



WISDOM QUIZ

Matthew 7:21-23

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."



©Courtesy of Norman Rockwell Estate

How well do you understand the concept of the Father's will?

True/False

1 Everyone who calls upon the name of the Lord will be saved. (Read Romans 10:9-13.)

☒ ☐

- To call upon the name of the Lord in the power of the Holy Spirit is different from simply saying with our lips, "Lord, Lord," and trusting in our own good works for salvation. The Holy Spirit convicts of sin and knows the secrets of the heart. No one can call Jesus Lord but by the Holy Spirit. (See I Corinthians 12:3.)

God will always honor those who honor Him.

(See Matthew 15:7-9.)

☐ ☒

2 It is impossible for an unsaved person to cast out demons from the lives of others. (Read Matthew 12:24-30.)

☐ ☒

- In Acts 19:13-18 we read of Jewish exorcists who apparently cast out evil spirits. But when they tried to do it in the name of the Lord, they were attacked by the evil spirits and barely escaped with their lives. This event magnifies the Lord's name.

When an evil spirit is cast out, it has no authority to return.

☒ ☐

(See Matthew 12:43-45.)

3 A Christian who does good works without sincerity cannot benefit the Kingdom of God.

☐ ☒

(Read Philippians 1:12-19.)

- Good works will never get a person to Heaven, even if these works are done sincerely. However, the good works of Christians, even when done insincerely, can benefit the spread of the Gospel, according to the testimony of Paul.

A good work not done in Jesus' name will not be rewarded.

☐ ☒

(See Matthew 10:40-42.)

4 It is possible for a false prophet to believe sincerely that he is going to Heaven.

☒ ☐

(Read John 5:38-40.)

- The very nature of a false prophet is deception. He deceives others, and he himself is deceived. (See II Timothy 3:13.) When he rejects the truth, God sends him a strong delusion, that he should believe the lie. (See II Thesalonians 2:10-12.)

It is God's will that we root out false prophets.

☒ ☐

(See Matthew 13:24-30.)

Total Correct 5

Nothing Between

C. ALBERT TINDLEY

C. ALBERT TINDLEY



1. Noth-ing be-tween my soul and the Sav-ior, Naught of this world's de-



lu-sive dream; I have re-nounced all sin-ful pleas-ure,



Je-sus is mine; there's noth-ing be-tween. Noth-ing be-tween my

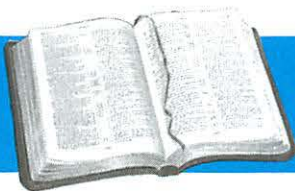


soul and the Sav-ior, So that His bless-ed face may be seen; Noth-ing pre-



vent-ing the least of His fa-vor, Keep the way clear! Let nothing between.

WISDOM WORKSHEET ON MATTHEW 7:21-23



"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."



©Courtesy of Norman Rockwell Estate

The evil works of a false prophet involve not only the darkness of iniquity but also the deception of respectability.

False prophets will perform what are considered to be good works, such as preaching, fighting evil, and helping people, but their efforts are not according to the will of God.

God's Word states that the *"sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?"* (Proverbs 21:27).

When a person rejects the moral standards of God's Law, even his prayer is an abomination to God. (See Proverbs 28:9.)

The deception that characterizes the ministry of a false prophet will apparently bring him a shocking revelation at the final judgment.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



SAITH

Greek: λέγω (LEH-go)

DEFINITION: More than mere words: setting forth reasons, as in a debate.

LORD, LORD

Greek: κύριος (KOO-ree-oss)

DEFINITION: One having power and authority. Acknowledgment of one who is more than a teacher or an honorable rabbi.

ENTER

Greek: εἰσερχομαι (ay-SAIR-kaw-my)

DEFINITION: To come into a state of being. (This is more than just going through an opening.)

KINGDOM OF HEAVEN

DESCRIPTION: The spiritual realm over which God reigns supreme.

DOETH THE WILL OF MY FATHER

DESCRIPTION: Being directed and empowered by the Holy Spirit.

Do Resource B.

SAY

Greek: ἔρεω (air-EH-oh)

DEFINITION: To "sniff out" and "track down," as by an animal. Later came to mean "to trace out in a judicial hearing."

KNEW

Greek: γινώσκω (gih-NO-skoe)

DEFINITION: More than intellectual knowledge; intimate fellowship.

DEPART

Greek: ἀποχωρέω (ah-paw-koe-REH-oh)

DEFINITION: A judicial sentence.

INIQUITY

Greek: ἀνομία (ah-naw-MEE-ah)

DEFINITION: ἀ, no; without, plus νόμος, law. In opposition to God's moral law.

Do Resource A.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How did a man who was rejected by the Church prove his works?

He was a deacon in the Church of England during the seventeenth century. His views on the Scriptures caused alarm in the Church and resulted in his imprisonment.



Brown Brothers

**Isaac Watts
1674-1748**

He instilled his convictions in his son, who demonstrated the righteousness of them to the world through his hymns. The father experienced sorrow, but the son wrote "Joy to the World." The father suffered for Christ; his son wrote, "Am I a Soldier of the Cross?" The father had a Heavenly vision; his son wrote, "We're Marching to Zion."

The son, Isaac Watts, wrote six hundred other hymns for the Church and passed on a heritage that vindicated the good works of his Godly father.

How did an honored leader perform "wonderful works" that continue to oppose the will of God?

He was known for his bold and daring deeds. Other men were challenged by his courage.

He established a kingdom which seemed right to man but was in direct opposition to the will of God. His name was Nimrod and his kingdom was Babylon, which still opposes the work of God.



Alfred Unger

**Nimrod founded
Babylon.**

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How does astrology promote iniquity and miss the will of God?

The zodiac is a perversion of the Mazzaroth spoken of in Job 38:32. The zodiac is used for fortune-telling; the Mazzaroth tells of Christ and the Gospel.



Centaurus means "two-natured one." It refers, not to a horse-man, but to Christ, Who was both God and man.

The Mazzaroth is a grouping of twelve constellations. Each star was named by God and reveals His will through Christ.

(See Psalm 147:4.) The zodiac encourages people to follow their own wills, which is iniquity.

God condemns horoscopes in Isaiah 47:13: "... Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee."

Do Resource D.

How do the stars give direction to a person who is lost?

By knowing the angles of three stars, a person can know precisely where he is on the earth.

By knowing the names of stars, a person can learn precisely where he stands with God.

Astrology is to astronomy what a false prophet is to a true witness.



U.S. Coast Guard

The angular distances of stars are measured by instruments called sextants.

Do Resource E.

Law

Government,
Economics, Logic



How do laws regulating advertising protect the public from the false prophets of business?

The Better Business Bureau (BBB) is a national organization which investigates the misuse of advertising.

The Federal Trade Commission (FTC) takes action against false or misleading advertising of goods that are shipped across state lines.

The Federal Communications Commission (FCC) reviews advertising policies on radio and television programs.



BE YOUR OWN BOSS IN A MONEY-MAKING BUSINESS OF YOUR OWN!

A false prophet will often urge victims to seek independence by rejecting the protection of God-given authority.

How does the payment of taxes relate to doing the will of God?

Scripture makes it clear that God establishes governments to carry out His will, and that citizens are to pay taxes.

When a Christian views taxation as odious and repugnant, he becomes vulnerable to the articulate and persuasive arguments of tax-resisters.

These self-willed prophets quote such men as Chief Justice John Marshall, who said, "The power to tax is the power to destroy."

They also use constitutional technicalities to present a very convincing case against paying taxes.



Dictionary of American Portraits

Chief Justice John Marshall

Do Resource F.

Medicine

Health,
Nutrition, Behavior,
Counseling



How do honey and sugar illustrate the effects of good and evil works?



The honeybee

Honey and sugar are both sweet and pleasing to the taste. Their chemical formulas are related; yet, their effects on our bodies are dramatically different.

While sugar is detrimental to health, honey is a most astonishing cure-all.

Honey's antibacterial qualities have made it valued as a dressing for wounds and burns. It is known to increase the hemoglobin in the blood, and it aids the body in absorbing calcium.

How does honey strengthen bones?

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Proverbs 16:24).

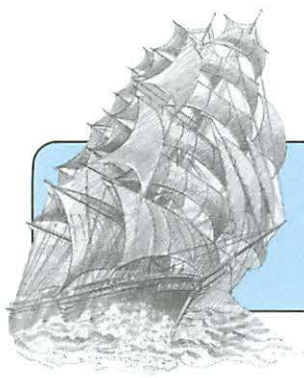
Proline is an amino acid that is a primary building block of bones, and it is found in honey.

Proline also helps to make the protein collagen (kolla = "glue"; gennan = "to produce"), which holds cells together. It is the chief constituent of bone.



Vertebral column

Do Resource G.



RESOURCE QUIZ

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

WHAT DOES THE WORD INIQUITY MEAN?



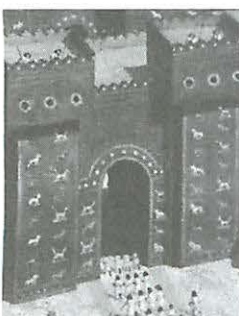
- Why is it important to understand the meaning of *iniquity*?2831
- What is a *lexicon*?2832
- How does *iniquity* differ from *sin*?2832
- What is a theological dictionary?2833
- What is the definition of the word *iniquity*?2834

HOW MUST THE LORD'S NAME BE USED?



- How does the will of God relate to honoring the Lord's name?2835
- How can music bring dishonor to His name? 2836
- How is the Lord's name like a diamond?2837
- How can we exalt the name of the Lord?2840

HOW DID GOOD WORKS HARM BABYLON?



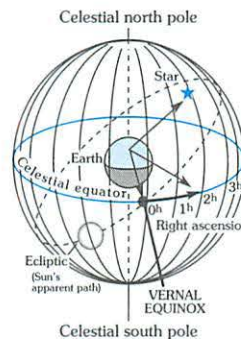
- What is the first kingdom mentioned in Scripture? 2845
- What was the name of the founder of the first kingdom?2846
- What is a *ziggurat*?2847
- What is an *agrarian* economy?2848

WHAT ARE GOD'S PURPOSES FOR STARS?



- How did Abraham "hear the Gospel"?2851
- How has man perverted the meaning of the stars? 2851
- What is the Mazzaroth? 2852
- What is the meaning of Virgo in all cultures?....2852
- What is the Gospel message in the stars?2863

HOW DOES A SHIP OR PLANE NAVIGATE?



- What are the five types of navigation?2869
- From where did the measurement of "knots per hour" come?2870
- What is an inertial guidance system?2870
- How many degrees are on a compass?2871
- What is a *sextant*?2874

HOW IS PAYING TAXES GOD'S WILL?

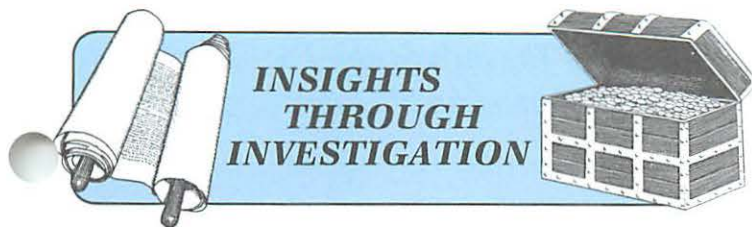


- What is wrong with the statement, "There is no license without control"? 2875
- How did Peter pay income tax?2876
- How can a Christian overcome fear of the government?2877
- How should we respond to government agents? 2878

HOW DO HONEY AND SUGAR AFFECT US?



- How does sugar cause tooth decay?2879
- How does honey inhibit bacterial growth?2881
- How does sugar promote ulcers?2882
- How does honey help to build strong bones? ..2884
- What is hypoglycemia? 2886



HOW DOES THE WILL BEHIND OUR WORKS REVEAL THE MEANING OF THE WORD INIQUITY?



Bible Art Series, Standard Publishing, Cincinnati

In describing those who bring great destruction to the Church, God names Balaam. Yet Balaam blessed the people of God. How then could he be guilty of the woe that God pronounced upon him and all who follow in his error? (See Jude 1:11.)

Many Christians have the perception that if we simply understand the original meaning of the words of Scripture, we will be able to arrive at a true interpretation of that Scripture.

This perception fails to deal with the vital teaching ministry of the Holy Spirit. The Holy Spirit is the author of Scripture, and He is the One Who will guide us into all truth. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . .” (John 16:13).

Without the guiding work of the Holy Spirit, the original languages are approached simply from an intellectual level and limited to the understanding of the human mind.

It is because of these limitations that two Greek or Hebrew scholars can arrive at opposite

interpretations about a passage of Scripture. Then pride of learning will take over, and arguments and polarization will develop within the Church.

We are not, however, to rule out the study of Scripture and the original languages, because it is through our study, under the guidance of the Holy Spirit, that we will achieve spiritual understanding.

Let’s follow the steps of studying the Scriptures under the guidance of the Holy Spirit to discern the precise meaning of “ye that work iniquity” in Matthew 7:23.

Why is it important to understand the phrase “ye that work iniquity”?

When Jesus announced that He would tell the workers of iniquity to depart from Him, He predicted that they would be shocked. Their shock would come from the fact that they had done many good deeds.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”

“And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:22-23).

How is it possible for people to do good deeds like the ones listed above and then have God say that the doers of these deeds are workers of iniquity?

Is Jesus referring to the “good deeds” as works of iniquity, or is He referring to other deeds done in secret as the works of iniquity?

How to use study resources to begin the search for the meaning of iniquity.

There are several preliminary steps that we need to take as students of Scripture before we even look at a Greek or Hebrew reference.

The first step is to meditate on the verse in order to see what it is actually saying and the

context in which it is being said. It is vital to approach Scripture devotionally before we study it intellectually. In this way the Holy Spirit can work through the Scripture in changing our lives and our thoughts about Who the Lord is and what He wants for our lives.

By coming to Scripture as our judge, we avoid the trap of approaching Scripture as its judge.

As we meditate on a passage, we should also remind ourselves that the Scriptures are unsearchable. Our human minds will never completely comprehend what they are saying. Their depth of meaning and height of understanding is beyond the limits of our finite minds.

