia.



George Whitefield—The Awakener, Albert D. Belden

Whitefield in his younger days

At last, on December 28, 1737, Mr. Whitefield boarded the America-bound *Whitaker*. However, he was detained by storms at Deal Harbor for three weeks. Even here, people flocked to see him. When he preached at the local inn, so many people crowded in that the landlady feared the floor would break through.

HOW THE GREAT AWAKENING SPREAD TO THE OPEN FIELDS

After a very fruitful year in America Mr. Whitefield made a long, harrowing voyage back to England. He headed for London, visiting old friends and preaching to great crowds along the way. When he arrived, however, he found the city different from when he had left. During his absence, John and Charles Wesley had also discovered the joy of salvation by faith and were preaching that message throughout England.



Wesley College, Bristol

John Wesley



Methodist Archives

Charles Wesley

Although church policy objected to “enthusiastic” preaching, the Wesleys could not contain their excitement about the message of salvation by faith, and they preached with fervency. This widespread new movement brought opposition from the clergy of the Church of England. Because George Whitefield’s name was linked with the Wesleys’, he found that many churches were now closed to him.

Despite this opposition Mr. Whitefield saw that his previous efforts had borne much fruit in the Religious Societies as the Wesleys had carried on the work. These societies were growing every day, and the people were excited at Mr. Whitefield’s return.

Mr. Whitefield was never without preaching opportunities. Four of the London churches welcomed him. He preached in these churches on Sundays, and during the week he spoke to the Religious Societies. Wherever he preached, great crowds would gather.

At this time, Mr. Whitefield was ordained as a priest. Though much of the Church of England opposed him, he respected the Church and its leaders. His desire was not to form a new denomination, but to bring revival to the present one, working under its authority.

After a couple of months in London, Mr. Whitefield traveled to the towns of Bristol and Bath. Many churches there also rejected him, but he was allowed to preach in the prisons and Societies.

As he was barred from more and more churches, he was burdened with the need to find new places to preach. He had heard of men who preached in the open air, but the Church did not sanction such services except in places which had no church building.

Unable to preach in the churches, he decided to try open-air preaching where there was no church building. The place he chose was Kingswood, a rough coal-mining town near Bristol whose inhabitants worked long hours under deplorable conditions. These people were regarded as heathens, and the Church had neglected them.

Two hundred people attended the first Kingswood meeting in February of 1739. The word spread quickly to other coal miners about this young, enthusiastic preacher who taught that salvation was “not of works, lest any man should boast.” The next meeting saw two thousand in attendance, and the next, five thousand.

Mr. Whitefield wrote in his *Journal*, “Having no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and came not ‘to call the righteous, but sinners to repentance.’ The first discovery of their being affected was to see the white gutters made by their tears which plentifully fell down their black cheeks as they came out of the coal-pits. Hundreds and hundreds of them were soon brought under deep conviction which (as the event proved) happily ended in a sound and thorough conversion.”

After these first Kingswood meetings, Mr. Whitefield traveled to Wales, where he worked with an open-air preacher named Howell Harris. When he returned to Bristol, however, he found that the Church would no longer allow him to preach even in the jails.

Thus, he returned to Kingswood to continue the meetings there. He held another meeting on a bowling green which had been offered to him, and five thousand people attended. He also spoke in the yards of a glass factory, where some of the most base men in the town found salvation.



Bettmann Archive

Industrial communities such as Kingswood provided the first opportunities for George Whitefield's open-air meetings.

Soon the more affluent people of Bristol and surrounding communities began to come to the meetings along with the common working class. On one Sunday Mr. Whitefield estimated that as many as twenty thousand people attended a single meeting. God had worked great miracles in the Bristol area through George Whitefield, yet amazingly, Mr. Whitefield had been in the area for only six weeks.

Mr. Whitefield felt God leading him back to London, so he asked John Wesley to come to Bristol and carry on the work. Although Mr. Wesley had not yet accepted the idea of open-air preaching, he came to Bristol and recognized the blessing of God. He immediately began to preach in Mr. Whitefield's place and to continue ministering to the people and building the school which Mr. Whitefield had begun.

In April, George Whitefield returned to London and found he was invited to only one church—Islington Parish Church. When he arrived, however, he discovered that the churchwardens did not

want him to preach in that pulpit. Rather than dishonor their wishes, he went out into the churchyard to preach.

He preached there again two days later and continued to preach there during the week. Many of the nobility of English society attended these meetings.

On Sundays, he began to visit a place called Moorfields. The most disreputable people of London came to this park to spend their idle time. As Mr. Whitefield began to preach, the crowds left their games and grew silent and attentive to his message. None would dare interrupt this great orator endowed with God's Spirit.

With the success at Moorfields, Mr. Whitefield went to a similar park called Kennington Common, a place where unsavory characters were known to be found and many gruesome hangings had taken place. The first meeting at Kennington Common brought as many as thirty thousand people under the sound of the Gospel.

Mr. Whitefield continued to preach at Moorsfield and Kennington Common every Sunday he was in London. Revival swept the city as both the affluent and the working class joined in the services held at these open-air meetings.

Though Mr. Whitefield was busy preaching every day (often more than once a day), as well as counseling those who came to him for help, he did not forget his work in America. As he held services throughout England, he collected money for the orphanage he was burdened to build in Georgia. He was greatly encouraged by letters from friends in America who sent news of the continued fruit of his ministry there.

Mr. Whitefield made a short trip to America in 1739, spreading the great revival across the Atlantic Ocean.

When he returned to England in 1741, Mr. Whitefield went to Moorfields to preach. To his surprise, the crowds would not listen to him. They had been drawn away by other preachers during his absence, and now they rejected him. Mr. Whitefield trusted the Lord, however, and soon the crowds turned in favor of him again.

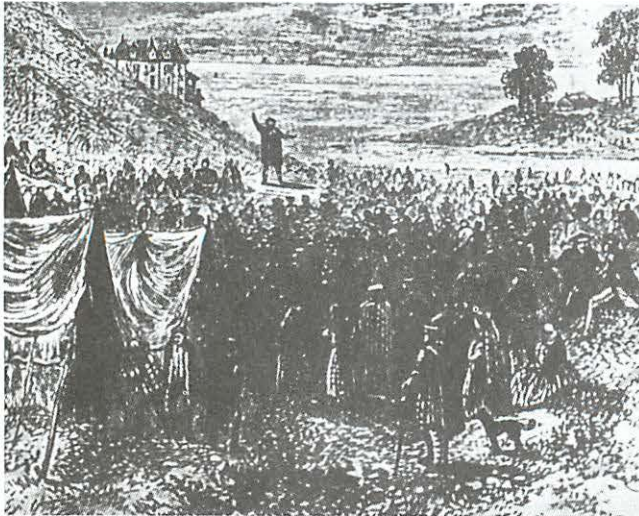
There at Moorfields, Mr. Whitefield built a tabernacle for the preaching of the Gospel, and it was at the Moorfields Tabernacle that he spent his winters in England, fueling the fire of revival in London.

In July of 1741, Mr. Whitefield traveled to Scotland for the first of nine visits. The people of Scotland had heard the results of his preaching, and



George Whitefield—The Awakener, Albert D. Belden

George Whitefield preaching at Islington



George Whitefield—The Awakener, Albert D. Belden

George Whitefield preaching in Scotland

many came to his meetings. Revival soon broke out in this country as it had in England.

Mr. Whitefield left his tour of Scotland in November to go to Wales. There he was married to Elizabeth James, whom he had met when working with Howell Harris. One week after his wedding, he returned to England to carry on the ministry there, preaching at Moorsfield Tabernacle in the winter and touring the villages in the spring and summer.

Mr. Whitefield still faced opposition. At one point his sermon was interrupted by a mob throwing stones, dirt, rotten eggs, and pieces of dead cats at him. At Marylbone Fields a man tried to stab him. Yet, Mr. Whitefield recognized that God was changing lives all around him, and he would not be stopped.

In 1742, he received pleas from the people of Scotland to return to their country, so he left England again. At Edinburgh, two thousand seats had been set up at Heriot's Hospital, where crowds gathered twice a day. Mr. Whitefield traveled to several villages, ending his Scottish tour in Cambuslang. The Scottish revival had begun in this village when the minister there had read Mr. Whitefield's sermons to his congregation.

On a single day at Cambuslang, Mr. Whitefield preached at two o'clock, six o'clock, and nine o'clock; and the minister of the town then continued preaching until past one o'clock in the morning as the people wept over their sins. As many as thirty thousand people attended the meetings in this town.

After spending the winter in London, Mr. Whitefield traveled through the countryside of Wales. Though he faced the violence of mobs, God protected him, and through the fasting and prayer of Christians in England, Scotland, and Wales, the mobs were brought to justice.

In 1743, Mrs. Whitefield gave birth to a baby boy. Mr. Whitefield eagerly planned for his son's future, hoping he would follow in his father's footsteps. However, in a few months he had to pen the news, "Last night, February 8, 1744, I was called to sacrifice my Isaac—I mean to bury my own child and son, about four months old." On the day of his son's funeral, Mr. Whitefield could be heard preaching from the text, ". . . *All things work together for good to them that love God . . .*" (Romans 8:28).

Between the five voyages to America which Mr. Whitefield was yet to make, he was able to continue building the revival in England, Wales, Scotland, and Ireland. Though his health suffered from his heavy schedule, so much that he would sometimes cough blood after he preached, Mr. Whitefield traveled wherever he was needed and often preached fifteen times in a week.

He built a new, larger tabernacle at Moorfields in 1752. He also built tabernacles at Kingswood and Bristol.



George Whitefield—The Awakener, Albert D. Belden

Moorfields Tabernacle

Because of the Seven Years' War between England and France, Mr. Whitefield was unable to return to America for eight years. During this time, however, he was able to build the Tottenham Court Chapel. Five thousand people or more would gather at this chapel at five or six o'clock in the morning to hear Mr. Whitefield or another man of God preach.

In Mr. Whitefield's later years, he had to modify his schedule for his health's sake, "preaching once a day except thrice on Sunday." Yet he preached with the same fervency as always. In 1768 he returned home from a preaching tour to find his wife, Elizabeth, sick with a fever, which took her life in August. In that same month at the opening of Trevecca College, Mr. Whitefield was preaching so hard that he burst a blood vessel. He spent that winter recuperating in London, yet he preached as often as he had the strength.

Mr. Whitefield made his last trip to America in 1769, and as he prepared to depart, he knew he

would not be returning to his homeland. He preached farewell sermons at Tottenham Court Chapel and Moorsfield Tabernacle and wrote to a friend, "O England! England! God preserve thee from every threatening storm!"

HOW THE "GREAT AWAKENER" BROUGHT THE REVIVAL TO AMERICA

The ship arrived at Charleston in November, 1769, where large crowds met him, eager to hear him preach.

By contrast, Mr. Whitefield's first voyage to America thirty-two years before had been a very uncertain venture, yet even then Mr. Whitefield had been confident of God's leading.

The day George Whitefield had first sailed from England on the *Whitaker* as a young man in 1737, another ship arrived there carrying a very discouraged John Wesley. Mr. Wesley had not yet discovered salvation by faith alone and was unable to minister profitably in Georgia. This failure, however, did not stop George Whitefield. He immediately set about his duties on board ship as chaplain to a troop of soldiers.

He soon found that the soldiers did not take this young chaplain seriously. Thus, instead of trying to force his authority, he quietly exercised his duties, holding voluntary prayer services, offering instruction to those who were interested, attending the sick, and comforting the passengers through the storms.