Thus we must depend upon the teaching ministry of the Holy Spirit. If we depend upon our human intellect and think that we know God's thoughts within ourselves, we have the warning of I Corinthians 8:2 to reprove us: "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."

Because of the limitation of our own intellectual ability, we must cry out to God for the wisdom that only He can give to understand the true meaning of Scripture. When we cease to depend upon our human reasoning, God is able to open up to us the truth and practical application of Scripture—not just in the "letter of the Word," but also in the *spirit* of the Word.

Having entered into these preliminary steps, which normally take several days, we can then expect a deeper understanding by checking our various resources.

The first step is to find out the Greek and Hebrew meanings of a particular word. In this case we want to find out the true meaning of the word *iniquity*.

How does Strong's Exhaustive Concordance define iniquity?

458. ἀνομία *anōmia*, an-om-ee'-ah; from 459; illegality, i.e. violation of law or (gen.) wickedness;—iniquity, × transgress (-ion of) the law, unrighteousness.

Because of limited space it is often difficult to get the full meaning of a word from Strong's. However, by using *Thayer's Greek-English Lexicon*, we are able to gain an expanded definition of the word.

How does Thayer's Greek-English Lexicon expand on the word iniquity?

ἀνομία, -ας, ἡ, (ἀνομος); 1. prop. the condition of one without law,—either because ignorant of it, or because violating it. 2. contempt and violation of law, iniquity, wickedness: Mt. xxiii. 28; xxiv. 12; 2 Th. ii. 3 (T Trtxt. WH txt.; cf. ἀμαρτία, 1 p. 30 sq.), 7; Tit. ii. 14; 1 Jn. iii. 4. opp. to ἡ δικαιοσύνη, 2 Co. vi. 14; Heb. i. 9 [not Tdf.], (xen. mem. 1, 2, 24 ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι); and to ἡ δικαιοσύνη and ὁ ἀγιασμός, Ro. vi. 19 (τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν to iniquity—personified—in order to work iniquity); ποιεῖν τὴν ἀνομίαν to do iniquity, act wickedly, Mt. xiii. 41; 1 Jn. iii. 4; in the same sense, ἐργάζεσθαι τὴν ἀν. Mt. vii. 23; plur. αἱ ἀνομίαι manifestations of disregard for law, iniquities, evil deeds: Ro. iv. 7 (Ps. xxxi. (xxxii.) 1); Heb. viii. 12 [RGL]; x. 17. (In Grk. writ. fr. [Hdt. 1, 96] Thuc. down; often in Sept.) [Syn. cf. Trench § lxvi.; Tittm. i. 48; Ellic. on Tit. ii. 14.]

This expanded definition is helpful; however, it equates *iniquity* with *wickedness* and *evil deeds*. These words make it difficult for us to separate the word *iniquity* from the word *sin*. Yet Scripture makes such a distinction.

How Scripture distinguishes iniquity from sin:

- "Wash me thoroughly from mine **iniquity**, and cleanse me from my **sin**" (Psalm 51:2).
- "Hide thy face from my **sins**, and blot out all mine **iniquities**" (Psalm 51:9).
- "He hath not dealt with us after our **sins**; nor rewarded us according to our **iniquities**" (Psalm 103:10).
- "But your **iniquities** have separated between you and your God, and your **sins** have hid his face from you, that he will not hear" (Isaiah 59:2).
- "Your **iniquities** have turned away these things, and your **sins** have withholden good things from you" (Jeremiah 5:25).
- ". . . I will forgive their **iniquity**, and I will remember their **sin** no more" (Jeremiah 31:34).

- “Our fathers have **sinned**, and are not; and we have borne their **iniquities**” (Lamentations 5:7).
- “. . . Blessed are they whose **iniquities** are forgiven, and whose **sins** are covered” (Romans 4:7).

These are among the many verses that make a clear distinction between *iniquity* and *sin*. In view of this distinction, we need to understand the precise definition of *iniquity* so we can discern the true meaning of the phrase, “Depart from me, ye that work iniquity.”

A further resource that is very helpful in explaining the meanings of Greek words is Colin Brown’s *Dictionary of New Testament Theology*.

Colin Brown discusses the Greek word *anomia* under the root word *nomos* on page 438.

How does Colin Brown give background information on the word iniquity?

- The figurative sense of [*nomos*] covers the idea of guarding what has been entrusted: to watch over, protect; [iniquity would therefore be to fail to do these things].
- *Anomia* (lawlessness) [occurs] about 150 times, and *anomos* (lawless), about 50 times . . . [in the Septuagint (the Greek translation of the Old Testament)].
- Christ has appeared, “to deliver us from all lawlessness [*anomia*] (Titus 2:14, quoting Psalm 130:8). The law is “a rule of life which is self-evident to the respectable man; the others [the *anomia*, the lawless] experience it rightly as compulsion.
- The overcoming of lawlessness [*anomia*] by Christ is the ground upon which the new covenant is based: the Son has hated lawlessness. And the Holy Spirit, speaking through the prophets, has promised that one day it would be finally forgiven; that day has now come.

- In I John 3:4 the equation of sin with lawlessness or transgression of the law (*anomia*) occurs twice.
- He that remains in the true faith acknowledges that he needs forgiveness for his transgressions against the law (*anomia*) and that such forgiveness is available to him.

For him, everything depends on abiding in Christ. He then keeps the commandments and does what is well-pleasing to God.

Because the Holy Spirit is the author of all Scripture, He will bring to our minds parallel passages which will amplify words and statements that we are presently studying.

The statement of “keeping His commandments and pleasing God” is amplified in Romans 8.

How does Romans 8:1–8 clarify the meaning of iniquity?

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

“For to be carnally minded is death; but to be spiritually minded is life and peace.

*“Because the carnal mind is enmity against God: **for it is not subject to the law of God**, neither indeed can be.*

“So then they that are in the flesh cannot please God.”

This passage emphasizes the fact that one who commits iniquity is acting under the impulse of his own fleshly will, and that whatever he does by his own will is not only displeasing to the Lord but is in direct opposition to the will of God.

This further meaning of *iniquity* is also given in the Hebrew definition of *iniquity*.

By checking the Hebrew word for “iniquity” in Gesenius’ *Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, we discover a further aspect of the word *iniquity*.

How does Gesenius' Lexicon add further light to the meaning of iniquity?

עוֹן Ex. 28:43; 34:7; more rarely עוֹן 2 Ki. 7:9; Ps. 51:7; const. עוֹן, עוֹן 1 Chron. 21:8, pl. absol. and const. עוֹנוֹת with suff. עוֹנֵי, עוֹנֵי, more often עוֹנֵי etc.; m. pr. *perversity, depravity* (from the root עוֹן);

The words *perversity* and *depravity* confirm the truth of Romans 8. They emphasize the fact that our natures and our wills are in direct opposition to the nature and will of God.

If we act on what seems right and good to us, it will be opposed to the will of God. The only way to please God is to learn to understand the will and ways of God, which are opposite to our natural inclinations, and to be obedient in carrying out His will.

With this background we are now able to review the text we are studying with the following questions:

- Is it a sin to preach?
- Is it a sin to cast out devils?
- Is it a sin to do many wonderful works?

The obvious answer to these questions is "No." Yet Jesus told those who did them that they were workers of iniquity.

Why would Jesus condemn those who did good works as workers of iniquity?

The answer is in the first part of the passage. These people were not doing the will of God, but rather their own wills. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father** which is in heaven."

Doing our own will is the essence of pride. It is also the basis of iniquity. It makes little difference whether we do good or evil when it is done from our prideful will. In God's eyes, each independent act is an act of iniquity.

The definition of iniquity

Based on these facts, we can now state:

Iniquity is . . .

Asserting my will over the will of God, regardless of whether I do "good works" or evil works.

This definition is reinforced in the passage, because Jesus is not talking about sin, but about those who fail to do the will of His Father. His own testimony was ". . . *I seek not mine own will, but the will of the Father . . .*" (John 5:30). Jesus knew that it would have been iniquity for Him not to go to the cross; therefore, He said in the garden, ". . . *Not my will, but thine, be done*" (Luke 22:42).

PROJECT



James L. Shaffer

These policemen are apprehending a citizen. Let's assume he was trespassing. Should he confess guilt for *sin* or *iniquity*?

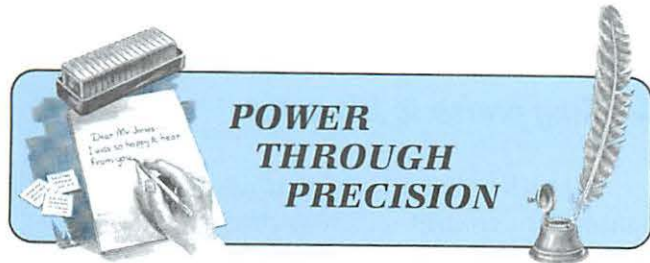
Amplify the verses on pages 2832 and 2833 with the definition of *iniquity*. For example:

- "Wash me thoroughly from mine **iniquity**, [self-will] and cleanse me from my **sin** [which results from my willfulness]" (Psalm 51:2).

Discuss how doing God's work in our own will and way is iniquity, even if it results in reaching others with the Gospel.



Date completed _____ Evaluation _____



POWER THROUGH PRECISION

HOW CAN EVERY WORD AND DEED BE DONE IN THE MIGHTY NAME OF THE LORD JESUS CHRIST?



The majesty of God's creation and the glory of the name of the Lord are reflected in the spectacular mountain scenes of New Zealand. This country, because the sun rises upon it first, fits the initial part of Psalm 113:3: *"From the rising of the sun unto the going down of the same the Lord's name is to be praised."*

There is power, authority, honor, and wisdom in the name of the Lord. Furthermore, the name of the Lord is directly connected with the will of the Lord, because it represents His nature, character, and purposes.

Every action of the Christian is therefore to be carried out within the scope and jurisdiction of the name of the Lord:

"... Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

THE REQUIRED RELATIONSHIP FOR THE PROPER USE OF THE LORD'S NAME

Jesus warns us about those who preach in His name, cast out demons in His name, and do many wonderful works in His name but do not have a personal relationship with Him.

These individuals simply add the name of the Lord to their own willful works rather than determining the will of the Lord through the character and works which His name represents.

David understood the great importance of the name of the Lord and the vast resources which were his by properly using the Lord's name. As a man after God's own heart, David provides for us twelve spiritual activities which will allow us to use the Lord's name properly in everything we do.

- 1 Love His name
- 2 Sing praises to His name
- 3 Know His name
- 4 Set up banners in His name
- 5 Remember His name
- 6 Declare His name
- 7 Glorify His name
- 8 Trust in His name
- 9 Exalt His name
- 10 Conquer in His name
- 11 Wait on His name
- 12 Reverence His name

1 Love His name

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

The Hebrew word which David used for “love” is equivalent to the Greek word φιλέω (fi-LEH-oh). It involves an affection or a desire for the one being loved.

It includes a physical longing such as David described in Psalm 42:1: “As the hart panteth after the water brooks, so panteth my soul after thee, O God.”

In this Psalm, David expresses a great need for the Lord: “My tears have been my meat day and night, while they continually say unto me, Where is thy God?” (Psalm 42:3).

A recognition of need is one of the foundations of love. A “self-sufficient” person will find it hard to love another person. God warned His people that when they had all their needs met in the Promised Land, their hearts would grow cold and they would lose their love for Him.

The first and greatest commandment is to love the Lord our God with all our hearts, souls, minds, and strength. It is therefore fitting that the first reference in Psalms to the name of the Lord is to love that name.

The people with whom you live and work will quickly discover your chief love. That which we love is revealed by the things we talk about, the enthusiastic tone of our voices, the brightness of our eyes, the smiles of our countenances, and the time we spend thinking about it.

A person who is engaged to be married will openly show his or her love by displaying a picture or other memento of that person. Similarly, we can demonstrate our love for the name of the Lord by adorning our desks, walls, or workplaces with reminders of His name.

“... His name shall be called

Wonderful, Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace”

(Isaiah 9:6).

2 Sing praise to His name

“I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high” (Psalm 7:17).

Music is a form of worship, and the love of our hearts will be the theme of our song.

Singing is one of the first expressions of being filled with the Spirit, according to Ephesians 5:19. In this powerful passage, we are given the two purposes of music.

The first purpose is to edify one another by singing the truths of Scripture through Psalms, hymns, and spiritual songs.

This purpose is further amplified in Colossians 3:16: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs. . . .”

The second purpose of Godly music is given in the second part of this verse—to sing praise to the Lord: “. . . Singing with grace in your hearts to the Lord.”

The music we sing to the Lord must please Him, not ourselves. Its composition and style must be consistent with the character and nature of Christ.

David refused to use the worldly songs of his day as the vehicle to sing praise to God’s name. Therefore, he purposed: “I will sing a new song unto thee, O God . . .” (Psalm 144:9).

8 All Hail the Power of Jesus' Name

EDWARD PERRONET
ALT. BY JOHN RIPPON

(CORONATION)

OLIVER HOLDEN

1. All hail the pow'r of Je - sus' name! Let an - gels pros - trate fall;
2. Ye cho - sen seed of Is - rael's race, Ye ran - somed from the fall,
3. Let ev - ry kin - dred, ev - ry tribe On this ter - res - trial ball,
4. O that with yon - der sa - cred throng We at His feet may fall!

Bring forth the roy - al di - a - dem, And crown Him Lord of all,
Hail Him who saves you by His grace, And crown Him Lord of all,
To Him all maj - es - ty as - cribe, And crown Him Lord of all,
We'll join the ev - er - last - ing song, And crown Him Lord of all,

Bring forth the roy - al di - a - dem, And crown Him Lord of all!
Hail Him who saves you by His grace, And crown Him Lord of all!
To Him all maj - es - ty as - cribe, And crown Him Lord of all!
We'll join the ev - er - last - ing song, And crown Him Lord of all!

Praising the Lord in music is a major emphasis throughout Scripture. One of the themes of these songs is rehearsing the mighty acts of God.

Musical praise recounts the mighty acts of God and proclaims that He is in charge of the universe and all that takes place in it. Songs describing His mighty acts are given throughout Scripture, such as the song of Moses after crossing the Red Sea (see Exodus 15:20–21) and the song of Deborah after the enemies were conquered (see Judges 5:1–30).