Mr. Whitefield soon won the respect of everyone on board, and he began to see fruit in the lives of many passengers. Soon the decks became full when Mr. Whitefield preached.

Mr. Whitefield's ministry was so powerful that at times, the other two ships sailing with the *Whitaker* would pull up alongside it and Mr. Whitefield would

preach to all three ships. The voice that could preach to several thousand people on land without amplification could even carry above the sound of the waves to reach the people on all three ships!

The *Whitaker* landed first at Gibraltar. Mr. Whitefield found that the news of his amazing work in England had already reached this city.

During the fifteen-day stay at Gibraltar, Mr. Whitefield was asked to conduct services. He was amazed to see the crowds grow to over a thousand while he was there.

At last, the ship made the treacherous voyage to America, and on May 7, arrived at Savannah. Although sick with a fever, Mr. Whitefield began to minister in the city at five o'clock the first morning.

With the money he had collected in England, he bought many items which he thought would be useful to the American settlers: stockings, shoes, hats, breeches, thread, cotton, laces, handkerchiefs, buttons, etc.

Though he stayed only a couple of months on this first visit to Georgia, he immediately set out to visit every quarter of the colony, meeting people from every background and distributing the goods he had brought.

Here he saw the need for an orphanage. When parents of families struggling in the wilderness died, the children would be put to work under deplorable conditions and would receive no education. Therefore Mr. Whitefield began to plan a home for the orphans.

In August 1738, he bid farewell to the people of Georgia at the schoolhouse he had begun to build. The ship which was to have taken him back to England lost its way in a storm. The provisions ran so low as they searched for land that the passengers began to lose hope. Another ship sailed by them, and when its crew learned that George Whitefield was on board, they asked him to sail with them. However, Mr. Whitefield declined, for fear his testimony would be damaged if he left the other passengers in this time of need.

At last, after nine weeks at sea, they spotted land and found it to be the coast of Ireland. Mr. Whitefield was invited to stay with some who had heard of him, and while in Ireland he found that word of his ministry had reached that country as well. He preached at Limerick and Dublin in filled auditoriums. However, he then hurried back to England, anxious to return to the ministry he had left there.

In October of 1739, Mr. Whitefield returned to America, heading first for Philadelphia. The people of America had heard of the great revival taking place in England, and they welcomed him enthusiastically.



Because of Mr. Whitefield's popularity, a Philadelphia newspaper man looking for new material requested permission to put some of Mr. Whitefield's sermons in his newspaper. Mr. Whitefield agreed, and the two men became good friends. This newspaper man was Benjamin Franklin. Though he did not accept Mr. Whitefield's message, he was impressed with the sincerity of his belief in what he preached.



George Whitefield—The Awakener, Albert D. Belden

Benjamin Franklin

Mr. Franklin was amazed at the power with which Mr. Whitefield spoke. He once told of attending one of his friend's services. He had in his pocket some copper coins, some silver coins, and some gold coins. However, Mr. Franklin had resolved that Mr. Whitefield would get no money from him when he collected for the orphanage, because they had disagreed on the best place to locate it.

As Mr. Whitefield began to speak, Mr. Franklin softened his resolve a little bit and decided to give the copper. As Mr. Whitefield continued, the famed newspaper man's heart was softened some more, and he decided to give the silver. However, as Mr. Whitefield finished sharing the need, Mr. Franklin gave the copper, the silver, and the gold coins.

After some time in Philadelphia, Mr. Whitefield went to New York. He found that the churches there were not open to him at first, so he preached in the fields as he had done in England. The crowds flocked to hear him, and then the Presbyterian Church offered its pulpit to him.

Mr. Whitefield traveled back to Philadelphia, where revival was sweeping the city. He preached

from the balcony of a house at Germantown, seven miles from the city, and six thousand people gathered to hear him. In Philadelphia, there was no building large enough to hold the crowds, so Mr. Whitefield returned to the fields.

He began to make his way south toward Savannah, preaching as he went. Everywhere he preached, people had heard of him, and as many as ten thousand would come to one place to hear him.

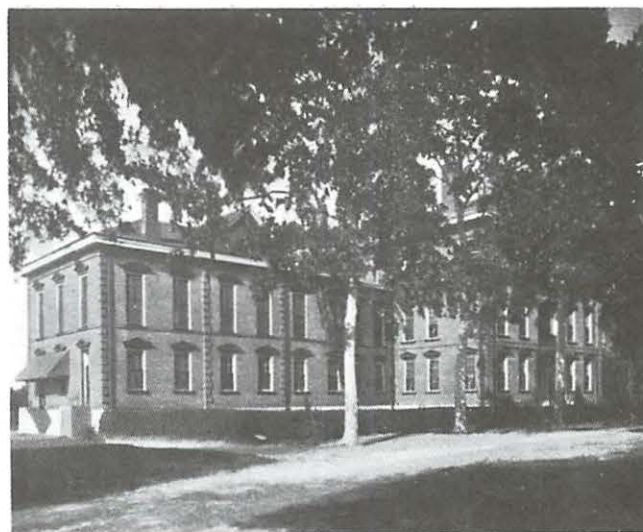
When Mr. Whitefield reached Savannah, he went to work on the orphanage. The trustees of Georgia granted him five hundred acres of land, where he began to build with the money he had collected in England.

Mr. Whitefield decided to call the orphanage "Bethesda," the House of Mercy. He operated it on the belief that the children should follow a disciplined schedule in order to keep from mischief. They rose at five o'clock each morning and began the morning with prayer, singing, and Bible teaching.

After breakfast, the morning was devoted to chores around the orphanage and in the fields as well as training in trades for the boys. Then the children would do their schoolwork until it was time to do more chores. After supper, the children were taught catechism and ended the day in prayer.

Bethesda often came under attack by critics who claimed that Mr. Whitefield was not careful with the donations, but Mr. Whitefield's detailed records silenced the criticism.

After getting the orphanage started, Mr. Whitefield returned to the northern colonies. There he found that the revival had continued. In Boston he preached to as many as fifteen thousand on one Sunday. During this revival, thirty Religious Societies were begun.



George Whitefield—The Awakener, Albert D. Belden

The Bethesda Orphanage

In October, Mr. Whitefield arrived at Northampton in Massachusetts colony, where Jonathan Edwards had been used of God to begin the "Great Awakening" in America. The arrival of George Whitefield served to renew the fire which had already been set by Mr. Edwards.

From Northampton Mr. Whitefield traveled again to New York and on to Philadelphia. In Philadelphia a building had been built for visiting preachers, and Mr. Whitefield was the first to preach there.

Mr. Whitefield rode back down to Savannah and sailed for England in January of 1741. When he returned to America in 1744, he found that many rumors had damaged his reputation during his absence. The fanaticism which characterized some groups was largely blamed on him.

Even some of his old friends had come to doubt him, but when they came to ask him about the rumors, he was able to resolve their doubts. With their support, he soon won back the respect of the people, and large crowds once again came to his meetings.

While preaching in the northern colonies, Mr. Whitefield was taken ill. Though the doctors did not expect him to live, God gave Mr. Whitefield the strength to rise from his bed and preach. He often looked at preaching as a cure for whatever ailed him.

His general health continued to decline as he left the northern colonies and went to Georgia to visit the orphanage. Before he returned to England, he stopped in Bermuda for a rest, where he preached two or three times a day.



Protestant Panorama

Princeton University was founded in 1746.

Mr. Whitefield landed on American shores four more times. The crowds at his meetings never diminished, and the results of his meetings continued to grow. He preached at the opening of Princeton University and provided books for Harvard's new library when the old one burned down. He befriended governors and statesmen, as well as the common people.

On his final visit to America Mr. Whitefield arrived first at his beloved Bethesda. He found great joy in the work there and found it difficult to leave. However, he pressed on to Philadelphia, where he



George Whitefield—The Life and Times of the Great Evangelist

George Whitefield
1714–1770

stayed three weeks, renewing the revival there. As he toured the New England cities, he became weaker and weaker, yet he was able to write, "During this month I have been above a five hundred mile circuit and enabled to preach every day."

At Exeter in September, 1770, he preached his last open-air message. As he was preparing to leave, the crowds pleaded with him to preach some more. Though his friends encouraged him to rest, he prayed, "Lord Jesus, I am weary in Thy work, but not of it. If I have not yet finished my course, let me go and speak for Thee once more in the fields." Then he preached for another two hours in the open field.

Mr. Whitefield traveled to Newbury Port, where he stayed at the parsonage of the Old South Church. At supper time people began to gather at the house, asking him to preach, but Mr. Whitefield was tired, and he started upstairs to his room. When he saw the crowds, however, he could not disappoint them. He stood on the staircase and preached until the candle in his hand burned out.

At six o'clock the next morning, George Whitefield suffered an attack of asthma, and God called him home.

He was buried beneath the pulpit of the Old South Church where he had preached many times. Though Mr. Whitefield was gone, the influence of his ministry in America and in his homeland lingered on in the lives of the people. As a result of the disciplines in his life, they had come to know the light of the Gospel.

THE DISCIPLINES GOD HONORED IN GEORGE WHITEFIELD'S LIFE

Mr. Whitefield developed disciplines in his life which allowed him to be used of God to spread revival on two continents. The influence of the Holy Club at Oxford began in him a watchful spirit over his thoughts, words, and actions.

During one particularly difficult voyage in which the ship ran low on food and water, Mr. Whitefield wrote, "The voyage has been greatly to my good . . . a long and perilous but profitable voyage to my soul: for I hope it has taught me in some measure to endure hardships as becometh a Minister of Christ. . . . These things, though little in themselves, are great in their consequences, and whosoever despiseth the small acts of bodily discipline, it is to be feared, will insensibly lose his spiritual life little by little."

Because of this attitude toward a disciplined life, God was able to use George Whitefield in an astounding way.

The following quotations taken from Mr. Whitefield's *Journal*, sermons, and correspondence reveal his thoughts about spiritual discipline.

• THE DISCIPLINE OF FASTING

"I joined with them [the Holy Club] in keeping . . . [the fast] Wednesdays and Fridays and left no means unused which I thought would lead me nearer to Jesus Christ."

• THE DISCIPLINE OF REDEEMING THE TIME

"I now began . . . to pick up the very fragments of my time, that not a moment of it might be lost. Whether I ate or drank, or whatsoever I did, I endeavored to do all to the glory of God."

"It has often grieved my soul to see so many young students spending their substance in extravagant living, and thereby entirely unfitting themselves for the prosecution of their studies."

• THE DISCIPLINE OF STUDY

"I generally divided the day into 3 parts—eight hours for study and retirement, eight hours for sleep and meals, and eight hours for reading prayers, catechising, and visiting the parish. The profit I reaped by these exercises and conversing with the poor country people, was unspeakable."

• THE DISCIPLINE OF BIBLE READING

"If we once get above our Bibles, and cease making the written word of God our sole rule both as to faith and practice, we shall soon lie open to all manner of delusion, and be in great danger of making shipwreck of faith and a good conscience."

1878

• THE DISCIPLINE OF PRAYER

"A neglect of secret prayer has been frequently an inlet to many spiritual diseases, and has been attended with fatal consequences."

• THE DISCIPLINE OF MEDITATION

"'Prayer, reading, temptation, and meditation,' says Luther, 'make a minister.' And they also make and perfect a Christian. Meditation to the soul, is the same as digestion to the body."

• THE DISCIPLINE OF SERVICE

"Though wearied and almost worn out, I am not weary of my blessed Master's service."

Before his last open-air sermon, George Whitefield prayed, "Lord Jesus, I am weary in thy work, but not of it. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home and die."

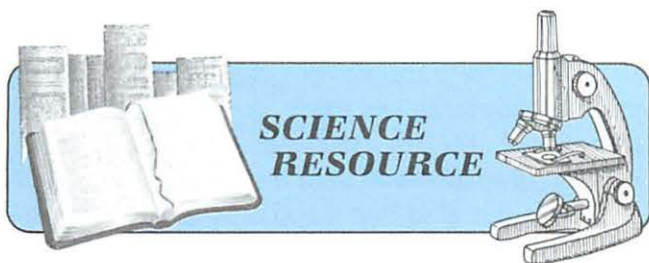
PROJECT

George Whitefield's *Diary* consisted of a list of specific questions by which he could evaluate each day. Some of these questions are listed below:

- Have I been fervent in prayer?
- Have I used stated hours of prayer (morning, noon, and night)?
- Have I, after or before every deliberate conversation or action, considered how it might tend to God's glory?
- Have I planned business for the day?
- Have I been zealous in undertaking and active in doing what good I could?
- Have I been meek, cheerful, affable in everything I said or did?
- Have I been proud, vain, unchaste, or enviable of others?
- Have I recollected in eating and drinking? Thankful? Temperate in sleep?
- Have I taken time for giving thanks?
- Have I been diligent in studies?
- Have I thought or spoken unkindly of anyone?
- Have I confessed all sins?

Make a similar list for yourself to check each day for evidences of a disciplined life. Keep this checklist with your prayer list, and evaluate each day in the light of these questions as you go to prayer.

Date completed _____ Evaluation _____



SCIENCE RESOURCE

HOW ARE THE BENEFITS OF FASTING ILLUSTRATED IN THE LIFE OF THE BLACK BEAR?



H. Armstrong Roberts

How does this picture illustrate God's instruction to fast secretly?

Two men stood like cardboard silhouettes against a backdrop of drifting snow. They moved only enough to point a small, black box across the snow-covered landscape. They pointed it first in one direction and then in another.

From the box came an innocuous peeping sound that interrupted the winter silence with monotonous regularity.

Several observers looked on as the men surveyed a distant hill and then a nearby thicket of windblown trees. "He's over there!" shouted one of the men as the radio receiver suddenly squealed with a piercing tone.

Without hesitation the whole party waded awkwardly through the deep snow to the base of a fallen tree. The only clues to the tree's existence were the tips of its exposed roots.

The first ones to reach the tree fell on the snow and began to dig carefully under the roots. Within a few seconds they uncovered a chamber about three feet high and almost five feet wide hidden in the midst of the roots.

There, wedged against the back wall of the chamber, was a dark, shaggy creature which had gone without food and drink for more than a hundred days. Yet, it appeared as healthy as it had the day it had last eaten.

The men were members of a team of naturalists and researchers studying the physiological and behavioral characteristics of the animal which they had tagged with a radio transmitter the previous summer. What they discovered was not only a tribute to God's creative powers, it was also a testimony to the value of fasting.

Learn how the American Black Bear, *Euarctos americanus*, reveals seven valuable purposes for and benefits of fasting.

1 FASTING ACTIVATES THE PROCESS OF REPRODUCTION.

One of the black bear's most important responsibilities is to produce offspring. Since black bears breed only once every other year, the arrival and survival of each new cub is critical to the preservation of the species.



Zoobooks

Black bears give birth during their long winter fast. The helpless cubs require the secrecy of their mother's den in order to survive.

Adult black bears breed in June or July, but the fertilized egg does not begin to grow until after the mother black bear (called a she-bear) begins to fast. This usually occurs in October. The nourishment the embryo receives comes from a mother that neither eats nor drinks until almost three months after her cubs are born.

At birth most bear cubs weigh less than a pound, and some cubs may weigh as little as eight ounces. However, by the time they emerge from their den in the spring, the cubs weigh up to eleven pounds each. That gain is an increase of more than 1,000 percent.



Stephen Herrero

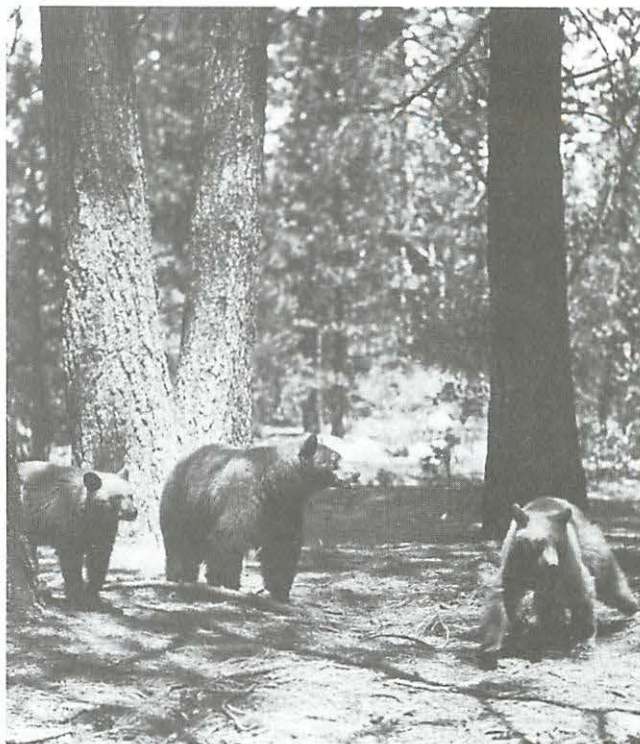
Three-month-old cubs see daylight for the first time when their mother emerges from her secret den. Once a mother exposes her young to the world, she must quickly teach them to recognize danger.

Since black bears usually have twins, and triplets are not unusual, a she-bear may transform her own body tissue into twenty to thirty pounds of bouncing baby bear cubs during her long winter fast.

By fasting, a she-bear actually improves the chances for her young's survival. At birth her cubs are blind and almost completely hairless. They cannot walk, nor can they eat solid food. While the mother fasts, the cubs stay warm in her long, shaggy fur and nurse almost continuously.

At the age of three months the cubs are able to eat solid foods, can keep up with their mother, and can climb trees for safety. Only then does their mother break her fast and lead her young out into the world. By remaining in the den and fasting all winter long, a she-bear helps to insure the survival of her most important asset, the renewing of her own kind.

While the cubs do not reach puberty until approximately three and a half years of age, they are self-sufficient by the fall following their birth. Normally, the cubs den with their mother for their first winter, but after that they go their way to form their own families.



Ewing Galloway

By the end of their first summer, black bear cubs can fend for themselves. However, they usually remain with their mother for another year before going off on their own.

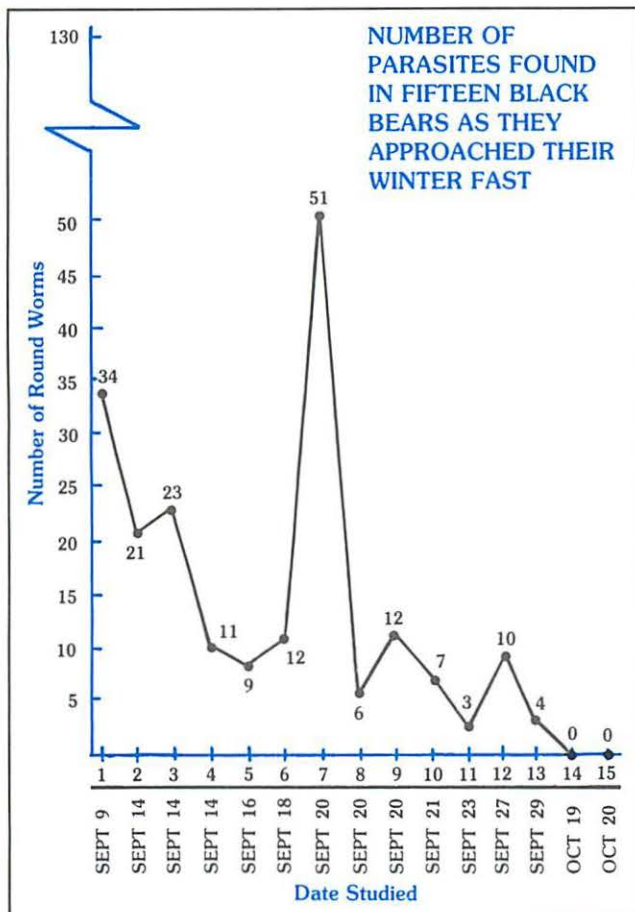
2 FASTING CLEANSSES THE INWARD PARTS FROM DESTRUCTIVE PARASITES.

Black bears are plagued by numerous parasites which multiply in their intestinal tracts and steal valuable nutrients. These parasites require a continual supply of ingested material in order to survive. When a bear fasts, however, its intestines empty and these parasites begin to starve.

One particular type of roundworm that is about the size of a large night crawler actually anticipates a bear's fast and passes out of the bear's digestive tract before the bear enters its den. This process frees a fasting bear completely of the heavy burden these parasites create.

A bear will remain free of these parasites permanently unless it reinfects itself from contaminated sources the following year.

Another type of parasite, called a tapeworm, also responds to a black bear's fast. Once a bear ceases to eat, a tapeworm *destrobrates*. That is to say, it breaks apart into several sections. Only the head and the first few segments remain alive. All of the tail segments die. While this process does not eliminate the parasite completely, it greatly limits its harmful effects.



Ecto and Endoparasites of the Black Bear in Northern Wisconsin, University of Wisconsin

Only one of fifteen bears studied had any problems with internal parasites. Fasting apparently cleanses a black bear completely of round worms each winter.

Bears also refuse to fast in the same den two years in a row. This practice helps them eliminate the possible accumulation of external parasites from year to year. By not returning to a previous den, a black bear avoids reinfesting itself with its own defilements.

3 FASTING PROTECTS FROM THE CONSTANT DANGER OF OUTWARD ENEMIES.

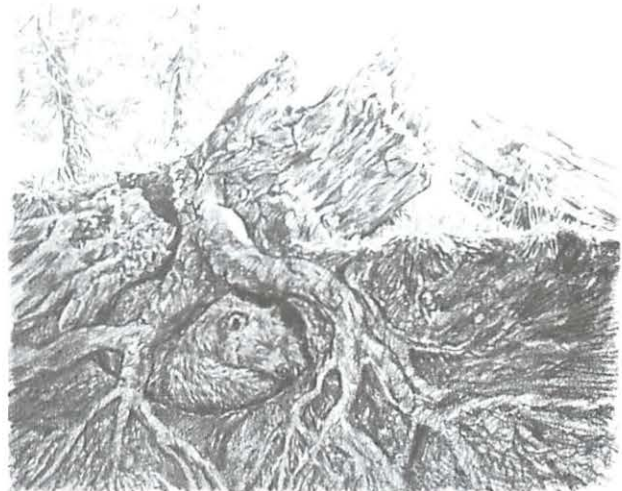
The life span of an American black bear ranges up to twenty-five years. Each year, however, about

20 percent of the population dies. Most of these deaths are the result of legal hunting. Only about 3 percent of the deaths comes from starvation and predation.

In Minnesota, for example, bears' chief predators are wolves. While wolves rarely overpower healthy bears, they find bears that are weak from disease or starvation to be easy prey.