In a similar way, we can take the major events of our lives and turn them into songs of praise to the Lord. Or we can simply focus on the Lord Himself with a song such as the following:

HIS NAME SHALL BE PRAISED

His name shall be praised,
His name shall be praised,
His name shall be praised, Hallelujah!
From the rising of the sun,
Until the day is done,
His name,
His name shall be praised.

3 Know His name

“ . . . They that know thy name will put their trust in thee . . . ” (Psalm 9:10).

The name of the Lord is multifaceted, like a magnificent diamond that when lifted up reflects light in many different directions.

The more we know about His name, the more we will recognize His character, nature, and ways. With the spiritual understanding of Who Jesus really is, we will have a greater ability to trust Him with every area of our lives.

For this reason it is wise to memorize the many names of the Lord so we can use them in times of praise and in times of need.

The names of the Lord are found throughout Scripture. Following is a list of some of them:

The Given Names of the Lord

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

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

“ . . . His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6).

The Declared Names of the Lord

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

“As for our redeemer, the **Lord of hosts** is his name, the Holy One of Israel” (Isaiah 47:4).

“For thus saith the high and lofty One that inhabiteth eternity, whose name is **Holy**; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isaiah 57:15).

The Symbolic Names of the Lord

“I am the **good shepherd**: the good shepherd giveth his life for the sheep” (John 10:11).

“ . . . I am the **door** of the sheep. . . . I am the **door** . . . ” (John 10:7–9).

“I am the **vine**, ye are the branches . . . ” (John 15:5).

“Behold the **Lamb** of God, which taketh away the sin of the world” (John 1:29; see also verse 36).

“ . . . Behold, the **Lion** of the tribe of Juda . . . ” (Revelation 5:5).

“ . . . I am . . . the **bright and morning star**” (Revelation 22:16).

The Conceptual Names of the Lord

“ . . . I am the **light** of the world . . . ” (John 8:12).

“ . . . I am the **way**, the **truth**, and the **life** . . . ” (John 14:6).

The Character Names of the Lord

“He that loveth not knoweth not God; for God is **love**” (1 John 4:8).

“Take my yoke upon you, and learn of me; for I am **meek** and **lowly in heart** . . . ” (Matthew 11:29).

4 Set up banners in His name

"We will rejoice in thy salvation, and in the name of our God we will set up our banners . . ." (Psalm 20:5).

Banners with the names of the Lord on them are fitting displays of His position as the King of Kings and the Lord of Hosts.

Banners are used by armies as they approach their enemy in battle. Their purpose is to frighten the enemy. Hence the phrase "terrible as an army with banners."

Banners proclaim confidence to the enemy and become rallying points to the troops which carry them.

Many churches have designed large banners displaying various names of the Lord. On each banner is a name along with symbols and colors which amplify the name.

When appropriately used for special occasions, these banners can profoundly enhance the sense of worship among Christians.



Banners used for special occasions

5 Remember His name

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psalm 20:7).

In this verse, the word for "remember" carries the meaning of "boasting." While the enemy boasts of the speed of their chariots and the strength of their horses, we boast in the power of our God.

To boast in the Lord is to make claims about Him that are true and trustworthy. David stated: *"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad" (Psalm 34:2).*

In Psalm 44:8, David relates boasting to praising the Lord. *"In God we boast all the day long, and praise thy name forever."*

Another sense in which we are to remember the name of the Lord is emphasized in such passages as Psalm 119:55: *"I have remembered thy name, O Lord, in the night, and have kept thy law."*

To remember His name in this way is to remind ourselves regularly what His name means and what our behavior should be accordingly.

There are several things we can do to remind ourselves of the name of the Lord. The most important way is to meditate regularly upon His names and to realize that as Christians we bear His name and are to grow in His likeness.

Many Christians display beautifully lettered pictures and plaques with various names of the Lord on them as further reminders of His name. The cross-stitch pictured below is one example.



This beautiful cross-stitch sampler which depicts the names of God is a significant reminder of the greatness of the Lord and His name.

6 Declare His name

"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee" (Psalm 22:22).

To declare the Lord's name is to give testimony of the comfort, direction, power, and other benefits which you have received from using the name of the Lord.

The word for "declare" means "to make known formally; to state specifically; to enumerate; to recount either orally or in writing."

A Christian who has been healed of a major illness by following the instruction of James 5:14-16 would be able to proclaim the Lord as the One Who heals and the One Who is the Great Physician.

A Christian who has cried out to the Lord for food and clothing and has seen the Lord provide in a miraculous way could declare His name as the One Who provides.

Every testimony of the Lord's working can be directly related to one of the aspects of His name. By relating His works with His names, we teach other Christians how to discern His will and how to pray according to His names.

7 Glorify His name

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psalm 29:2).

By redirecting praise that we receive for our good works, we are able to give the Lord the glory that is due His name.

When a man left a hardware store and counted the change which he had received, he realized that he had more money *after* the purchase than *before* the purchase. He had given the cashier a ten-dollar bill. However, the cashier had thought it was a twenty-dollar bill and had made change accordingly.

The man walked back into the store and informed the cashier of the mistake. As the cashier received the money, she exclaimed, "You certainly are an honest man!"

At that point the man, who was a Christian, had the opportunity to glorify the name of the Lord by stating the following with a cheerful smile:

"I want to assure you that it is my nature to be greedy and to get all the money I can for myself.

However, when I became a Christian, God changed that nature; therefore, the Lord deserves the praise for this returned money."

Such a statement would fulfill the instruction of Matthew 5:16: "*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*"

Deflecting praise to the Lord and to others should be the constant experience of every Christian.

In order to carry out this practice effectively, however, the Christian must carefully think through what to say ahead of time.

His words should not be awkward or make the other person feel uncomfortable. They should avoid Christian clichés such as, "God told me," "I was blessed," or "Jesus is the answer."

If you eat a meal with people who are not Christians, you would be able to declare the name of the Lord with the following statement:

"I appreciate those who prepared this food. Ultimately, it is a tribute to the Lord, Whose name means 'Provider.' I would like to thank Him for it."

You can give glory to the name of the Lord also by praising others for their good works.

If a proprietor has removed indecent pictures from his store, a Christian customer could glorify the Lord by saying:

"I want to commend you for removing the pictures which were displayed in your store. I am confident that you have pleased the Lord, Who wants to guard children from temptations, to protect women from being exploited, and to encourage men to be pure in heart."



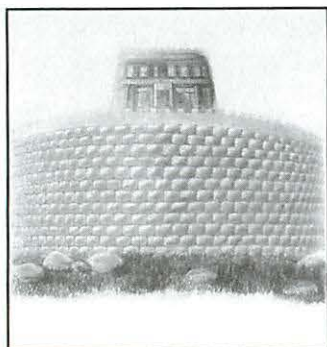
Better Living, DaPort

Because everything we do is to be done in the name of the Lord, how would you buy groceries in the name of the Lord? Pictured above is what an average American family of four buys in one year.

8 Trust in His name

"For our heart shall rejoice in him, because we have trusted in his holy name" (Psalm 33:21).

To trust in the name of the Lord is to put our full confidence in what His name represents. The Hebrew word for "trust" means "to urgently pursue the safety of a shelter."



The name of the Lord is like a protected pavilion as described in Psalm 27:5.

We begin to trust the name of the Lord when we put our faith in the finished work of Jesus Christ for our salvation. *"... For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).*

After salvation, we continue to trust the name of the Lord for every aspect of life. Trusting in the various names of the Lord is our basis for security. Security is building our lives around what is eternal and cannot be destroyed or taken from us.

God makes His names real to us by bringing us into trials and troubles which threaten to overwhelm us.

The purpose of the trial is to remove everything in which we can put our trust. It is then that we are ready to follow the instruction of Psalm 50:15: *"... Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."*

9 Exalt His name

"O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

We exalt the name of the Lord by lifting it up and giving it a place of honor. Further aspects of exalting the name of the Lord are applauding, acclaiming, worshiping, and extolling His name.

As an exercise in magnifying the name of the Lord, we have taken various aspects of His name and put them together around each letter of the alphabet. Picture the meaning of each name and the Person of Christ as you read through this list.

The Mighty Name of

Jesus Christ our Lord

O Lord, You are the . . .

Author and Finisher of my Faith,
the **A**lpha and Omega,
the **A**noointed Son of God,
the **A**dvocate with the Father, and
the **A**ncor of my soul.

You are the . . .

Bread of Life,
the **B**right and Morning Star,
the **B**eginning and the End,
the **B**eloved of the Father,
the **B**ridegroom of the Church, and
the **B**ishop of my soul.

You are the . . .

Creator of the Heaven and the Earth,
the **C**hief Shepherd,
the **C**ornerstone of the Church,
the **C**aptain of my Salvation, and
the **C**omforter of my soul.

You are the . . .

Door of Salvation,
the **D**esire of all Nations,
the **D**ayspring from on High,
the **D**iadem of Beauty,
the **D**eliverer from Evil, and
the **D**efender of my soul.

You are the . . .

Ensign for all Nations,
the **E**xceeding Great Reward for believers,
the **E**verlasting Light, and
the **E**ternal Life of my soul.

You are the . . .

Fountain of Life,
the **F**irstborn among many brethren,
the **F**riend Who sticks closer than a brother,
the **F**aithful and True Witness, and
the **F**ortress of my soul.

You are the . . .

Good Shepherd
that **G**iveth His life for His sheep,
the **G**reat High Priest,
the **G**overnor among the nations,
the **G**od of Righteousness, and
the **G**uardian of my soul.

You are the . . .

Head over all principalities and powers,
the **H**oly Son of God,
the **H**elper of the fatherless,
the **H**ead of the Church, and
the **H**ealer of my soul.

You are the . . .

Image of
the **I**nvisible God,
the **I** Am of the Ages,
the **I**mmanuel,
the **I**mmortal God, and
the **I**nheritance of my soul.

You are the . . .

Judge of all the Earth,
the **J**ustifier of all those who trust in You,
the **J**ust One, and
the **J**ehovah **J**ireh of my soul.

You are the . . .

King of **K**ings,
the **K**ing of Glory,
the **K**ing Eternal,
the **K**ey of **K**nowledge, and
the **K**ind Shepherd of my soul.

You are the . . .

Lord of **L**ords,
the **L**amb of God,
the **L**ion of the Tribe of Judah,
the **L**ily of the Valley, and
the **L**ight of my soul.

You are the . . .

Mediator of the New Covenant,
the **M**an of Sorrows,
the **M**essiah,
the **M**erciful Savior, and
the **M**aker of my soul.

You are the . . .

Name above every **N**ame,
the **N**ew and Living Way to God,
the **N**azarene, and
the **N**ever failing Guide of my soul.

You are the . . .

Only Begotten of the Father,
the **O**nly Mediator between God and Man,
the **O**nly Wise God, and
the **O**ffering for my soul.

You are the . . .

Prince of **P**ease,
the **P**riest of the Most High God,
the **P**earl of Great Price, and
the **P**hysician of my soul.

You are the . . .

Quickening Spirit in the believer,
the **Q**uiet Place to those who seek Your face,
the **Q**ualified Opener of Books, and
the **Q**uest of my soul.

You are the . . .

Resurrection and the Life
the **R**ock of my Salvation,
the **R**edeemer,
the **R**ose of Sharon, and
the **R**efuge of my soul.

You are the . . .

Stone Which the builders rejected,
the **S**ure Foundation,
the **S**on of the Living God,
the **S**hield of my **S**alvation, and
the **S**trength of my soul.

You are the . . .

Tower of Salvation
the **T**ruth,
the **T**ree of Life,
the **T**rue Bread from Heaven,
the **T**rue Light of the World, and
the **T**eacher of my soul.

You are the . . .

Undefiled Son of God,
the **U**ncorruptible One from Heaven,
the **U**nchangeable Friend, and
the **U**pholder of my soul.

You are the . . .

Vine of all the branches,
the **V**ery Present Help in time of trouble,
the **V**eil Which was rent, and
the **V**ision of my soul.

You are the . . .

Way,
the **W**isdom of God,
the **W**ord of God,
the **W**onderful Counselor,
the **W**orthy Lamb, and
the **W**ell Beloved of my soul.

You are the . . .

X Cross-Bearer for my sin.

You are the . . .

Yasha, the Savior of all mankind.

You are the . . .

Zealous Fulfiller of all Righteousness.

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

*"I will declare thy name unto my brethren:
in the midst of the congregation will
I praise thee" (Psalm 22:22).*

As I exalt Your name, I ask You to fill me
with the knowledge of Your will and conform me
to Your image.

Name _____ Date _____



H. Armstrong Roberts

***“. . . I will set him on high, because he
hath known my name” (Psalm 91:14).***

10 Conquer in His name

"Through thee will we push down our enemies: through thy name will we tread them under that rise up against us" (Psalm 44:5).

There is power in the name of the Lord. It represents the victory that Christ already won over sin, death, and hell.

In spiritual warfare, we wrestle not against flesh and blood but against principalities and powers and, ultimately, against Satan. (See Ephesians 6:12.)

Christ is seated above every principality and power, and His name is above every name that is named in Heaven and on earth. (See Ephesians 1:21 and Philippians 2:9.) Therefore, by using the name of Jesus, we draw upon the highest authority and are assured of victory.

The confidence that we can have in the name of Jesus is confirmed in verses such as the following. *"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13-14).*

"... Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23-24).



David conquered Goliath in the name of the Lord.

David had this kind of confidence in the name of the Lord when he came against Goliath. Therefore, he said to Goliath:

"... Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (I Samuel 17:45).

When using the name of Jesus in a request, we must be certain that our motives are pure and that we are asking for something which is within the spirit and scope of His name.

James warned, *"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).*

11 Wait on His name

"... I will wait on thy name; for it is good before thy saints" (Psalm 52:9).

Within the name of the Lord, there is a scope of provision consistent with the character and purposes of Christ. Conversely, there are things *beyond* the name of the Lord which are not included and after which we should not seek.

As we wait upon the name of the Lord, we learn more intimately of Him through the fellowship of His sufferings. (See Philippians 3:10.) In this way our souls are knit together with Him.



Columbus Rope Co.