Weakened bears are especially vulnerable in deep snow. They can run as fast as a man on solid footing, but they wallow helplessly in winter snowdrifts.

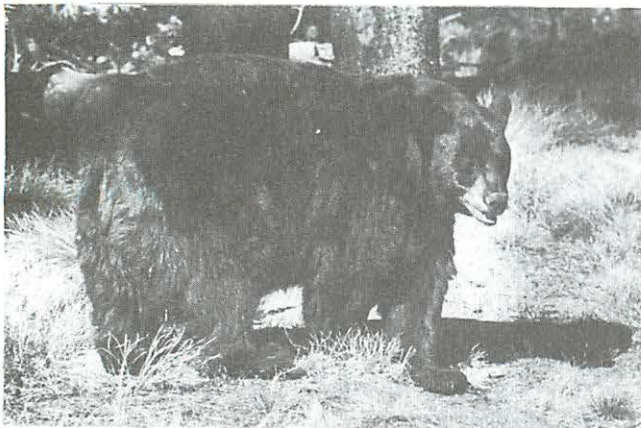
To protect themselves from these destructive influences, bears spend little time "out-of-doors" during the winter. Instead, black bears generally seek underground burrows, shallow caves, rock crevices, hollow trees, or depressions under fallen trees for suitable dens.



Winter dens offer more protection against predators than they do against the cold. While black bears are in their dens, their mortality rate is one of the lowest of any animal (less than 1 percent). By fasting, a bear literally removes itself from the dangers of winter.

While bear dens are not fortresses, they do give a threatened bear enough time to arouse itself out of its winter sleep. As a bear awakens, its heart beat rate speeds up to as fast as 175 beats a minute. This increase raises the bear's temperature dramatically and brings it to a state of alertness in less than five minutes.

When disturbed, it is not at all uncommon for a black bear to come flying out of its den with frightening speed and tenacity. In fact, with the increase in heart rate, the bear can run at speeds up to twenty-five miles per hour, and it can easily climb a tree, if necessary.

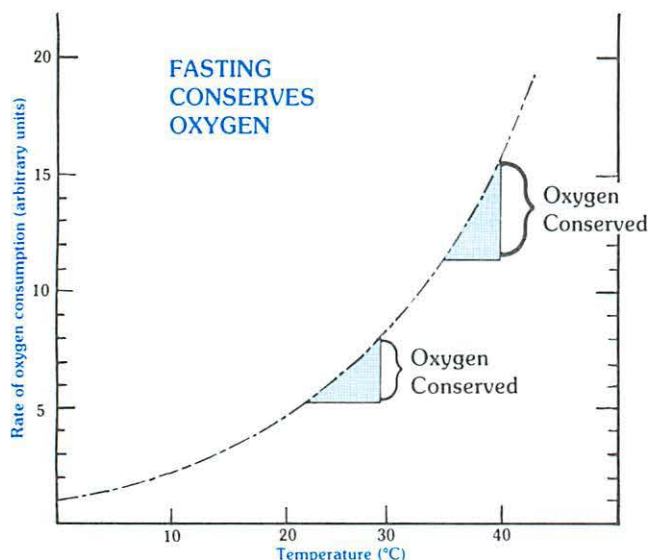


Leonard Lee Rue III

The insulation value of a bear's fur doubles during the fall as its hair grows longer and thicker. Even when temperatures drop to -52°C (-60°F), fasting bears maintain a body temperature of around 34°C (92°F). Its fur is such a good insulator that snow on top of a black bear does not even melt.

4 FASTING CONSERVES INNER RESOURCES.

During a bear's long winter fast, its metabolism drops almost in half. Its heart rate drops, its breathing slows, and its temperature falls three to five degrees Celsius.



Animal Physiology, Knut Schmidt Nielson, Cambridge University Press

In general an increase of 10°C doubles or triples oxygen consumption. Because a black bear's temperature drops while it fasts, it uses less oxygen and conserves vital resources. Notice that a drop from 39° to 34° results in a greater savings than a drop from 29° to 24° .

Under normal conditions, a sleeping bear has a heart rate of about forty beats per minute, and an active bear may have a heart rate above one hundred. However, when a black bear fasts, its heart rate drops to as low as eight beats per minute.

Technicians use a method called a *respiratory quotient* to measure a bear's metabolism. The higher the quotient, the higher the metabolism rate. In the fall a bear's quotient may be almost 0.80. However, during its winter fast it drops to 0.60. This means that a black bear "burns" about half as much oxygen when it fasts.

Bears use so little oxygen during their fast that they breathe only once every forty-five seconds or so. Yet, throughout their fast the concentration of red blood cells which carry oxygen remains just about the same. This provision keeps a black bear "fit" even though it does not exercise.

If the concentration of red blood cells were to drop over the winter, a black bear would be so "out of condition" by spring that it might not survive the rigors of defending its young and finding fresh food.

5 FASTING TRANSFORMS INNER RESOURCES INTO ENERGY.

An average-size, two-hundred-pound black bear may require as many as 140,000 calories to keep itself warm during its winter sleep. Since these fasting bears have no other source of energy, those calories must come from within.

The energy required to support a black bear during its fast comes from fat, up to forty pounds of it. Each pound of fat produces about 3,500 calories and a little more than a pint of water.



Wildlife Monographs, Lynn L. Rogers, The Wildlife Society

Bear cubs also grow on fat. While a she-bear fasts, her milk may be as much as 33 percent fat. Orphaned cubs cannot survive on cow's milk, which usually contains only 3 percent fat.

As the atoms of carbon and hydrogen in the fat react chemically with oxygen, they produce carbon dioxide and water. Bears actually receive all the water they need merely from the metabolism of fat. Since bears do not urinate while they fast, they need only enough water to replace what they lose as they breathe.

However, by metabolizing large amounts of fat, black bears generate high levels of cholesterol, triglycerides, and phospholipids. These levels return to normal in the spring, but during a bear's winter fast its triglycerides increase up to 60 percent, phospholipids increase about 20 percent, and cholesterol concentration increases almost 30 percent, to as much as 525 mg/dl. By comparison, a high level of cholesterol for a human is 210 mg/dl.

These excessively high cholesterol and fat levels, however, have no adverse effects on black bears. They do not contribute to the hardening of the arteries or gallstones as they would in people. One key difference seems to be the absence of hormones called *catecholamines*.

Catecholamines result from stress that injures blood vessels and makes them vulnerable to cholesterol deposits. (See *Wisdom Booklet 21*, Medicine Resource G.)

Bears also produce *ursodeoxycholic* (UR-so-dee-OCK-see-KOLE-ick) acid, which helps them to avoid problems with gallstones. This same acid has been used in human patients to dissolve gallstones, eliminating the need for surgery.



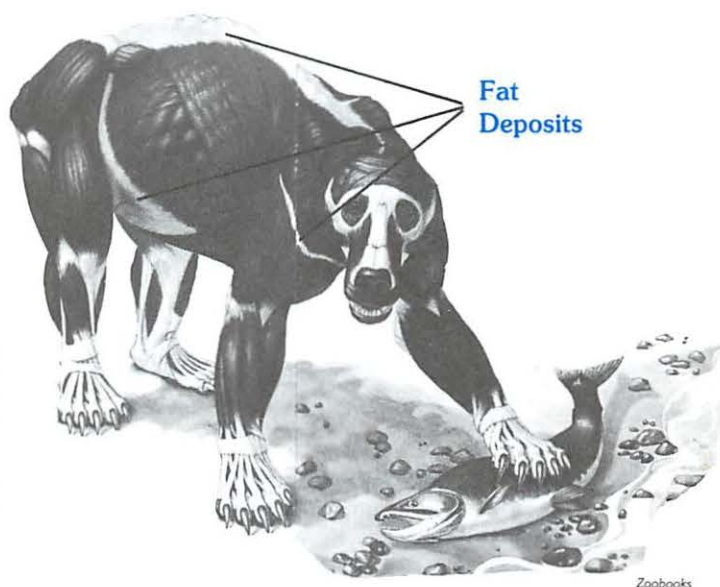
Because fasting allows black bears to rest peacefully in the midst of difficult winter circumstances, they experience very little stress. This reduction of stress protects blood vessels from injury so that there is no place for the heavy concentrations of cholesterol and fats to implant themselves within the arterial tissue.

6 FASTING INCREASES MUSCLE STRENGTH.

Black bears do not need to urinate because they do not metabolize proteins. They depend exclusively on fat rather than lean muscle tissue to keep them going.

The metabolism of protein produces nitrogen which, if allowed to accumulate, produces a condition known as *azotemia* (AZ-oh-TEE-mee-ah). *Azote* is the name that French scientist Antoine Lavoisier gave to the element we call "nitrogen." The suffix *-emia* comes from the Greek word for "blood," *haima*. The term *azotemia* simply means "nitrogen in the blood." When nitrogen, or *azote*, builds up in the bloodstream, it poisons the body, causing uncontrollable twitching, convulsions, and coma.

Bears use the small amount of nitrogen that does result from metabolism to build new protein. They break down nitrogen compounds and reuse them to strengthen their muscles and organ tissue. In fact, black bears actually come out of their dens stronger than they were when they entered.



Fat is an ideal resource for black bears. It not only provides energy and water, but also minimizes the need to metabolize protein. Metabolizing protein could poison a bear's body with nitrogen, causing its muscles and organs to shrink.

7 FASTING RENEWS AN APPETITE FOR GOOD FOOD.

As a black bear emerges from its den in the spring, its metabolism returns to normal. This

change produces instant hunger. Since the bear's fat reserves are gone, it must find fresh food—lots of it. When leaving a den, a black bear may consume as much as eighteen pounds of food a day if available.

Most black bears remain near their dens for several weeks before they begin to feed heavily. During this time their lack of activity helps to conserve energy until food becomes available.

If the black bear's normal diet cannot be supplied with available food, it will resort to carrion and reinfest itself with parasites. If no food is available to the bear, it will die of starvation.



Leonard Lee Rue III

Bears eat mostly grasses and berries. In the summer, blueberries, cherries, wild sarsaparilla berries and hazelnuts are its favorite. In the spring, black bears eat almost anything from insects and plant roots to dead animals they find which other scavengers have missed. One of their favorite spring foods, however, is the tender branches of aspen trees.

Curiously, a black bear is unable to shift back to a fasting mode once it begins eating in the spring. Hormones that normally stimulate the fast in the fall do not return until after the breeding season. However, when food is scarce in the fall, bears usually return to their dens several weeks earlier than

usual. The sooner they can begin fasting, the more likely they are to survive until spring.



The Big Bears, Fred Johnson, National Wildlife Federation

Over the course of a summer, black bear cubs increase their weight by several hundred percent. By fall they may have eaten so much good food that they are too big to fit into a garbage can.

WHAT DISCIPLINES OF FASTING ARE ILLUSTRATED BY THE CAMEL?

The word *camel* probably originates from the Middle Eastern word *gamel* which means "to carry a burden." While camels are quite strong and well suited for carrying burdens, they do not carry them willingly. Instead, camels grunt, groan, and complain about their loads.

A camel master must discipline his charges and bring them under his subjection in order for them to be productive. Without this discipline, camels become useless nuisances seeking only after their own way.

However, when it comes to fasting, camels exhibit tremendous discipline and self-restraint.

Learn how camels demonstrate the discipline which fasting requires.



Leonard Lee Rue III

A Dromedary Camel

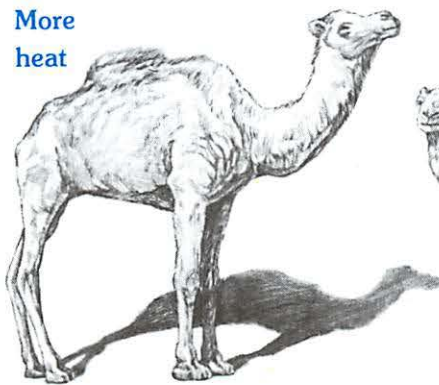
1 THE DISCIPLINE OF CONSTANTLY RELATING TO THE SUN

Like most other mammals, camels are able to sweat. As the sweat evaporates, it cools their bodies and prevents them from overheating in the hot desert sun. However, sweating wastes water and can quickly consume a camel's vital resources. Thus, in order to minimize sweating, a camel allows its body temperature to rise.

On hot days this may mean that a camel's temperature may rise by as much as 8°C (approximately 14°F). Such a temperature increase in a person would mean certain death. However, a camel can endure the fever without ill effects.

To reduce body temperature without sweating, camels discipline themselves to limit their exposure to the sun. By changing directions, they can minimize the amount of heat energy their bodies absorb from the sun.

More
heat



Less
heat



Camels absorb less heat when they face into the sun. They absorb much more heat when they stand broadside to the rays of the sun.

2 THE DISCIPLINE OF AVOIDING "LITTLE" DETRACTORS

Because water evaporates from the moist surfaces of a camel's eyes, nose, and mouth, a camel must keep them closed in order to conserve water. Camels actually have a third eyelid, which is transparent. During sandstorms or periods of excessive dryness, a camel closes this eyelid over its moist cornea to protect it from injury and dryness.

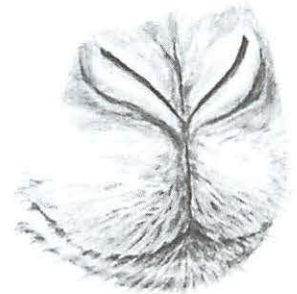
Special muscles along a camel's muzzle can also seal a camel's lips and nostrils. They open only as a camel breathes. Keeping them shut at other

times prevents the moist membranes from drying out. This practice conserves water and enables a camel to survive when other animals cannot.

Open



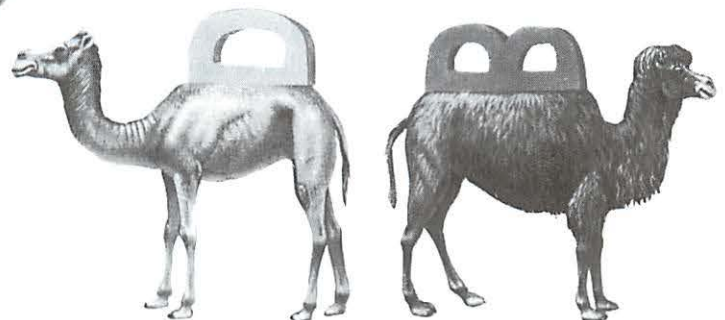
Closed



Tight nostrils and tight lips prevent valuable water from being wasted needlessly.

3 THE DISCIPLINE OF PROPER PREPARATION

A camel's characteristic hump is made out of fat, amounts of which can vary up to eighty pounds. *Dromedaries* are those camels with just one hump. *Bactrian* camels have two humps. These humps have no bones or cartilage to support them and fall over limply when not filled with fat. However, when a camel has consumed good food, the firm humps stand up by themselves.



Zoobooks

An easy way to remember the difference between dromedary and bactrian camels is to visualize a "D" or "B" lying on their backs.

When a camel fasts, it consumes this storehouse of fat to produce energy and fresh water. Just like fasting black bears, camels collect and recycle enough water from the metabolism of fat to meet almost all their needs.

As water becomes available, a thirsty camel can drink up to fifty gallons at one time. That is

roughly equivalent to a person's drinking almost five hundred glasses of water, one right after the other.

4 THE DISCIPLINE OF CARRYING EXTRA BURDENS BEFORE ENDURING FASTING

Mature camels can carry up to 1,000 pounds. However, a normal load is from 250 to 400 pounds. Camels are able to travel up to twenty-five miles a day across desert sands even with these heavy burdens.



Camels can actually carry their own weight. However, the more they carry, the less progress they make each day. A camel that is free of burdens can travel more than a hundred miles a day in the hot desert sun.

Because desert storms can spring up unexpectedly, stopping in the middle of the desert can be very dangerous. Since camels are able to fast, they can keep going without needing to stop for food or water.

Fasting also increases the range a camel can travel without needing to pack extra supplies. For example, if camels did not fast, a camel caravan would need to be about 30 percent longer just to carry the extra supplies needed to feed and water the camels.

PROJECT

While the black bear and the camel provide insights into fasting, they do not illustrate all the rewards or disciplines God intends for those who fast secretly. Study the following animals from the pages of *Character Sketches*. Match each animal to one of the many additional purposes of fasting listed.

ILLUSTRATED IN THE WORLD OF NATURE

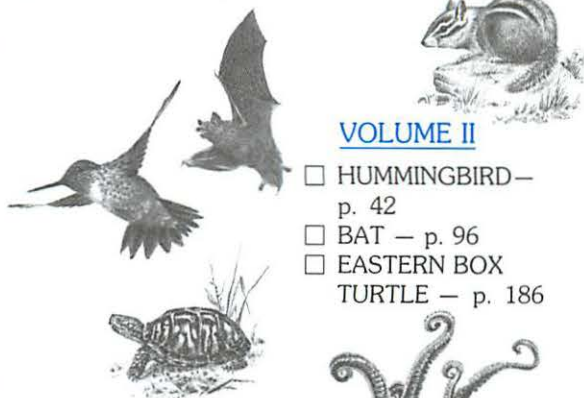
VOLUME I

- ☐ CANADA GOOSE — p. 47
- ☐ GRIZZLY BEAR — pp. 71–72
- ☐ CHIPMUNK — p. 271



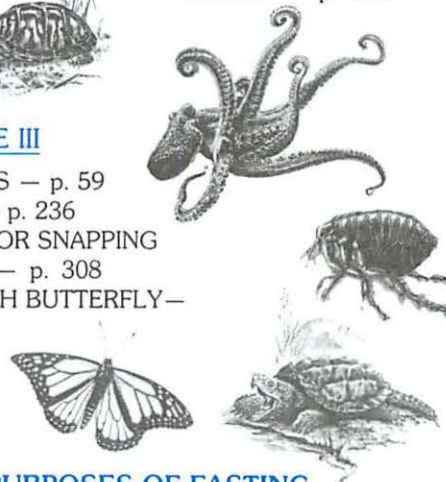
VOLUME II

- ☐ HUMMINGBIRD — p. 42
- ☐ BAT — p. 96
- ☐ EASTERN BOX TURTLE — p. 186



VOLUME III

- ☐ OCTOPUS — p. 59
- ☐ FLEAS — p. 236
- ☐ ALLIGATOR SNAPPING TURTLE — p. 308
- ☐ MONARCH BUTTERFLY — p. 347



PURPOSES OF FASTING

1. Fasting expresses feelings of mourning.
2. Fasting rejuvenates us and restores weary spirits.
3. Fasting provides relief from the frenzy of worldly activity.
4. Fasting empowers us to endure temporary hardship.
5. Fasting prevents stored resources from accumulating.
6. Fasting puts us out of the reach of harmful influences that chill our spirits.
7. Fasting frees us to protect our homes and our young.
8. Fasting prolongs our days.
9. Fasting promotes contentment with God's basic provisions.
10. Fasting preserves limited resources so we can complete difficult tasks.

Date completed _____ Evaluation _____



HOW DO BINOCULARS ILLUSTRATE THREE BENEFITS OF FASTING?



Manufacturers label binoculars with numbers such as 7x35 (525). The number “7” refers to the binoculars’ magnifying power. The number “35” refers to the diameter in millimeters of the lens at the large end of the binoculars. The number “525” refers to the binoculars’ field of view at one thousand yards.

When the captain of a ship searches a shoreline for the entrance to a harbor, he must eliminate all the distracting details of that shoreline. The silhouette of a lighthouse or the shape of a rock formation may be the only features which reveal the entrance to a safe harbor. Yet, with a confusing background of trees, dunes, or buildings, these details can be easily overlooked.

Once the captain spots the entrance to a harbor, he must also verify that it is the correct one. This requires him to study the details he has located to confirm his position.

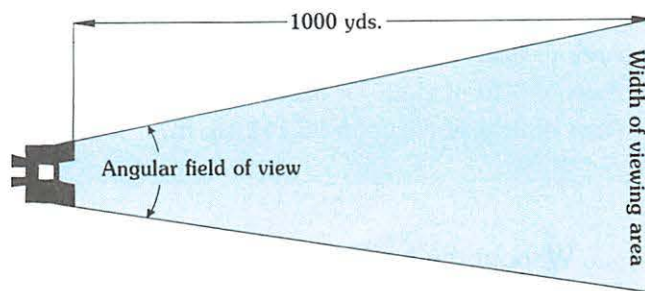
Finally, the captain must adjust his course in order to bring his ship safely into port. This requires him carefully to discern the difference between the right and wrong course to follow.

One of the simplest optical instruments a captain uses to help guide himself safely is a set of binoculars. Learn how binoculars illustrate three ways that fasting helps guide us safely.

1 BINOCULARS REDUCE OUR FIELD OF VIEW.

Field of view is defined as the area you can see with the unaided eye at 1,000 yards. Normally, our eyes see an area approximately 1,600 feet wide at 1,000 yards.

Binoculars reduce that field of view and limit what we can see. For example, a pair of 7x35 binoculars normally shows a field of view of about 350 feet. Binoculars with wide-angle lenses can show a field of view of up to 575 feet at 1,000 yards.



Think of the area you can normally see at 1,000 yards as a circle with a diameter of 1,600 feet. You can see everything that is inside this circle quite clearly. Actually our peripheral vision allows us to see motion, color, and form beyond 1,600 feet, but not in much detail.

To calculate the area of this circle of vision, you must use the formula for the area of a circle:

$$\text{Area} = \pi \times r^2$$

The Greek letter π (*Pi*) stands for the ratio of the circumference of a circle to its diameter. Its value is 3.14159. . . , a number which never comes to an end. For our work here, we will round it off and use 3.14 as the quantity for π .

The letter r here stands for the length of the radius of the circle. A radius is one-half of the diameter.

The symbol r^2 means to multiply the radius of a circle by itself. For example, if the radius of a circle is 5, r^2 would equal 5×5 , or 25. What was the

diameter for the circle of our field of view? It was 1,600 feet. How long is the radius if the diameter is 1,600 feet? One-half of that, or 800 feet.

Using the formula for the area of a circle, we can make the following calculations.