Waiting bonds and strengthens us with the Lord as the twisting of a rope.

One meaning of the word for "wait" in the Hebrew is "to weave together by twisting." The word also contains the aspect of expectation.

Thus, as we are patient and content within the boundaries of His name, He bonds us to Himself and prepares us for greater service.

12 Reverence His name

"... Thou hast given me the heritage of those that fear thy name" (Psalm 61:5).

"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name" (Psalm 86:11).

The Hebrew word for "reverence" includes the idea of having a healthy respect for the consequences of polluting that which is holy.

David reminds us, *"... Holy and reverend is his name" (Psalm 111:5).*

Scripture warns of punishment to those who take the name of the Lord in vain or blaspheme His name.

Blaspheming the name of the Lord occurs not only by profanity but also by doing things which are contrary to the will of God.

When David sinned with Bathsheba, he gave occasion for the enemies of the Lord to blaspheme. (See II Samuel 12:14.)

PROJECT

Learn how to use the names of the Lord in your daily activities.

In order to carry out the command of Colossians 3:17 to “. . . do all in the name of the Lord . . .” we must think through how we can use the names of God in various situations.

Learn to associate the names of the Lord with your daily activities so you can easily use them for praising, remembering, declaring, glorifying, trusting, exalting, conquering, waiting, and revering the Lord through His name.

Honoring the Lord's Day

The Lord's Day is for worship and rest. These activities are expressed in the following names of the Lord:

- ***“God of our salvation”*** (Psalm 68:19)
- ***“Lord of the Sabbath”*** (Luke 6:5)

As we arise on Sunday morning, we can use these names in prayer to dedicate the day to God.

Going to church

We are to “enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name” (Psalm 100:4).

- ***“Creator of the earth”*** (Isaiah 40:28)
- ***“King of Kings”*** (I Timothy 6:15)
- ***“King eternal”*** (I Timothy 1:17)
- ***“King of glory”*** (Psalm 124:8)
- ***“Head of the Church”*** (Ephesians 5:23)
- ***“Holy Father”*** (John 17:11)
- ***“The Lord our righteousness”*** (Jeremiah 23:6)

By using these names of God as we go to church, we will prepare our hearts for a rich worship experience.

Preparing for a fast

When God directs you to fast, you could use the following names to dedicate that time to Him:

- ***“God of my strength”*** (Psalm 43:2)
- ***“God Who heals”*** (Exodus 15:26)
- ***“Way, Truth, and Life”*** (John 14:6)
- ***“Shepherd of my soul”*** (I Peter 2:25)

These names represent the purposes for and the rewards of fasting.

Going to sleep at night

Because God's order of creation is evening and then morning, we can consider the evening as the beginning of our day.

- ***“Alpha and Omega”*** (Revelation 22:13)
- ***“Prince of Peace”*** (Isaiah 9:6)
- ***“Restorer of my soul”*** (Psalm 23:3)
- ***“My Sustainer”*** (Psalm 3:5)
- ***“The Lord my Safety”*** (Psalm 4:8)

By committing your meditation to the Lord through these names, you should certainly experience the promise of peaceful sleep.

Waking up in the morning

Our first thoughts in the morning should be on the Lord and His names.

- ***“Bright and Morning Star”*** (Revelation 22:16)
- ***“God of all grace”*** (I Peter 5:10)
- ***“Abba, Father”*** (Mark 14:36; Romans 8:15)
- ***“Wonderful Counselor”*** (Isaiah 9:6)

Dedicating the day in these names of the Lord will prepare you to see Him in every event.

Eating a meal

Whether we eat or drink, we are to do it in the name of the Lord.

- ***“Bread of Life”*** (John 6:35)
- ***“Living Water”*** (John 4:10)
- ***“God our Provider”*** (Genesis 22:14)

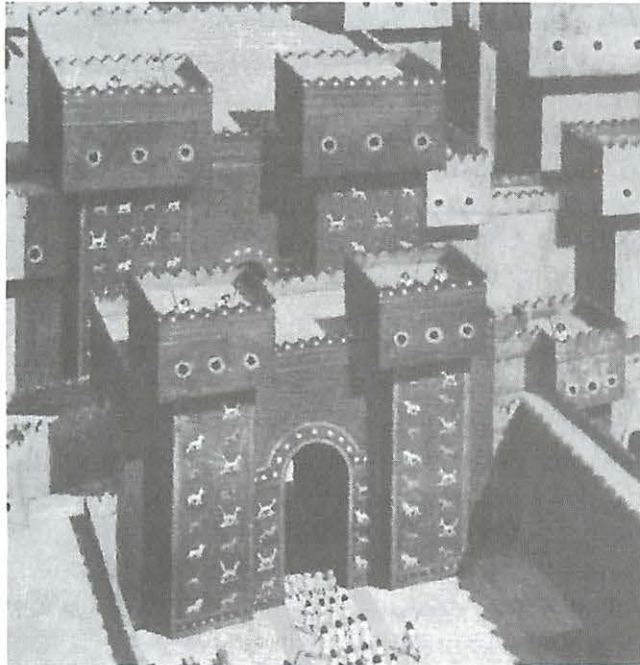
These activities are only a few of the many which we have throughout the day. List names for at least ten more activities in which you are involved.

Date completed _____ Evaluation _____



HISTORY RESOURCE

HOW DID THE WONDERFUL WORKS OF ANCIENT BABYLON OPPOSE GOD?



Courtesy of the Oriental Institute of The University of Chicago

Massive, thick walls that protected the city of Babylon from the attacks of enemies also prevented sunlight from penetrating its innermost chambers. The lack of light characterized the spirit of the city and reflected the origin of its name—*Babel*—which means “to confuse.”

The first kingdom mentioned in the Bible has had a profound impact on the history of the world and will continue to do so until the end of time. Its founder, Nimrod, is mentioned in the book of beginnings: “. . . He began to be a mighty one in the earth. He was a mighty hunter *before the Lord*: wherefore it is said, Even as Nimrod the mighty hunter *before the Lord*. And the beginning of his kingdom was Babel . . .” (Genesis 10:8–10).

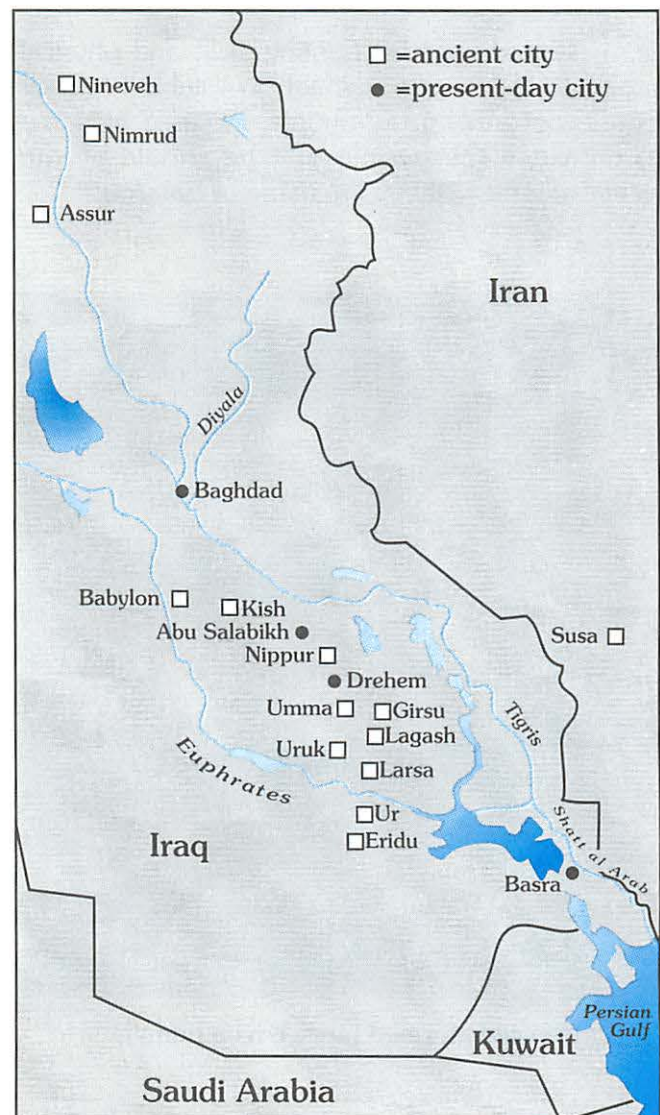
Since the founding of Babylonia, this empire has been a symbol of worldly power and of the world’s hostility toward God. Not until the events described in the eighteenth chapter of Revelation

come about will this rebellious kingdom with all its powerful forces of evil be destroyed.

Learn how the kingdom of Babylonia has opposed God’s Kingdom throughout history.

1 BABYLON WAS A GREAT CITY, CONCEIVED IN REBELLION AND PRIDE.

The ancient city of Babylon was located about sixty miles south of present-day Baghdad, on the plain of Shinar, an area between the Tigris and Euphrates Rivers. It was the first city mentioned in the Bible after the Flood.



While the boundaries of the nation of Babylonia have changed throughout history, Babylonia approximates present-day Iraq, proving that its great cities are still influential today.

The founder of Babylon was Noah's great-grandson, Nimrod. The very name *Nimrod* comes from the Hebrew word which means "We will revolt." His name relates to resistance to God's will. The very purpose of his life was in opposition to the stated will of God.

The phrase "before the Lord" actually means "in defiance of Jehovah." The expression "a mighty hunter" relates to hunting in the literal sense but also in the figurative sense to the hunting of men by force.

God had instructed the descendants of Noah to disperse throughout the world. However, Nimrod opposed God with a different plan. He thought that it would be best to gather all of the people together in one kingdom, of which he would be the head.

Nimrod used his hunting skills and physical prowess for his own ambition to establish himself as a leader among the people. He used his fame to convince the people that he should be the leader of a new city by the name of Babylon.



Nimrod glorified himself as a hunter.

Nimrod's kingdom was known as *Sumer*, and its people were called *Sumerians*. Following Nimrod's example, other Sumerians founded great cities such as Eridu, Uruk, and Ur, the home of Abram.

As the number of city dwellers grew, they argued with each other over land and water rights, and they were often attacked by the vicious animals of the Shinar plain.

These problems prompted the Sumerians to rely on Nimrod for their safety. Rather than trust in the protection of the great Jehovah, they looked to the leadership of a rebellious man. They found their security behind man-made walls and proudly declared that they no longer needed God.

2 BABYLON WAS BUILT BY THOSE WHO WORSHIPED THE STARS.

Before 2,000 B.C., men in Babylon began to study the stars. They distinguished the stars from the planets and identified Jupiter, Mars, Mercury, Saturn, and Venus. They also grouped stars into constellations and associated their movements with changes in the seasons.

However, as they observed that heavy rain occurred whenever the sun rose within sight of a certain constellation, they began to worship the stars as gods. For example, they named the constellation "responsible" for heavy rainfall "the water bearer" and worshiped it as the god Aquarius. Because the planet Mars appeared red, they also reasoned that the god who ruled it must be one of aggression and war.

Through their study of the moon and stars, the Babylonians developed a celestial calendar and measured the passage of time in lunar months. Each month was 29½ days long. Each year had twelve lunar months, totalling 354 days.

However, by the end of three years, the Babylonian calendar was about 33 days, or one month, "out of step" with the stars. To correct this irregularity, the astrologers simply added an extra month to the calendar. Such a leap year occurred three times out of every eight years.

Nimrod ruled over Babylon as a representative of the gods and even promoted himself as a god. The Babylonians associated the mighty hunter Nimrod with the constellation Orion by making it into a "star" god which they worshiped publicly.

The Babylonians developed an immense system of idol worship. There were patron gods and goddesses for each city-state, as well as the gods of weather, crops, rivers, fields, plagues, and fevers. In one case, archaeologists even found a god of pickaxes.

By the 7th century B.C., the Babylonians worshiped more than 2,500 gods. There were so many gods that some of the same gods were worshiped under different names. Worshipers discarded gods and acquired new ones as easily as a person chooses clothes in the morning. The Egyptians, Greeks, and Romans so admired the Babylonians' intricate system of idols that they incorporated it into their mythologies.

In their pride and rebellion, the Babylonians chose to worship gods who were no more than glorified human beings with supernatural powers. They rejected the Creator Who was revealed in the stars and chose to worship the creation instead.

3 BABYLON PROTECTED WRITTEN WORDS AND USED THEM TO RECORD ITS RELIGION.

The people of Babylon maintained careful records to document their wonderful works. The Sumerian scribes and teachers used a hard-reed stylus with a triangular tip to form wedge-shaped impressions on soft clay tablets. These tablets, called *cuneiform* (kyoo-NEE-uh-form), were then fired in a kiln or left to dry in the sun to form a permanent record.



Cuneiform Tablet

Hundreds of thousands of clay tablets inscribed with columns of cuneiform writing have been found in Babylonia today. They include legal documents, personal letters, records of business transactions, and textbooks.

The vast majority of the clay tablets, however, are related to temple worship. Some simply record the business transactions of the temple priests. Most record divinations of spirits and tell tales extolling the imaginary adventures of the gods. The temple scribes had extensive rules for pleasing their capricious gods. Even their greatest literary works were dedicated to attempting to understand the minds of their many gods.

The written word is a powerful tool. The Babylonians chose to harden their hearts against the One True God and use their cuneiform pens to record a false religion.

4 BABYLON CONTAINED MARVELOUS ARCHITECTURE FOR A PERVERTED PURPOSE.

The splendid city of Babylon contained some of the most beautiful buildings in the world. The city itself was surrounded by high walls, wide enough to allow two chariots, each pulled by four horses, to pass one another. The walls were decorated with blue-glazed brick and large mosaics of men and beasts. The gates were made of polished bronze.

Because the land between the Tigris and Euphrates Rivers had practically no wood, stone, or metal, all the building supplies had to be imported through trade with other city-states.

The one thing the land did provide in abundance was clay, so the Babylonians became the first builders with bricks. They fashioned the wet clay into forms and let the bricks dry in the hot sun. For mortar they used a substance known as "slime" which oozed out of the ground in abundance. Today we know "slime" as petroleum, the substance which has made the area rich and renowned.

Upon entering the city of Babylon from the north during the reign of Nebuchadnezzar, one would pass through the Processional Way, a 200-yard-long raised causeway between high walls that were embellished with colored reliefs of ferocious lions.

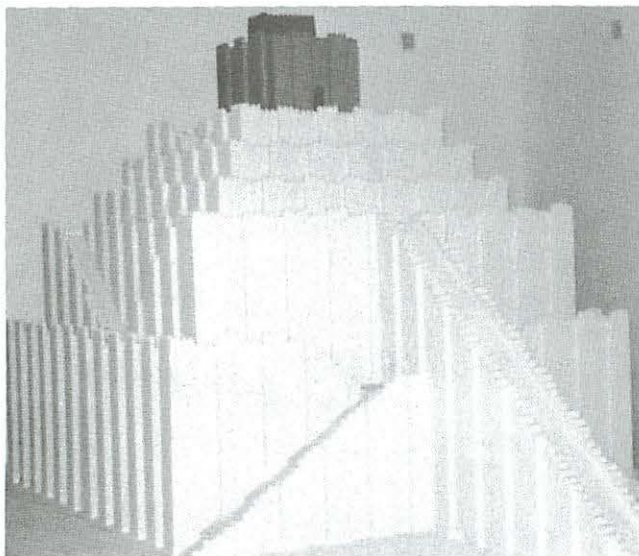
The Processional Way led to an even more magnificent entrance to the main city, known as the Ishtar Gate. Through this gate could be seen the extraordinary temples, palace buildings, and famous Hanging Gardens of Babylon.

However, the structure that drew the most attention was the *ziggurat*, a tower built to reach

the heavens. Because this was supposedly the “staircase” by which the patron god of the city could descend from and ascend to Heaven, the Babylonians built a temple at both the top and the bottom to provide him places to rest on his journeys back and forth.

The Babylonians built not just one but several of these ziggurats throughout the kingdom. One of the largest ones covered about two acres. It had seven terraces and was three hundred feet high, which is equivalent to a twenty-three story building.

The ziggurats were spectacular structures that dominated almost every Babylonian city. Their presence was especially impressive when viewed across the flat, featureless landscape of southern Mesopotamia.



The Rise of Babylon, Charles H. Dyer, Tyndale House Publishers, Inc.

Babylon's greatest ziggurat was located next to its largest temple in honor of Marduk, the chief god of the city. This temple, along with its extra buildings, covered more than sixty acres. The model shown above is one that is being planned for construction in modern-day Iraq.

All of the major buildings in Babylon were built to glorify false gods and goddesses and to satisfy the pride of the king. In fact, Nebuchadnezzar boasted, “My dwelling place in Babylon grew insufficient for the dignity of my majesty,” and went on to describe the riches of his new palace and its doors of cedar, cypress, and ivory inlaid with gold and silver. Nebuchadnezzar also had many bricks inscribed along the Processional Way with an arrogant dedication to himself.

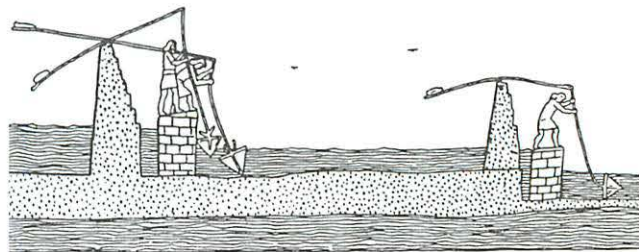
For all the effort that each of the kings of Babylon put into building magnificent structures, none of these structures lasted. In fact, in 334 B.C., when Alexander the Great entered Babylon, just slightly over two hundred years after the time of Nebuchadnezzar, almost all of Babylon's magnificent buildings had fallen into ruins.

5 BABYLON ATTRIBUTED ITS GREAT FARMING SUCCESS TO SELF-EFFORT.

The Babylonians had an agrarian economy based on intricate systems of irrigation. Although their land was dry and rainfall scarce (only six inches of rainfall per year), they were able to grow an abundance of wheat, barley, dates, and other fruits and vegetables. Their livestock included vast herds of donkeys, goats, and sheep.

The Euphrates River was the source of all their water. It is one of the world's longest rivers, flowing 2,235 miles from the mountains of Turkey to the Persian Gulf. During the time of the Babylonians, the area was a plain of fertile silt left behind by the river's flooding.

In the spring, rain and melting snow from the mountain ranges to the north caused the Euphrates to flood, submerging the plain of Shinar. Such flooding usually brought disaster. However, the Babylonian people built complex networks of irrigation canals and ditches to channel the floodwater. The excess water was stored to water the fields when rainfall was scarce. While each farmer maintained the canals on his own property, the use of water was carefully regulated by the priests and the king.



Trustees of the British Museum

A series of lifting stations and dams allowed the Babylonians to move water to wherever they wanted it. Ingenious counterbalances on the ends of long beams made the water manageable. Today, however, the land is covered with sand and saturated with salt.

By developing such an extensive irrigation system, the Babylonians claimed to have made themselves independent of God's sovereignty over their fields. Digging the canals, plowing, sowing, and harvesting was work that they believed the gods had created man to do. But it was man who created the labor-saving technology that kept the fields irrigated. It was, therefore, *man* who made farming so successful. Once again, the sin of pride blinded the Babylonians to their True Provider.

It is not surprising that God used the very water the Babylonians thought they controlled to bring about their downfall. In 539 B.C., Belshazzar ruled Babylon. Daniel 5 records the feast that Belshazzar hosted for a thousand of his lords, in which he and his lords arrogantly ate and drank from the gold and silver vessels from Solomon's Temple. By the next morning, Belshazzar was dead, and the kingdom had fallen into the hands of the Persians.

While Belshazzar and his lords were feasting, King Cyrus of Persia and his men diverted the water of the Euphrates River into irrigation canals. The deep river which normally protected major sections of the city's walls slowed to a trickle, and the enemy walked into the city unopposed.

The technology that the people had so proudly called their own was what God allowed Cyrus and his men to use to defeat Belshazzar without a battle.

6 BABYLON'S LEGAL SYSTEM WAS BASED ON PRECEDENT RATHER THAN PRINCIPLE.

In the years between Nimrod and Nebuchadnezzar, the land between the Tigris and Euphrates Rivers was populated with a number of independent city-states, each with its own king and local government. These city-states sometimes allied with one another, sometimes fought against each other, and were sometimes conquered to form larger kingdoms under ambitious leaders.

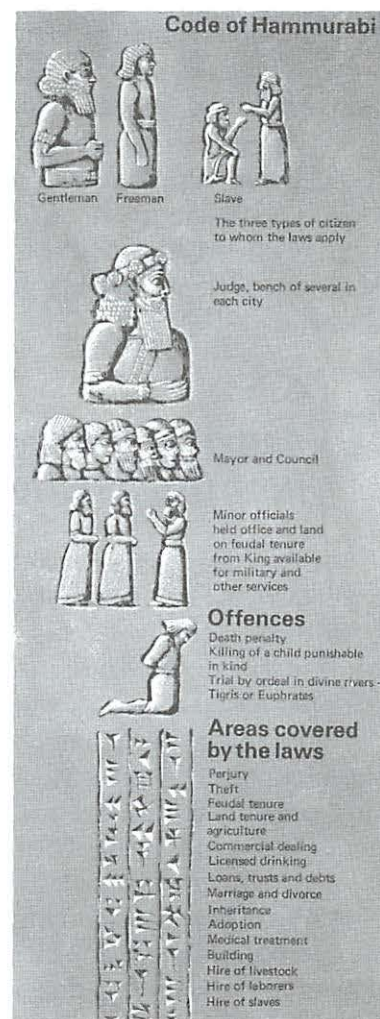
One such leader was an outstanding administrator named Hammurabi (hah-muh-RAH-bee). He ruled over a collection of city-states from approximately 1792 to 1750 B.C. His reign is known as the "Golden Age of Babylonia."

Hammurabi is remembered today for his "Code"—a written system of legal provisions which

attempted to bring peace to his kingdom. Other such codes had existed for as long three hundred years; however, it was Hammurabi who revised these older codes and combined them with new ones into the one that still bears his name today.



The Original Stele of Hammurabi



The main purpose of the Hammurabic Code was that "the strong shall not injure the weak." The Code was inscribed on a metal *stèle*, was 3,500 lines long, and was divided into three parts. The first and last sections were devoted to Hammurabi himself. They portrayed Hammurabi as appointed by the gods to exercise royal control over the people, and they flattered him as having accomplished that great task.

The middle section of the Hammurabic Code consisted of 282 regulations dealing with crime and punishment, business ethics, theft, husbandry, town-planning, deposits and pledges, marriage, divorce, second wives, the disposal of assets after the death of a spouse, adoption, assault and injuries, regulations for certain occupations, and even slavery.

At first glance, the Code appears to be a set of laws or principles for applying justice. However, upon closer examination, it is really a collection of anecdotes of individual cases. Instead of principles of justice, the Hammurabic Code is a set of legal precedents. By recording these precedents, Hammurabi created a judicial system based on what seemed right to a judge rather than what was right in the sight of God.

When Hammurabi's empire was overrun by the Elamites after his death, the stele on which his Code was written was carried off by the Elamite king as one of the spoils of war. In so doing, this king spread Hammurabi's influence even further throughout the world.

7 **BABYLON'S FINANCIAL POLICIES INSTITUTED THE BONDAGE OF DEBT.**

The Babylonians were marvelous traders, trading their abundance of grain for metal, wood products, and precious stones. Their fine craftsmen wove wool into quality cloth and bartered it for other goods which they needed.

Although the plain of Shinar lacked wood, the mountains to the east and north held forests that offered an almost inexhaustible supply of cedar, fir, pine, walnut, and oak. Trade expeditions regularly set out from Babylon to these forests to bring back timber. The wood was carried out of the forests by oxen and then floated down the Euphrates to Babylon.

The Babylonians were also known for shipping some of their goods on disposable ships. The ingenious ships were made of wood and animal skins. When the boats reached their destination, the Babylonians dismantled them, traded the wood, and carried the light skins back upriver for another trip.

As men organized into cities, the system of barter no longer worked as well. City dwellers and farmers found it awkward to carry goods both to and from the marketplace. To alleviate the problem, kings began to issue coins made of gold and silver. Each coin was based on an equivalent value of grain and was stamped with its value and the king's seal.

Because many of Babylon's trading ventures required financial backing, traders began to issue credit in the form of loans. A system of letters of credit was established for long-distance trading,

because it was often months or years before a merchant could return from distant ports. Agents along the trade routes could also buy goods using clay tablets instead of silver. These clay tablets were nothing more than promissory notes, much like our modern-day currency.

As the system grew, kings established rules and limitations for the issuance of credit and the payments of loans. According to the Hammurabic Code, interest rates were set at 20 percent. One inscription on the Hammurabic Code even describes the forerunner of bankruptcy proceedings. "If a gentleman borrowed grain or money (silver) from a merchant and does not have the grain or money to repay . . . he shall give to his merchant whatever there is in his possession, affirming it before witnesses that he will bring it, while the merchant shall accept it without demur."

8 **BABYLON'S EDUCATION WAS BASED ON PUBLIC SCHOOLS.**

Babylonian schools were neither universal nor compulsory. However, they were professional schools that appealed to a person's ambitious nature. Only the children of the wealthy went to school. They attended school twenty-four days a month, from early morning until sunset.

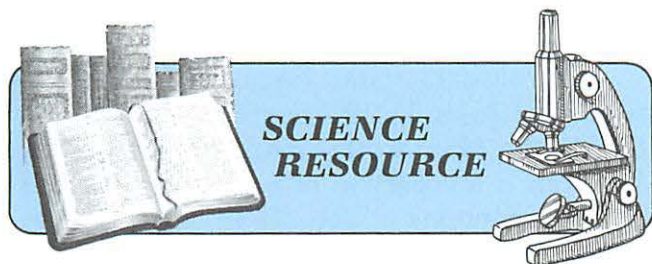
Schools were a direct outgrowth of the cuneiform system of writing, which required endless study and practice. While the schools began as part of the temple ministry, they quickly became secular institutions as the curriculum expanded to include requirements for advancement.

School textbooks introduced subjects such as theology, botany, zoology, mineralogy, geography, mathematics, grammar and linguistics. These subjects were soon considered essential for qualification as scribes and other professionals.

PROJECT

Investigate the modern-day country of Iraq. Beginning with Revelation 18:8–10, study what Scripture has to say about the Babylon of the future. Discuss how the current leaders of Iraq are fulfilling God's prophecy.

Date completed _____ Evaluation _____



HOW HAVE THE WORKS OF MAN OPPOSED THE WILL OF GOD BY PERVERTING TRUTH IN THE STARS?



Bible Art Series, Standard Publishing, Cincinnati

According to Scripture, God explained the Gospel to Abraham. He believed the message and became the “father of faith.” Jesus said, “Your father Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56). When did Abraham see the day of Jesus?

Because salvation comes by belief in Jesus Christ, how was Abraham saved?

The will of God for every person who has ever been born begins with belief on the Lord Jesus Christ. (See John 6:38–40.)

How then could Abraham and all the others who lived before Christ believe on One Whom they had never seen?

The answer is that God clearly proclaimed the Gospel to people from the beginning of time. “For the invisible things of him from the creation of the world are clearly seen . . . so that they are without excuse” (Romans 1:20).

God directed Abraham to consider the message of salvation. Abraham received the Gospel message and became a believer in the Lord Jesus Christ.

“Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel** unto Abraham . . .” (Galatians 3:6–8).

How did Abraham hear the Gospel?

God set forth the whole message of salvation in the names of the stars. He did this by naming each star and teaching those names to man. “. . . He calleth them all by their names” (Psalm 147:4).

Every language on earth has the same meanings for the names of the stars. For example, the constellation Virgo means “virgin” in every language. The virgin has a Son represented by stars whose names mean “the seed,” “propitious one of seed,” “the longed for,” “the desired one,” and “Jesus.”

God told Abraham in Genesis 15:5, “. . . Tell the stars, if thou be able to number them. . . .” The Hebrew word for “tell” and “number” is the same word—*caphar*. Its literal meaning is “to list or name in order.”