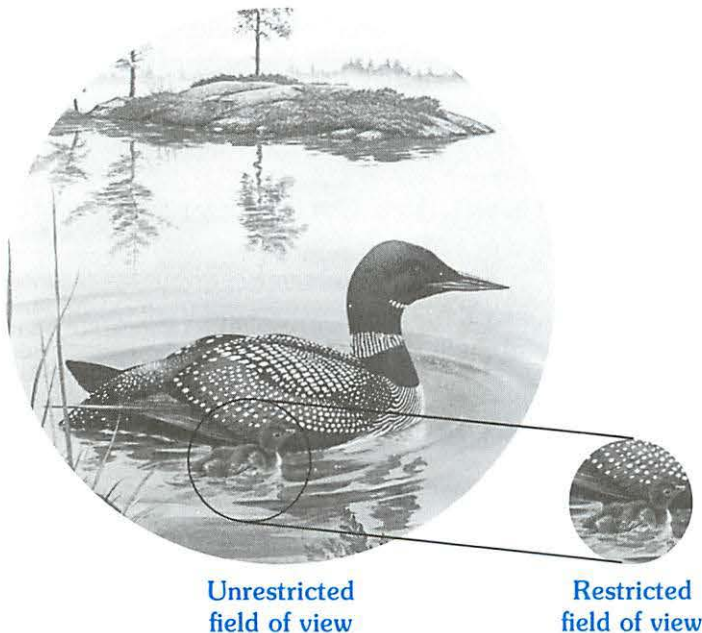
$$\begin{aligned}\text{Area of field of view} &= \pi \times r^2 \\ \text{Area of field of view} &= 3.14 \times 800 \text{ ft.} \times 800 \text{ ft.} \\ \text{Area of field of view} &= 2,009,600 \text{ sq. ft.}\end{aligned}$$

Now, what would be the area for the field of view through a pair of binoculars which has a field of view of 350 feet? Use the same formula for finding the area of a circle. This time the diameter is 350 feet, making the radius 175 feet.

$$\begin{aligned}\text{Area of field of view} &= \pi \times r^2 \\ \text{Area of field of view} &= 3.14 \times 175 \text{ ft.} \times 175 \text{ ft.} \\ \text{Area of field of view} &= 96,162 \text{ sq. ft.}\end{aligned}$$

Without the binoculars you can see over two million square feet. With the binoculars you see only slightly more than ninety-six thousand square feet. Use of the binoculars reduces your field of view to about 5 percent of what you would have seen otherwise.

Wise use of the binoculars can eliminate the 95 percent that is distracting to allow you to concentrate on the 5 percent that is important.



2 BINOCULARS MAGNIFY IMPORTANT DETAILS.

Manufacturers of binoculars report their magnifying power as the number of times the binoculars enlarge an object. For example, a view through a pair of "7x" (read, "seven-power") binoculars shows an image of an object that is seven times greater than the actual size of the object. A pair of "10x" (ten-power) binoculars magnifies the size of an object ten times.



Normal view



8x view

Notice how the image size is enlarged with the increased power of magnification.

Mathematically the size of the object and the size of its image as seen through the binoculars determine the magnification. Optical engineers calculate the magnification of a set of lenses by using the following formula:

$$\text{Magnification} = \frac{\text{image size}}{\text{object size}}$$

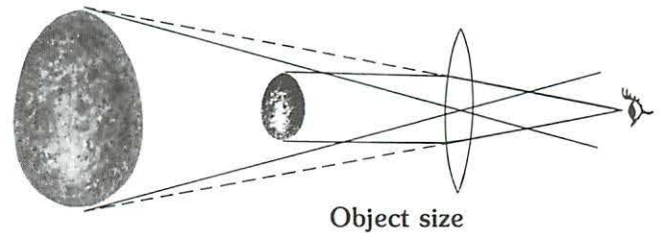


Image size

Using the formula to calculate magnification

Suppose an eagle appears to stand 2 feet tall to your unaided eyes. However, when seen through a set of binoculars, it appears to stand 14 feet tall. What is the magnifying power of these binoculars?

$$\begin{aligned}\text{Magnification} &= \frac{\text{image size}}{\text{object size}} \\ \text{Magnification} &= \frac{14 \text{ ft.}}{2 \text{ ft.}} \\ \text{Magnification} &= 7x\end{aligned}$$

Suppose you use a pair of 20x astronomical binoculars to look at the same 2-foot tall eagle. How large will the image of the eagle appear to be when viewed through these binoculars?

$$\text{Magnification} = \frac{\text{image size}}{\text{object size}}$$

$$20 = \frac{\text{image size}}{2 \text{ ft.}}$$

$$20 \times 2 \text{ ft.} = \text{image size}$$

$$40 \text{ ft.} = \text{image size}$$

The eagle will appear to stand 40 feet tall through the high-powered binoculars.

Now suppose you observe another eagle sitting in the same tree as the first eagle.

Through 10x binoculars, it appears smaller than the first one. In fact, the image of the second one appears to be only 25 feet tall.

Which eagle is larger?



20x binoculars

10x binoculars

$$\text{Magnification} = \frac{\text{image size}}{\text{object size}}$$

$$10 = \frac{25 \text{ ft.}}{\text{object size}}$$

$$10 \times \text{object size} = 25 \text{ ft.}$$

$$\text{object size} = \frac{25 \text{ ft.}}{10 \text{ ft.}}$$

$$\text{object} = 2.5 \text{ ft.}$$

The second eagle is 2.5 feet tall. The first one is only 2 feet tall. The second one is actually larger than the first even though it appeared smaller through the less-powerful binoculars.

Calculate the actual wingspan of an eagle whose wings appear to be 50 feet wide when viewed through a pair of 8x binoculars.

$$\text{Magnification} = \frac{\text{image size}}{\text{object size}}$$

$$8 = \frac{50 \text{ ft.}}{\text{object size}}$$

$$8 \times \text{object size} = 50 \text{ ft.}$$

$$\text{object size} = \frac{50 \text{ ft.}}{8 \text{ ft.}}$$

$$\text{object} = ?$$

3 BINOCULARS INCREASE THE CONTRAST BETWEEN LIGHT AND DARKNESS.

The amount of light binoculars gather and transmit to your eyes determines the amount of contrast you see between light and dark. The more light the binoculars gather, the greater contrast they reveal.

Manufacturers refer to the light-gathering ability of binoculars as the *exit pupil*. You can actually see the exit pupil on a pair of binoculars by holding them about twelve inches from your eyes. The exit pupil is the bright circle of light in the center of the eyepiece. The larger and brighter the circle, the more contrast the binoculars reveal.

The first lens in binoculars that light passes through is called the *objective lens*. The size of this lens limits the amount of light the binoculars can gather.

Manufacturers label their binoculars as 7x35, 10x50, or 8x40. The first number indicates the power or magnification of the binoculars. The second number is the diameter of the objective lens. An 8x40 pair of binoculars magnifies 8 times and has an objective lens of 40 millimeters.

The magnifying power and size of the objective lens determine the exit pupil of a pair of binoculars. The measurement can be found by using this equation:


$$\text{Exit Pupil} = \frac{\text{diameter of objective lens}}{\text{magnifying power}}$$

For example, which of the following pairs of binoculars has the greatest exit pupil (reveals the most contrast between light and dark)?

	Exit pupil = $\frac{\text{diameter of objective lens}}{\text{magnifying power}}$
7x35 binoculars	$\text{exit pupil} = \frac{35 \text{ mm}}{7}$ $\text{exit pupil} = 5 \text{ mm}$
10x50 binoculars	$\text{exit pupil} = \frac{50 \text{ mm}}{10}$ $\text{exit pupil} = 5 \text{ mm}$
8x40 binoculars	$\text{exit pupil} = \frac{40 \text{ mm}}{8}$ $\text{exit pupil} = 5 \text{ mm}$

All three pairs of binoculars reveal the same contrast between light and dark because they all have the same size exit pupil.

How large must the objective lens be if a pair of binoculars has an exit pupil of 7.3 mm and a magnifying power of 11?



$$\text{Exit pupil} = \frac{\text{diameter of objective lens}}{\text{magnifying power}}$$

$$7.3 \text{ mm} = \frac{\text{diameter of objective lens}}{11}$$

$$7.3 \text{ mm} \times 11 = \text{diameter of objective lens}$$

$$80.3 \text{ mm} = \text{diameter of objective lens}$$

The manufacturer of this pair of binoculars would refer to them as a pair of 11x80 binoculars, having an exit pupil of 7.3.

A pair of 7x35 binoculars has an exit pupil of only 5. The 11x80 pair of binoculars with its exit pupil of 7.3 gathers almost one and a half times as much light as the 7x35 binoculars. This makes them especially useful at night or early dawn. They gather so much extra light that an individual can see more contrast between light and dark through the binoculars than with the unaided eye.

PROJECT

Study the life of Anton van Leeuwenhoek (LAY-vun-HOOK), whose work with lenses motivated others to develop fine optical instruments which help us to see things which otherwise we could not see.

Anton van Leeuwenhoek

Anton van Leeuwenhoek (1632–1723) lived in Delft, The Netherlands. He received little education and made his living by operating a dry goods store and working as the janitor at the local city hall. The only book he owned was his Bible. Yet, because he was willing to limit his field of vision and magnify what he saw in it, he was rewarded with great new insights that other, more learned men of his day could not see.

He ground glass lenses as a hobby, and even though he was an amateur, the lenses he made were far superior in magnifying power than any others that were available at that time. His curiosity prompted him to look closely at everyday objects. He examined many things in great detail under his lenses, such as a piece of his own hair, scrapings from his teeth, the stinger of a bee, and cross sections of wood from different kinds of trees.

His greatest insight came when he put a drop of rainwater under his lens. He saw what he called “wretched beasties, moving about very nimbly . . . with divers incredibly thin feet.” Mr. van Leeuwenhoek had discovered bacteria and protozoans.

There were no microscopes at this time, only rough magnifying glasses which magnified three or four times. The Royal Society of London, a group of highly respected scientists, became interested in his work and asked for more information.

Mr. van Leeuwenhoek wrote back, describing all he was finding under his lenses, including the “animalcules” he found in the rainwater. The Society commissioned two of its members to construct the best microscope possible to verify the Dutchman’s claims. After finding that rainwater did indeed contain tiny creatures, they made Mr. van Leeuwenhoek one of their members.

Anton van Leeuwenhoek never told anyone how he ground his lenses. Although he allowed visitors to his home to look through certain lenses, no one was ever allowed to touch any of them. When he died at age ninety, the collection of more than four hundred lenses he had ground by hand was divided. Each lens became a treasured possession to the scientist who received it.

Date completed _____ Evaluation _____



HOW DO LAWS WHICH PROTECT A DAY OF REST ENCOURAGE THE PRACTICE OF FASTING?



H. Armstrong Roberts

The sign in this store window gives witness to the fact that until recently a day of rest was protected.

Until recent times practically every state and locality in America had regulations which protected a day of rest. Commercial activities were prohibited or restricted, and church attendance was assumed.

The Puritans and other colonists brought with them from England laws and regulations which protected a day of rest. There, such laws had been on the books since the thirteenth century.

In cases where judges have upheld laws which protect a day of rest, they have done so not because of Scriptural convictions but because of the importance of these laws to the nation's health and welfare.

In the 1961 case of *McGowan v. Maryland*, for example, the United States Supreme Court acknowledged that, "centuries ago, such laws had

their genesis in religion," but argued that their purpose now is "one of relaxation rather than one of religion."

This conclusion effectively removed the Scriptural authority from these laws and opened the door for widespread repeal.



Brown Brothers

Laws in colonial America which protected a day of rest at the same time provided for a day of worship and encouraged a day of fasting.

Not only has the Supreme Court undermined the protection of a day of rest, but since the early 1960s many state legislatures and local initiatives have either abolished or amended laws which for centuries had protected the day of rest. These recent decisions are the result of rejecting the spiritual basis and purpose for which these laws were designed.

William Blackstone, the famous jurist and author of the *Commentaries on the Laws of England*, wrote, "... the keeping of one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution."