Abraham could not possibly count all the stars, but when he considered the names of the key stars in order, he understood the Gospel message.

When God told Abraham to number the stars, was He referring to many children?

Again, the New Testament makes it clear that God was referring not to the number of children, but to Christ. “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ” (Galatians 3:16).

This testimony is consistent with the instruction God gave Abraham in Genesis 15:5: “. . . And he said unto him, So shall thy **seed** [singular, meaning Christ] be.”

The fact that the seed refers to Christ is further emphasized in the next verse: “And he believed in the Lord; and he [God] counted it to him for righteousness” (Genesis 15:6).

How did man pervert the meaning of stars?

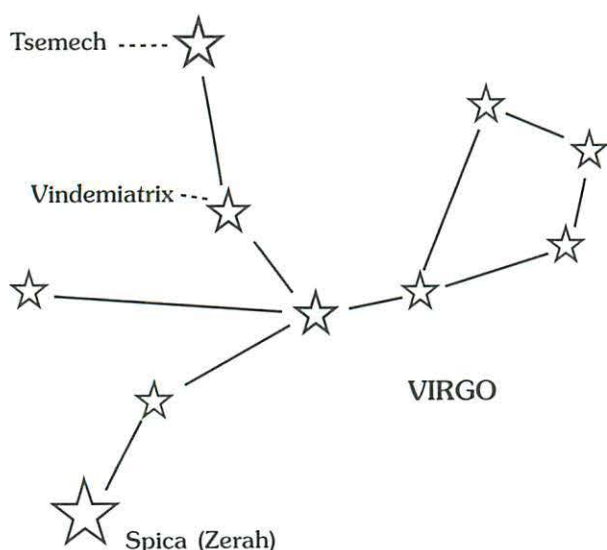
At the tower of Babel, the names of the stars were corrupted by man’s adding to them the signs and pictures of the zodiac. This perversion

led men to look to the *stars* for guidance rather than to *Christ*, Who made the stars and of Whom they speak.

As a result of man's perversion, not everyone who looks to the stars will enter the Kingdom of Heaven. The Kingdom belongs only to those who believe in the Christ Whom the stars declare.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Psalm 19:1-6).

1 THE STARS TELL OF A CHILD WHO IS BORN TO A VIRGIN.



Astrologers today begin with the constellation of Aries, but the Scriptural order of the stars is the Mazzaroth (MAZZ-uh-roth). The Mazzaroth is a collection of constellations which the Lord mentions in Job 38:32. The verse in Psalms which reads, ". . . as a bridegroom coming out of his chamber . . ." (Psalm 19:5) suggests that the order of the stars should begin with a bride. The group of stars whose names describe a virgin bride is known today as *Virgo*.

The *Virgo* group is made up of four different constellations. Their names describe a waiting virgin, a being that has two natures, a mother with a child on her lap, and a strong man holding a sickle and a shepherd's staff. The names of these stars unveil a story which declares a complete prophecy of Christ.

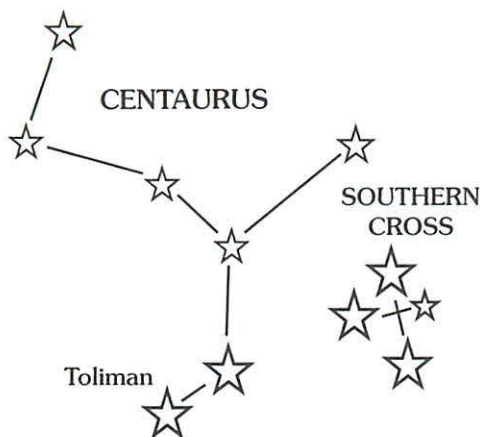
The names of the first group of stars in *Virgo* describe a virgin. All the traditions, names, and stories from various cultures recognize and emphasize her virginity. She was known as the Virtuous Maiden, Daughter of Heaven, and Proclaimer of Life.

Hebrews called *Virgo* *Bethulah*, meaning "virgin." She is the sign from the heights about whom Isaiah spoke: "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. . . . Hear ye now, O house of David. . . . The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:11-14).

The pictures that men have drawn of *Virgo* show her holding a star named *Zerah* in one hand. The name *Zerah* means "the seed." Another name for the same star is *Spica*, which means literally "propitious one of seed." It is no coincidence that Christ was to be "the seed" of Abraham, born of a virgin, as a propitiation for the sins of all men.

Drawings of the virgin show her holding in her other hand the star *Tsemehc*, which in Hebrew means "branch." Other names in other languages also mean "branch." Interestingly, Christ is referred to as the "Branch" in Isaiah 4:2; Jeremiah 23:5; and Zechariah 3:8.

Another star in this constellation is *Vindemiatrix*, meaning "grape-gatherer." In the Old Testament, the grapevine almost always refers to Israel: "Israel is an empty vine, he bringeth forth fruit unto himself. . ." (Hosea 10:1; see also Jeremiah 2:21). However, in the New Testament, Jesus is the Vine. (See John 15:1-5.)



Beneath the constellation of Centaurus lies the mighty Southern Cross, a sign of His crucifixion and death.

Another group of stars in the Virgo family, known as *Centaurus* (sen-TAW-russ), has names which describe a being with two "natures." Man has drawn a picture around these stars which shows the upper body and head of a man mounted on the legs and body of a horse. That is a perversion arising from Greek and Roman mythology. However, the original names of the stars leave nothing to doubt.

The Hebrew name of the two-natured being is *Bezeh*, which means "despised one." This is precisely what Isaiah foretold of Christ: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:3).

Toliman, one of the brightest stars in Centaurus, means "the heretofore and hereafter." This again is precisely what John records about Christ in the Revelation: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). Christ, the seed of Abraham, the heretofore and hereafter, the despised one of Israel, was to have two natures, both true God and true man.

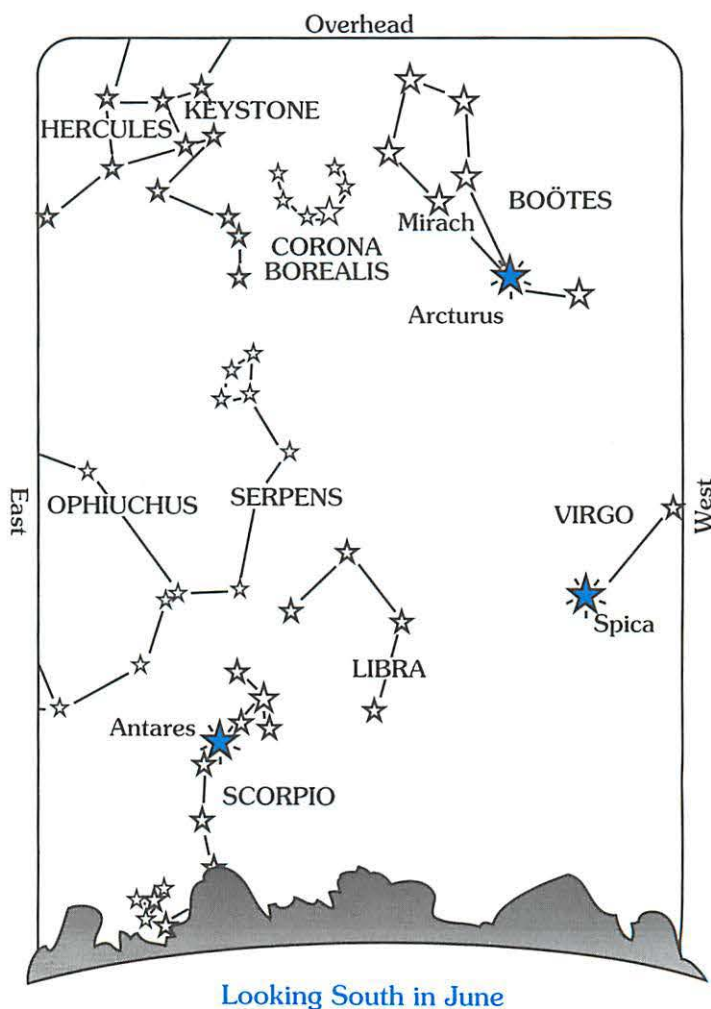
The Virgo group also includes a constellation of stars whose names describe a woman holding a child on her lap. The child is named *Christos* in the Greek, which means "desired one." In Hebrew, the child's name is *Ihesu*, meaning "Christ child" and transliterated as "Jesus."

The constellation of the young mother has the Persian name *Coma*. Her name means

"longed for," suggesting the words of Haggai: "And I will shake all nations, and the **desire of all nations** shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:7).

Boötes (boo-OH-teez) is the last group of stars in the Virgo group. The names of these stars suggest a mighty man holding a sickle in his uplifted left hand and a shepherd's staff in his right hand. The brightest star in Boötes is *Arcturus*, which means "watcher of the sheepfold."

Near the middle of these stars lies a star named *Mirach*, which is Hebrew for "one who comes forth." Other nations also knew Boötes as a shepherd or herdsman who watched over his flock.



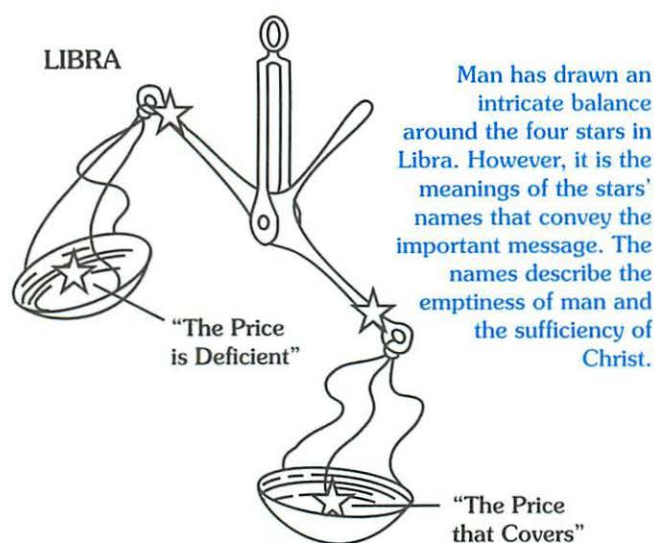
"The one who comes forth" is the phrase used in Psalm 19 to mark the beginning of the Mazzaroth. The Mazzaroth is referred to in Job 38:32: "Canst thou bring forth Mazzaroth in his season? . . ."

2 THE STARS TELL OF A SCALE WHICH MEASURES THE EMPTINESS OF MAN.

The second group of stars in the order of the Mazzaroth is known as *Libra* (LEE-bruh). The names of the stars in Libra describe a measuring scale out of balance. One side is up, and the other is down. The lighter side is identified by a star whose name means literally "the price is deficient." The heavier side is marked by a star whose name means "the price that covers."

Libra itself is known as "the purchase." The Hebrew name is *Moznayim*, meaning "the balances."

The Libra family also includes a group of stars which forms a crown. The Hebrew name for this constellation is *Atarah*. The word *atarah* is used both in Isaiah 28:5 and in Zechariah 6:11 as a symbol for Christ. He is the crown which came to pay the price that man could not pay himself.



Four major stars describe the balance known as *Libra*. Their names are *Zuben Eschamali*, *Zuben el Genubi*, *Zuben al Shemah*, and *Zuben Akrab*.

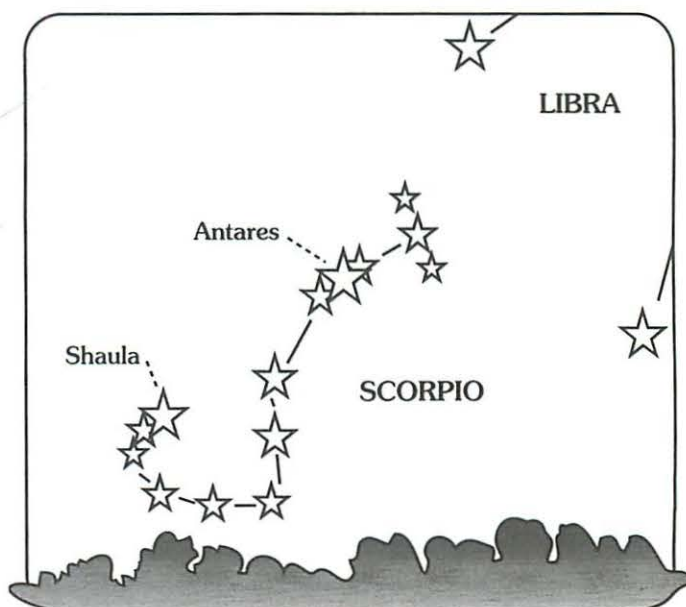
A third constellation in the Libra group is that of a dying animal. It lies next to the heavy side of the balance and shows what price was required to purchase man's redemption—the price was death. Again the stars portray the message revealed in Scripture. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

3 THE STARS TELL OF CONFLICT BETWEEN CHRIST AND SATAN.

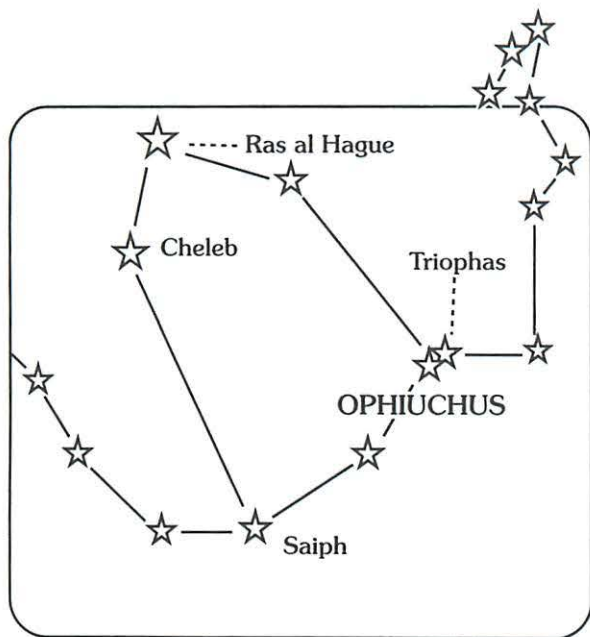
Scorpio is the third group of stars in the Mazzaroth. The Hebrew name is *Akrab*, which refers to conflict. *Akrab* illustrates the conflict between Christ and Satan. This series of constellations describes a giant scorpion, two strong men engaged in separate combat, and a large serpent.