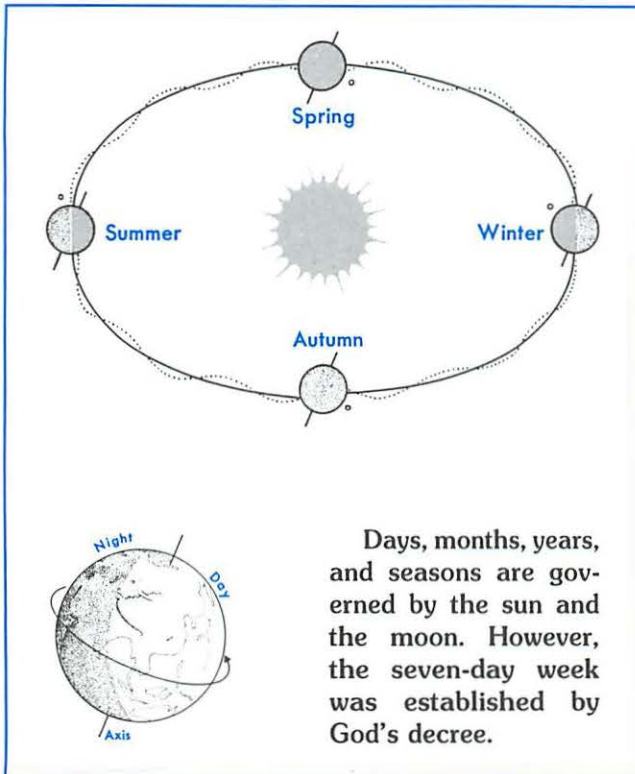
National Portrait Gallery, London

**Sir William Blackstone
(1723–1780)**

In general, society has come to view these regulations as impractical anachronisms in our modern, industrial age. Those who have come to these faulty conclusions overlook the time-tested reasons for one day of rest in seven.

The division of time into years is based on the earth's movement around the sun. Months are based on the cycles of the moon, and days are based on the rotation of the earth on its axis every twenty-four hours.

The seven-day week, however, has no astronomical basis; it is based solely on God's Word. When God created the world, He established a seven-day week with one day of rest and confirmed it by observing it Himself.



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At various times throughout history, godless governments have attempted to change the week into five, eight, or ten days. It was not long, however, before these societies were forced to return to God's established pattern of a seven-day week.

During the French Revolution the seven-day week was rejected, and a ten-day week was established. It was called a *decade*. Once the French people realized that with this plan they would get only thirty-six rest days each year instead of fifty-two, they began to protest.

As a result of this unrest, two opposing political parties arose: the *Decadists*, who favored the new system, and the *Dominicans*, who wanted to return to the seven-day week.



Culver

Robespierre
(1758–1794)

Both parties became so strong that revolution leader Robespierre decided it would be foolish to alienate either one of them. Therefore, he allowed the observance of both calendar systems together, with all possible holidays.



Culver

The self-proclaimed authority of French Revolutionary leaders to change the seven-day week also brought tyranny and terror to innocent citizens who were arrested and killed on the whims of the ruling party.

Napoleon finally remedied the confusion which was created by the two systems. He re-established the seven-day week in 1802.

During the second World War when every segment of the American economy was called upon to contribute to the war effort, the government urged factory workers to stay on the job seven days a week. It soon became apparent that this schedule was not effective. Productivity declined, and accidents and errors increased. Thus the six-day work week was reestablished.



In recent years the amount of leisure time which is available to Americans has gradually

increased. Yet, observance of a day of rest has correspondingly decreased. The result has been a great increase in stress, which in turn, has caused heart disease, ulcers, and a host of other medical conditions.

WHAT IS THE SCRIPTURAL BASIS FOR LAWS WHICH PROTECT A DAY OF REST?

When God established Israel as a nation, He gave the people a set of laws which were wiser and more advanced than the laws of any nation around them. Moses says of these laws:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deuteronomy 4:5-6).



Bible Art Series, Standard Publishing, Cincinnati

After coming out of the bondage of Egypt and before entering into the Promised Land, the nation of Israel was given precise instructions for observing a regular day of rest.

One of the laws which God gave His people was that they were to observe a day of rest. *"Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. . . ."*

The regulations for this day of rest were clearly designated by the Lord: *" . . . in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor*

thy stranger that is within thy gates" (Exodus 20:9-10).

How God's requirement for a day of rest relates to a time of fasting

For the nation of Israel the regulations against working on the day of rest included not preparing meals. In Exodus 35:3, the people were given clear instructions that they could not even build a fire on the day of rest and that anyone who did so would be put to death.

The people could, however, eat on their day of rest, but if the food was to be cooked, this would have to be done on the previous day. Thus, when God provided the manna in the wilderness, He gave a double portion on the sixth day and nothing on the seventh day. (See Exodus 16:26.) In this way God did not mandate fasting, but He strongly encouraged it.

The motivation to combine fasting with a day of rest is also given in Isaiah 58. In this chapter the first twelve verses give a complete treatise on the method, purpose, and rewards of fasting. These verses are followed with precise instructions for observing the day of rest.

How despising the day of rest was a symptom of despising God's Law

To stop doing our own pleasure and our own work on the day of rest and instead delighting in the Lord is a powerful application of the basis of fasting—saying "no" to self and "yes" to God.

It is for this reason that God records an incident of discipline to a man in Israel who violated the provisions of the day of rest. The account is given in Numbers 15:32-36.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

"And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

"And they put him in ward, because it was not declared what should be done to him.

"And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

"And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

It seems terribly harsh that a man would be stoned to death for simply gathering some sticks on a day of rest, until we realize that this man was not simply violating a law out of ignorance or of necessity. He was defying the very right of God to regulate any part of his life.

His work, therefore, was an act of treason against the nation of Israel, and it was for this reason that God instructed the entire nation not only to stone this rebellious person, but also to confirm God's right to make the laws, and in particular, to establish one day in seven to delight in God and His ways.

HOW DO OUR "BLUE LAWS" RELATE TO THE SYMBOL OF HONORING A DAY OF REST?



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The tassels at the corners of the outer garment were blue.

Following the stoning of the man who despised God's law by gathering sticks, God instructed Moses to "speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue" (Numbers 15:38).

It is significant that the laws in our country which protect the day of rest are called "Blue Laws"—the same color as the tassels which God required his people to wear in the passage following the account of the stoning.

It is important to remember that the purpose of this day is not just for man's rest, but that men should learn to delight in God's laws and to build the disciplines that are necessary for keeping them. This fact is emphasized in the next verse.

"And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a-whoring" (Numbers 15:39).

For this reason "Blue Laws" in colonial America went beyond a statute which restricted or regulated Sunday activities. It was the term used for any law based on Biblical restrictions. Because of this wider application, the term "Blue Laws" later became the target of ridicule and scoffing.

In the early 1900s a campaign was mounted to discredit our Godly heritage and eliminate it from our legal system.



Library of Congress

In 1901 a play entitled, "The Great White Way," was published in New York City. This 1908 cartoon is an attempt to ridicule those who wanted to restrict the excesses of the "Great White Way" with Blue Laws. Notice the need for a greater measure of self-denial in this cartoon.

PROJECT

- Make a study of the "Blue Laws" in your state and community. If there are none, find out when they were repealed.



Bible Art Series, Standard Publishing, Cincinnati

What was the next event after the blue tassels were required?

- Read Numbers 16, and observe the relationship between the initial challenge to the day of rest by the man who picked up sticks and the subsequent challenge to God's leadership.
- Discuss the relationship between our modern rejection of a day of rest and growing lawlessness.
- Discuss ways in which you as a family could fulfill the spirit of a day of rest by adopting restrictions in accordance with Isaiah 58:13-14.

Date completed _____ Evaluation _____



MEDICINE RESOURCE

WHAT ARE THE PHYSIOLOGICAL BENEFITS OF FASTING?



H. Armstrong Roberts

Many patients with heart disease could avoid heart attacks by regular fasting and proper eating.

In Isaiah 58 God gives us His plan for how we should fast, and when we follow His plan, He promises in verse 8: *“Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.”*

The Hebrew word for health is *aruwkah* (are-oo-KAW), which means “restoring to wholeness or health.” *Aruwkah* is derived from *arak* (awe-RACK), which means “to be long; to lengthen; to prolong.” Thus, God promises to restore and/or prolong our physical health when we fast according to His plan.

As far as overall health is concerned, most studies on fasting report that after the initial hunger pangs have subsided, there is a feeling of general good health and well-being, sometimes even bordering on euphoria. Strength and stamina grow, and there is little concern about food, and sometimes an *aversion* to food, until the time that the fast must be broken.

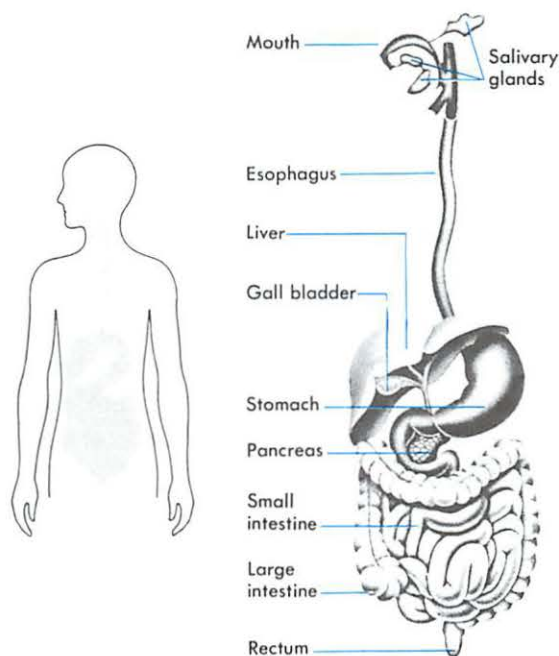
The physiological benefits of fasting may be grouped into three main areas: rest for body systems, elimination of toxic wastes, and rejuvenation of body senses.

1 REST FOR BODY SYSTEMS

God has established rest as a universal need in all aspects of His creation. He demonstrated the importance of this need by resting after He created the world. (See Genesis 2:2.)

Not only is rest to be carried out by man, it is also to be given to the land so it can yield its full potential in harvest. Because the nation of Israel failed to give the land its prescribed rest, God judged the nation with a seventy-year period of exile in Babylon. During this time the land received the rest God wanted it to have. (See Leviticus 26:34–35 and II Chronicles 36:21.)

Because rest is such an important principle in God’s creation, He has designed fasting to give our bodies rest from the work they must do to digest food every time we eat.



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Organs which must function during digestion

When food is taken into the body, several systems immediately go to work on that food in order to extract the nourishment from it and then eliminate what is unusable. These systems include the digestive system, the circulatory system, and the nervous system.

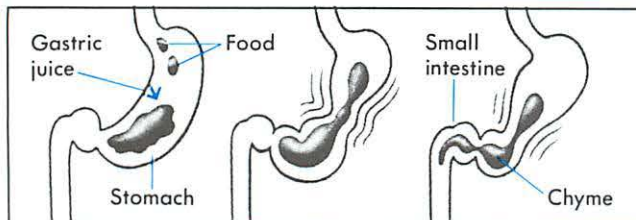
As smaller parts of these systems, many individual organs and glands aid in the digestion process.

When no food is taken into the body, the digestive system is able to rest almost completely, and the other systems are able to slow down considerably in their work.

Rest from the "work" of assimilation

Assimilation is the process whereby ingested food is transformed into living body cells and tissues. This process requires a significant amount of work by the digestive organs. The first step of the process occurs in the mouth where food is chewed and mixed with saliva. Saliva contains a substance called *ptyalin* (TIE-uh-lin) which changes starches into sugars.

The stomach then churns the food and adds gastric juices in order to break down food particles. The food must be churned until it becomes a thick liquid which is called *chyme* (KIME). The chyme then goes into the small intestine and begins its long journey to the large intestine.

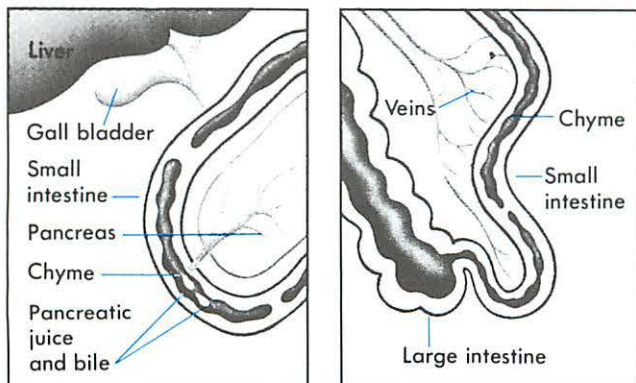


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The stomach works to turn food into chyme.

During this journey *pancreatic juice* and *bile* work on the chyme. Pancreatic juice digests proteins, fats, and carbohydrates. Bile, a fluid manufactured in the liver and stored in the gallbladder, is released into the small intestine as needed in order to digest fats.

The nutrients from foods that are digested in the stomach and the small intestine are absorbed into the bloodstream, where they are carried throughout the body to form new cells and tissues. The indigestible food passes into the large intestine and is then eliminated from the body.



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The gallbladder, small and large intestines, and pancreas can rest during a fast.

2 ELIMINATION OF TOXIC WASTES

When the body is no longer involved in assimilation, it concentrates more on *elimination*, and a

kind of "spring cleaning" takes place. Accumulated wastes and toxins are removed from the tissues, and the whole system is purified.

When no food energy is taken into the body, the stored-up energy (commonly known as *fat*) is put into use. As fat cells are turned into usable energy, toxins that are stored in them are released into the blood, which is then cleansed and purified by the organs of excretion and elimination.

These organs include the kidneys, the bowels, the liver, the lungs, and the skin. Thus, dark urine, bad breath, a coated tongue, and an unpleasant taste in the mouth are all manifestations of the elimination of wastes, and are all normal and to be expected during a fast.

There will usually be no bowel action after the first day or so of a fast. This, too, is normal, and enemas or purgatives are not necessary.

On longer fasts, toxins (some of which have been present for years) are removed from deeper, more "permanent" tissues. Because of this very efficient elimination process which God has designed, some doctors believe that fasting is the best and most reliable system-purifier there is.

As the fast progresses, not only are fat cells "burned up," but other nonessential materials are either turned into energy or eliminated.

Dr. Otto Buchinger, a German specialist on the healing aspect of fasting has this to say:

"The more inferior the material the less compunction there is about burning it in the fire of metabolism. Gradually, however, after deposits of fat, impurities, and degenerated tissue have been consumed, the body substance can no longer be treated so generously. . . . The delicate inner mechanism carries out work of amazing detail, like a surgeon operating without a knife. In this phase dangerous and stubborn deposits are mostly attacked. Only if the hidden corners have been cleaned out, does the organism have to approach valuable remaining areas of flesh to maintain its metabolism while fasting."

Along with elimination is the phenomenon of *redistribution*. This is the process where *necessary* substances may be stored in *unnecessary* tissue, and as that tissue is burned up, the necessary substance is then free to go to where it is needed and can be used. An example of this is iron stored in fat.

During a fast, as the fat is removed from the body tissues and burned up, the iron becomes free to be used in the bone marrow to manufacture red

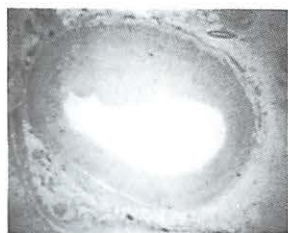
blood cells. Thus, neither iron nor any other necessary substance is lost during a fast. For this reason vitamin supplements are not needed during a fast.

One of the most significant aspects of cleansing during a fast is that which takes place in the blood vessels. This cleansing occurs as *atherosclerotic* (ATH-er-roe-scler-RAH-tick) *plaque* is removed from the inside walls of arteries and veins.

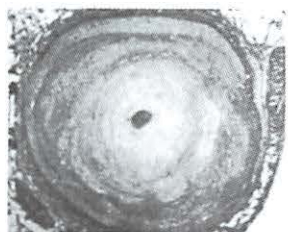
How atherosclerotic plaque is dissolved



Normal artery



Moderate atherosclerosis



National Institutes of Health
Advanced atherosclerosis

As fat is being burned up during an extended fast, one of the places from which it is taken is the inside walls of the arteries and veins. This may not always hold true in cases of longstanding, hardened atherosclerotic plaque, but a person who eats right and fasts regularly from an early age will probably have very healthy arteries all his life.

The main component of atherosclerotic plaque is *cholesterol* (kuh-LESS-tuh-rall).

Cholesterol is essential to the proper functioning of the body. It helps in the building of cell walls and aids in the digestion of fats through its bile salt derivatives. It is also a precursor of and is structurally similar to the steroid hormones.

Cholesterol is, therefore, necessary and good, and it is even manufactured by the liver; however, if we ingest too much of it (in a high-fat diet), the excess will be stored in the arteries and veins as atherosclerotic plaque. This is one reason God told His people not to eat fat. (See Leviticus 3:17.)

Lipid metabolism

Lipids (LIH-pids) is another name for fats. *Metabolism* (meh-TAB-oh-lizm) is defined as "the sum of the processes in the buildup and destruction of protoplasm (living tissue). Therefore, *lipid metabolism* is the whole process of assimilating,

using for energy, and eliminating the waste products of the fats we eat.

The primary lipids are cholesterol and triglycerides (try-GLIH-sir-ides). Triglycerides are the main component of stored body fat other than what is in the arteries and veins. Triglycerides are found in the blood as well while they are being transported from the intestines to their storage sites throughout the body.

The name *triglycerides* is derived from the names of its components: glycerol (GLIH-sir-all) plus three fatty acids. During a fast, the blood levels of triglycerides and cholesterol rise first, then fall, as the fat stores are broken up, mobilized, and used for energy.

As the stored fat (triglycerides) is being burned up during a fast, the triglyceride molecules are broken down into glycerol and fatty acids. A complex chemical reaction takes place in the liver, where the fatty acids are converted to *Acetyl-Coenzyme A* (uh-SEE-tul COE-en-zyme A), which is then converted into *ketones* (KEE-tones), of which there are three types: *acetoacetic* (uh-SEE-toe-uh-SEE-tick) *acid*, *acetone* (AA-seh-tone), and β -*hydroxybutyric* (bay-tuh-hi-DROCK-see-byou-TEER-ick) *acid*. Some glucose is also produced, but by a different pathway.

This ketone-producing process which takes place in the liver results in a condition called *ketosis* (kee-TOE-sis), which is a form of *metabolic acidosis*. It does not occur when one is eating normally, but it *always* occurs in the fasting state and is probably the most significant biochemical change in the body.

The main area of concern here is the blood pH which is normally 7.35–7.45. In acidosis (relative to the normal range), the pH usually goes down to about 7.29, which is an acceptable level for the fasting state and should not cause any problems. On rare occasions it may go as low as 7.20.

Carbohydrate metabolism

Carbohydrates (kar-boe-HIDE-rates) are the sugars and starches in our diets. Carbohydrate metabolism is the process of assimilating, using for energy, and eliminating the waste products of the sugars and starches we eat.

Glucose is our main source of energy. Most of the sugars and starches we eat are broken down into glucose and then either used or stored in the liver as *glycogen* (GLY-koe-jen), or converted to fat and stored in the body tissues.

The level of glucose in the blood is of critical importance. In a state of fasting the glucose will usually remain between 60 and 80 milligrams per deciliter (abbreviated as mg/dl) of blood.

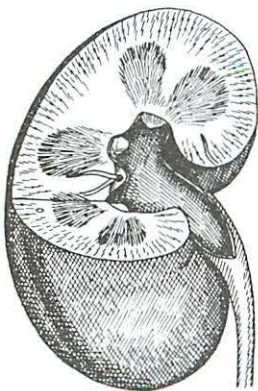
Very little glucose or glycogen is stored in the body. When the reserves of glucose and glycogen are used up (after about a day of fasting), the stored-up fat is called upon to provide energy and to be converted into enough glucose to maintain a minimum level of glucose in the blood.

Specific waste products

Another universal biochemical characteristic of fasting is an elevated uric acid level in the blood. Uric acid is a waste product of purine (a kind of protein found in organ meats, fowl, and some other foods). In the process of nonessential tissue breakdown and usage, uric acid is one of the waste products which is released into the blood and subsequently excreted by the kidneys.

Blood uric acid levels went up sharply during fasting in *every study*—sometimes to as high as 17 mg/dl. (The normal range is approximately 3–8.) Normally, a high uric acid level is the cause of gout (a disease with symptoms of painfully inflamed joints), but *none* of these patients developed gout, and the researchers could not figure out the reason. One possible explanation for this is that in a fast the system is *eliminating* toxins, not absorbing them. Thus, the joints that would normally absorb excess uric acid are eliminating it instead.

Another waste product in the urine is excess sodium from the blood and body tissues. Like cholesterol, sodium is necessary for many bodily functions, but too much of it may cause problems. One researcher found that while blood sodium levels in his fasting patients remained within or near the normal range (135–145 mEq/L [milli Equivalents per liter]), sodium excretion in this same group of patients *far exceeded* that of patients who were eating, but neither he nor any of his associates could explain why.



Cutaway view of the kidney

Again, a possible explanation is that during a fast the system is eliminating wastes, not retaining or absorbing them at all.

The kidneys also filter the ketones from the blood in order to prevent the blood from getting too acidotic.

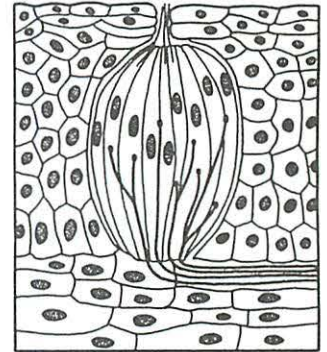
There are many other waste products not mentioned here which are also very efficiently excreted by the kidneys.

3 REJUVENATION OF SENSES

The process of rejuvenation is a corollary to the elimination of toxins and wastes. As the body is purified and unnecessary substances are removed, what is left is “like new,” hence, the feeling of well-being, the keener physical senses, and the improved mental powers and spiritual senses.

This is why Anna was able to continue serving the Lord even at an advanced age, and more importantly, this is why she recognized Jesus as the Messiah. (See Luke 2:36–38.)

All five senses become sharper and quicker, especially the senses of tasting and smelling. After the fast is broken, food tastes much better, and it is as if everything were new. Some people have reported improved eyesight and hearing after prolonged fasts.



A taste bud on the surface of the tongue



H. Armstrong Roberts

The senses of children are especially alert. Fasting restores the “youth” of the senses to fresh levels of awareness.

PROJECT

During a fast, make detailed charts of the physiological symptoms and benefits which are explained in this resource.

Note: Extended fasts should be carried out under the supervision of a doctor who understands the benefits of fasting.

Date completed _____ Evaluation _____