Among the ancient Chinese, the scorpion was known as a dragon. To the native cultures of the South Pacific, it was simply a fishhook. However, the most ancient name for the large red star at the center of the scorpion means literally "heart of the scorpion." Today that star is known as *Antares*, which means "rival."

A brilliant star named *Shaula*, meaning "the sting," marks the scorpion's stinger. *Shaula* is one of the twenty-five brightest stars in the sky and serves as a reminder of Satan's deadly nature. Because the scorpion has represented the presence of darkness, evil, and death since the earliest times, men drew the scorpion's outline around these stars.



Men have drawn a picture of a scorpion reaching out toward the scales of *Libra* with its stinger poised to strike the heel of the giant *Ophiuchus*. However, the message is found in the names of the stars rather than in their arrangement.



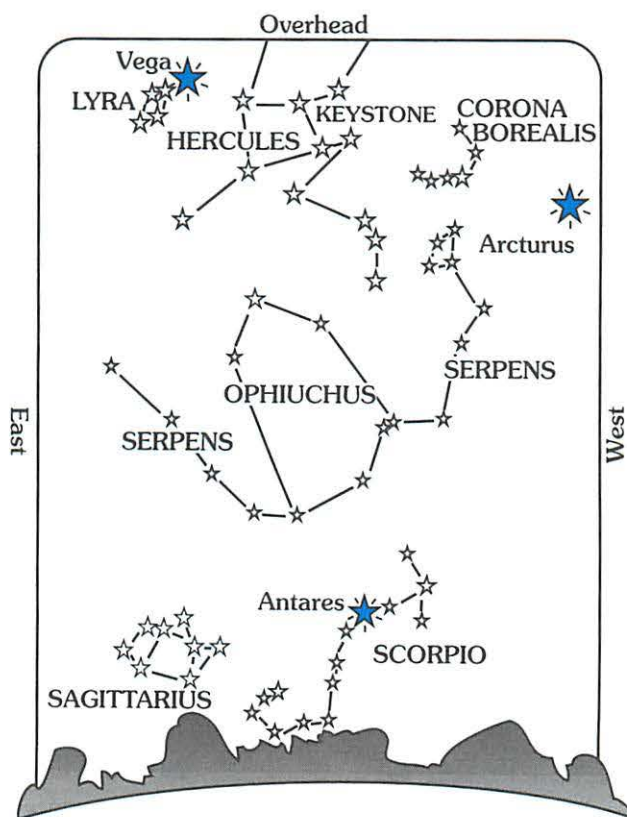
The stars describe a man holding a serpent firmly with both hands, preventing him from reaching the crown found in Libra.

Ancient civilizations gave the two strong men the names *Ophiuchus* (off-ih-YOU-kuss) and *Hercules*, and the stars' names describe their actions. Ophiuchus restrains the serpent and crushes the head of the scorpion. The star marking Ophiuchus' left foot is *Triophas*, meaning "to tread underfoot." The star *Saiph* marks the right foot and means "to bruise." Triophas is located just above the brilliant star *Antares*, and Saiph lies just above the scorpion's stinger.

The brightest star in Ophiuchus, *Ras al Hague*, means "head of the serpent charmer." The second brightest star is *Cheleb*, meaning "heart of the shepherd." It is no accident that the strong man is pictured crushing the head of Satan yet is bruised on his own heel. As it is written in the curse against Satan at the time of Adam's fall, "... It shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

The change from *Gibbor* to *Hercules* characterizes the way the message of the stars has been changed to exalt *man* rather than God. Greek mythology tells many fables about Hercules which can be traced directly to the prophecies of the Messiah, Whom he represents in the stars.

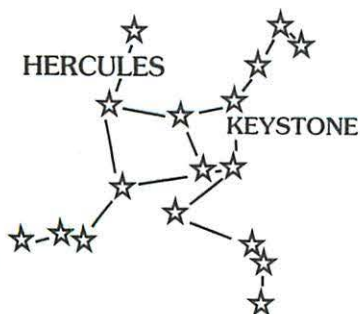
Gibbor is dotted with stars whose names mean "the head of him who bruises," "the wounded one," "the sin offering," and "treading underfoot." He holds a club in his right hand and a branch in his left. Entwined in the branch are serpents and apples, which many ancient charts suggest represent the temptation of Eve in the Garden.



Looking South in July

4 THE STARS TELL OF CHRIST'S VICTORY OVER SATAN.

The names of a fourth group of stars describe another two-natured being, with a drawn bow pointing directly at Scorpio. Men have named this constellation *Sagittarius* (SAJ-uh-TARE-ee-us). The Hebrew name for *Sagittarius* is *Oesheth*, meaning "the archer." One of its stars, called *Nehushta*, is Hebrew for "going forth." Sagittarius contains stars named *Kaus Borealis*,



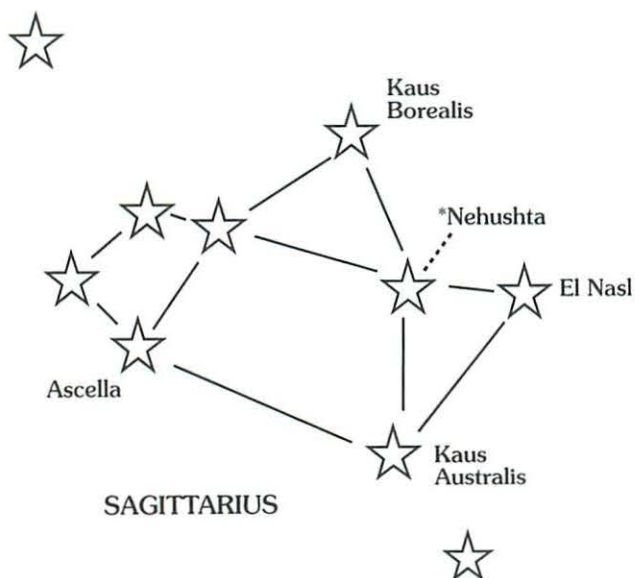
Hercules is called *Gibbor* in Hebrew. *Gibbor* is the word used for "strong man" in Psalm 19:5. The four stars in the right center of the group are known as the *Keystone*. They offer a unique opportunity to witness concerning the power and purpose of Christ.

meaning “northern bow,” *Kaus Australis*, meaning “southern bow,” *El Nasl*, meaning “point,” and *Ascella*, meaning “armpit.” Three other constellations in this group include a harp (*Lyra*), an altar (*Ara*), and a dragon (*Draco*).

The brightest star in the harp (*Lyra*) is known as *Vega*. *Vega* means “messenger of light.” Its interpretation is one of the few inconsistencies found in the ancient charts. Instead of today’s harp, ancient Arab star charts pictured a swooping desert eagle, which the Chaldeans called “the life of heaven.”

In the group of stars known as *Ara*, the stars describe an altar that is turned upside down, symbolizing judgment. In *Draco*, the dragon, the brightest star is *Thuban*, which means “the subtle.” Another of the bright stars is *Al Waid*, meaning “to be destroyed.” The dragon is shown struggling to seize the crown in *Libra*, but the strong man, Christ, restrains it.

Without exception, the stars in the *Sagittarius* group tell the story of a Conqueror Who is worthy of praise. He will judge the subtle one, who is being cast out of Heaven. Together, these four groups of stars might very well represent what John wrote about when he said, “. . . I saw . . . a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (*Revelation 6:2*).



Sagittarius looks more like a teakettle than an archer. Only the names of the stars in the constellations included in the Sagittarius group reveal the hidden message of Christ.

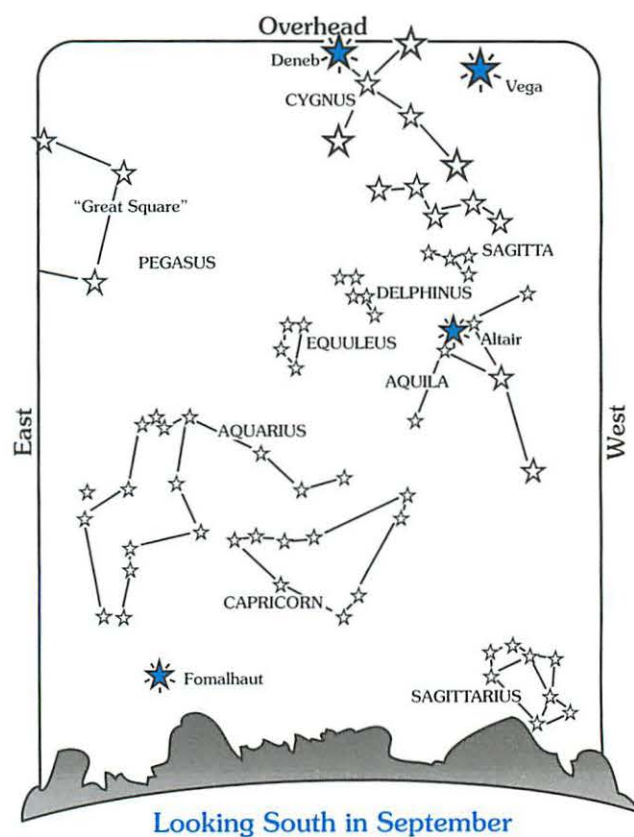
*Nehushta is one of the five brightest stars in the bow of Sagittarius, but its exact location could not be determined for this diagram.

5 THE STARS TELL OF A MIRACULOUS RESURRECTION.

The next set of stars describes a wounded goat with a fish’s tail. The goat is pictured falling down as if dying. It has one leg doubled under its body, and the other leg is powerless to lift its body.

The Chaldeans called *Capricorn* “wild goat,” but others called it *Azazel*, meaning “scapegoat.” The stars bear the names *Dabih*, meaning “to be slaughtered,” *Deneb Algiede*, meaning “tail of the goat,” and *Hashira*, meaning “bearer of good tidings.”

The Hebrew name for *Capricorn* is *Sair*. This word is used in *Leviticus 16:5* for the kids of sacrificial goats.

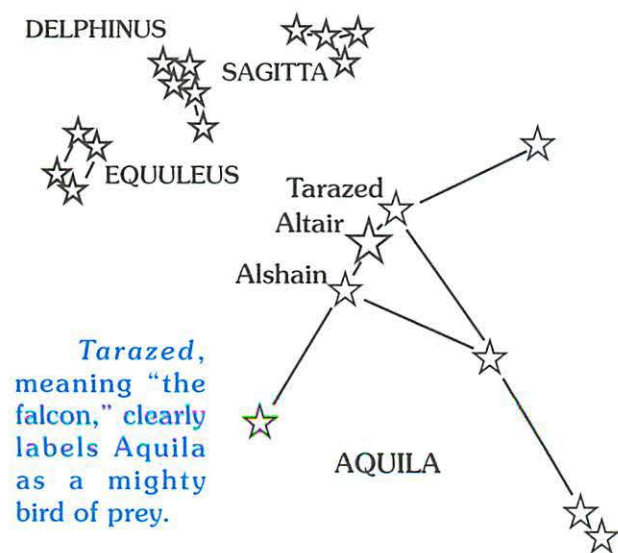


While the goat is lying down waiting for death, the fish’s tail remains full of life. A fish symbolizes multitudes of people, just as there are multitudes of fish in the sea. The goat represents one sacrifice for sin, and the fish represents the many people for whom the sacrifice was made.

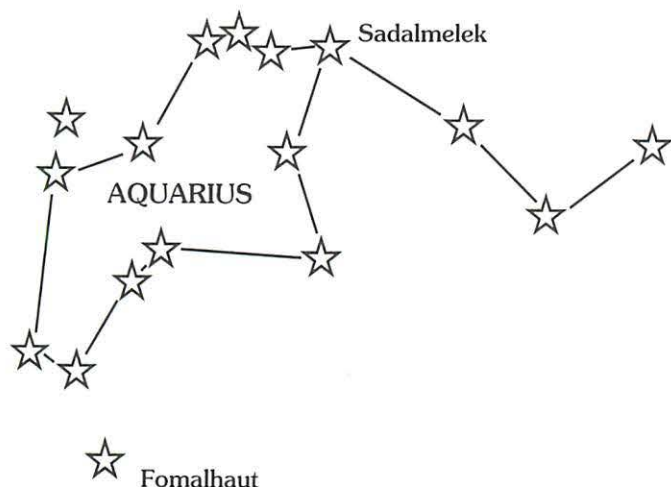
The other constellations in the Capricorn group show a piercing arrow (*Sagitta*), a wounded eagle (*Aquila*), and a jumping dolphin (*Delphinus*). They describe Christ’s death and

resurrection. The eagle, a symbol for God, is shot down from the sky. The name of the brightest star in the eagle's neck means "wounded." The name of the star in the lower wing means "pierced." The name of the brightest star in the tail means "wounded in the heel." Another star in the eagle's neck has a name which means "covered with blood."

While the eagle is pictured head down and falling, the dolphin is pictured rising out of the sea, symbolizing rebirth and resurrection.



6 THE STARS TELL OF A RIVER OF LIFE-GIVING WATER.



The Hebrew name for *Aquarius* is *Deli*, meaning "water buckets." Written on the floor of the Beth Alfa Synagogue in Israel is a fascinating mosaic of the Mazzaroth, with the words "He shall pour the water out of his buckets, and his seed shall be in many waters."

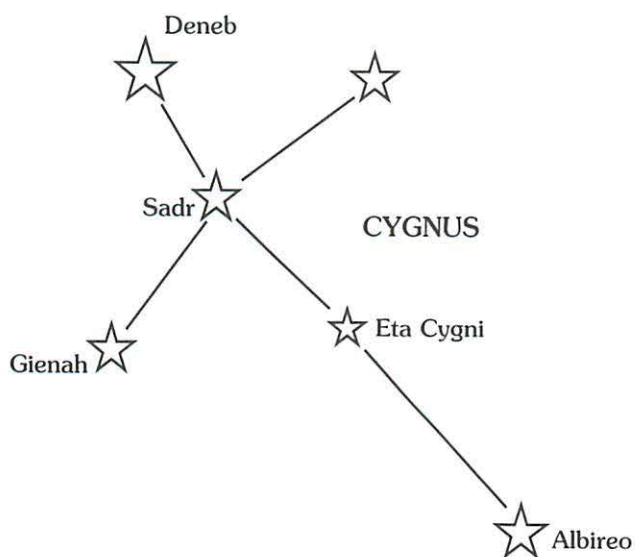
The group of stars known today as *Aquarius* (uh-KWARE-ee-us) describes a water-bearer pouring a river of water into the mouth of a fish. The brightest star in *Aquarius* is known as *Sadalmelek*, which means "fortunate star of the king." *Fomalhaut* (FOAM-al-ought), the name of the bright star found below *Aquarius*, means "mouth of the fish."

Without water, of course, fish would die. Christ, the King, is the water-bearer, and the fish represents the multitudes. Christ is the source of living water, which He freely pours out upon all those who will receive it.

Another group of stars in the *Aquarius* family describes a winged horse which the Greeks named *Pegasus* (PEG-uh-suhs). However, the names of those stars give a different meaning. The name of the bright star *Markab* means "returned from afar." The name of another bright star, *Scheat*, means "he who goes and returns."

This meaning suggests exactly what Jesus said: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28).

Aquarius also relates to a constellation named *Cygnus* (SIG-nuss), with stars whose names have meanings such as "the judge," "who goes and returns," "flying swiftly," and "gloriously shining forth." God intended these constellations to suggest that there will be One Who will go and then return to pour out blessings upon the multitudes.

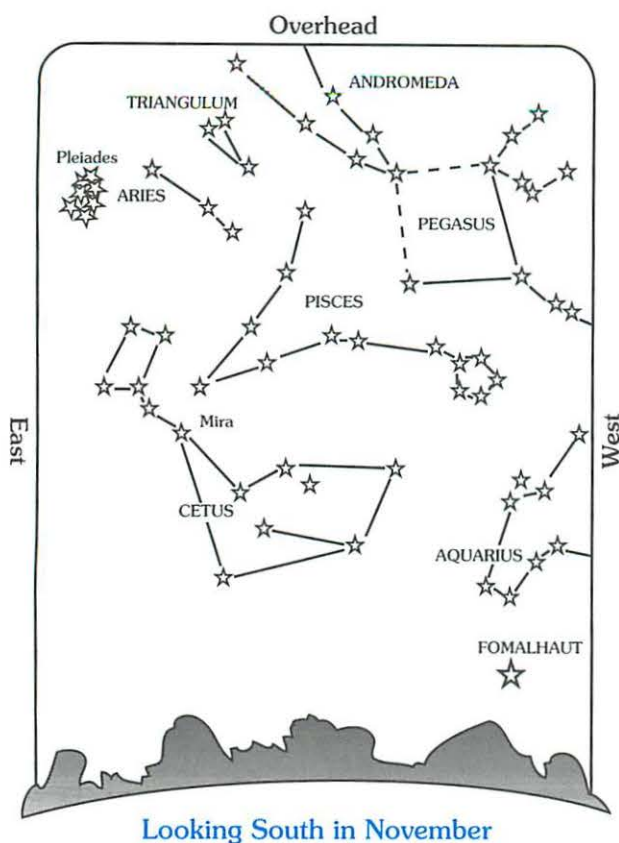


The meaning of one star's name in the constellation *Cygnus* is "judge."

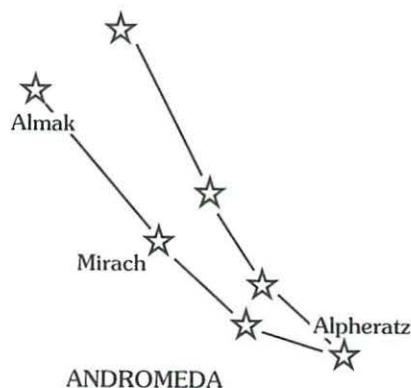
7 THE STARS TELL OF TWO GREAT GROUPS OF PEOPLE.

The constellation known today as *Pisces* (PIE-seez) describes two fish bound together by a long band. The band is also attached to a sea monster located in the next group of stars—*Aries*. The monster is obviously an enemy of the fish. Because fish are a symbol for the multitudes, *Pisces* symbolizes two great families of people (Jews and Gentiles) united in bondage to a common enemy.

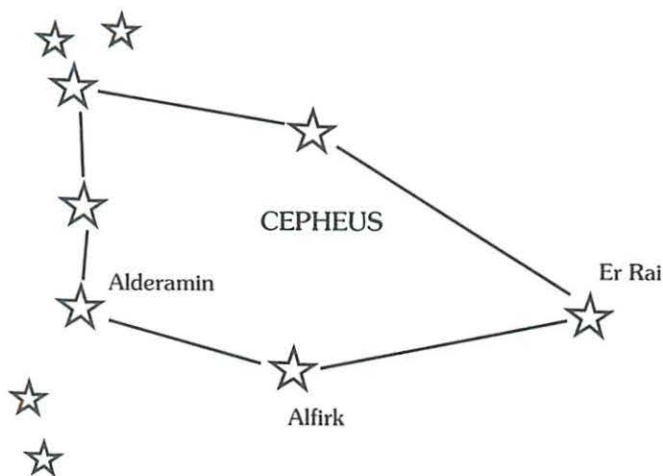
Pisces is Latin for “fish.” The Hebrew name is *Dagim* (singular, *Dagah*), which also refers to fish. This word is used in Genesis 48:16: “*Let them grow [dagah] into a multitude in the midst of the earth.*” Literally this means, “Let them multiply as fishes do increase.”



Also in the *Pisces* family is a group of stars whose names describe a woman in bondage. Her name is *Andromeda* (an-DRAH-muh-duh). The names of the stars suggest that she is broken, weak, and abused. She is a symbol of the captive daughter of Zion spoken of in Jeremiah: “. . . *Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow*” (Jeremiah 14:17).

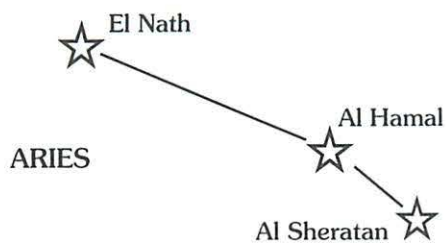


Andromeda’s deliverer is not far away, however. At her feet is a king named *Cepheus* (SEE-fyooce). *Cepheus* means “branch.” He is none other than Christ, Who comes to break the bonds of the daughter of Zion. On the King’s left knee is a star called *Er Rai*, meaning “the shepherd.”



8 THE STARS TELL OF A BRIDE PREPARING FOR HER WEDDING.

The eighth group of stars describes a ram called *Aries* (AIR-eez). Unlike Capricorn, the goat, *Aries* is not dying—*Aries* is full of life. The chief stars in *Aries* are *El Nath*, “the pierced,” *Al Hamal*, “sheep,” and *Al Sheratan*, “the bruised.” These stars identify the lamb as the same Christ Who was pictured in Capricorn. As John recorded, “. . . *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*” (Revelation 5:12).

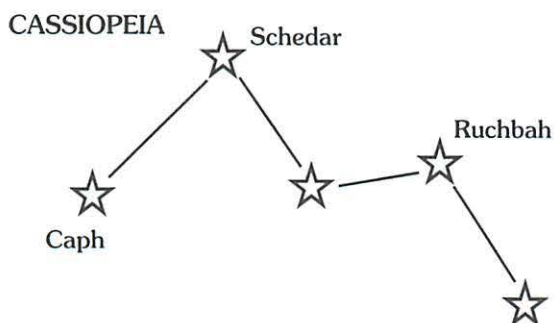


Aries is Latin for "ram." In Hebrew its name is Taleh. Taleh is the word used in I Samuel 7:9, which tells how the prophet took a "... sucking lamb, and offered it for a burnt offering wholly unto the Lord. ..."

Another group of three bright stars in the Aries family, known as the *Triangulum*, forms a well-defined triangle which from antiquity has represented the Trinity of the Godhead.

Normally Aries is described with a bowed head, indicating its submission to authority. Many see this also as a picture of Jesus: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8).

Another constellation appearing in this eighth set of stars describes a woman named *Cassiopeia* (kass-ee-uh-PEA-uh). In direct contrast to Andromeda, Cassiopeia is free. She is often shown arranging her hair and preparing her robe as a bride would make herself ready for her wedding.



The stars in Cassiopeia, form a large M or W in the sky, depending upon the season.

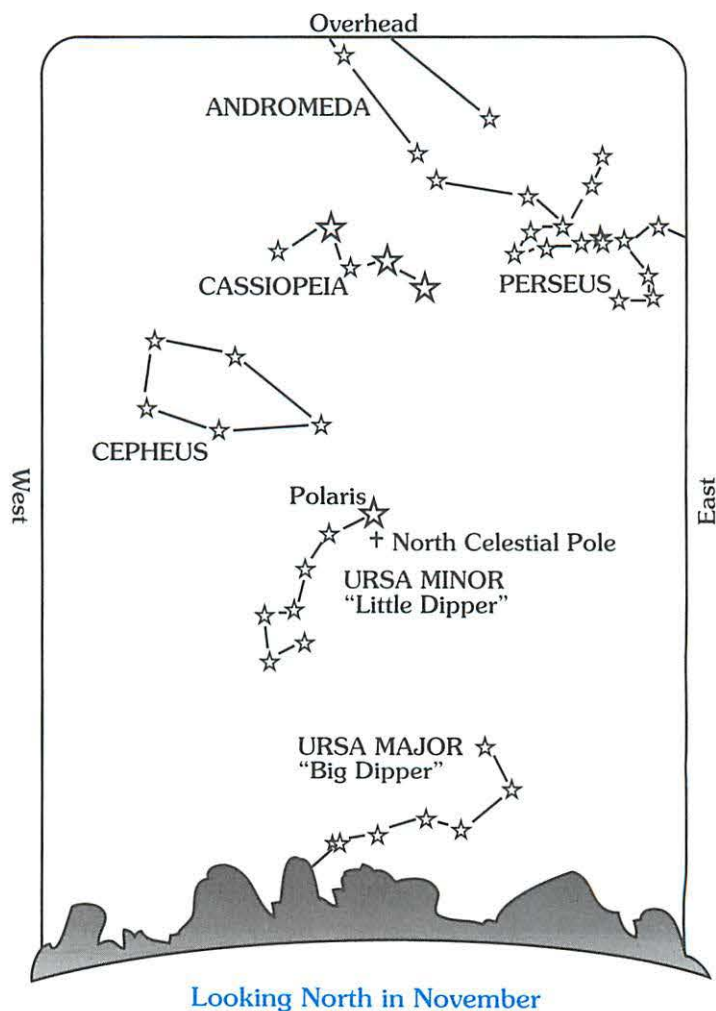
Also represented in the Aries group is the largest of all the constellations in the sky—a sea monster named *Cetus* (SEE-tuss). Cetus is the natural enemy of fish and the symbolic enemy of the multitudes. However, the names of the stars

indicate that the sea monster has been soundly defeated and overthrown. Cetus the sea monster is identified in Scripture with the names *sea monster*, *dragon*, *leviathan*, *crooked serpent*, and *piercing serpent*.

The brightest stars in Cetus are *Menkar*, *Deneb Kaitus*, and *Mira*. *Menkar* means "nostril," *Deneb Kaitus* means "tail of Cetus," and *Mira* means "the rebel." In keeping with its name, *Mira* is variable. The star "comes and goes," increasing and diminishing by degrees.

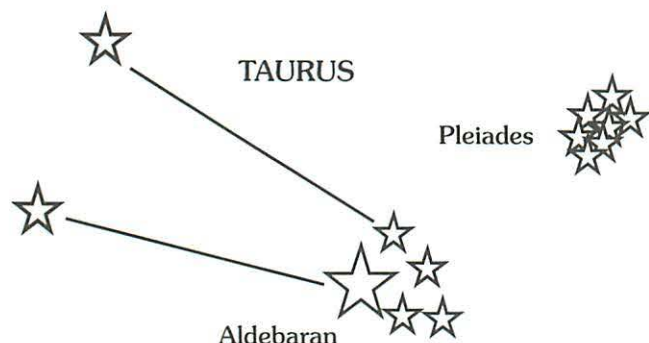
The group of stars known as *Perseus*, "the breaker," have names that describe a man holding a great sword in his right hand and the head of his slain enemy in his left. He has come to set the captives free.

The Hebrew word for *Perseus* is the same word used in the book of Micah: "The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them" (Micah 2:13).



9 THE STARS TELL OF A COMING JUDGMENT.

Taurus is the ninth group of stars in the Mazzaroth. These stars describe a bull ox charging with its head down and its sharp horns threatening its enemy. The names of the stars in *Taurus* indicate that they represent Christ, the coming Judge.



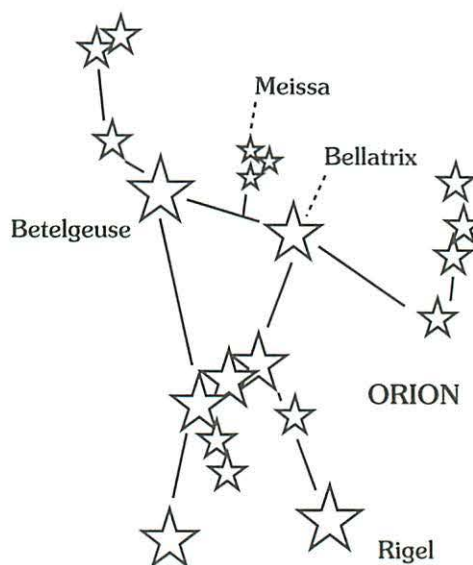
Taurus reveals the coming Judge as a follower or servant.

Along with *Taurus* is another “strong man,” named *Orion* (oh-RYE-un). *Orion* holds a club in one hand and the head and skin of a slain lion in the other. This mighty hunter has a sword in his belt, and he has triumphed over the lion which prowled the earth seeking whom he may devour.

The names of the stars in *Orion* suggest the thought shared by Peter: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8). A first magnitude star named *Betelgeuse* (BEET-ul-juice) marks *Orion*’s right shoulder. To the Euphrateans it meant “the king,” but to the Hebrews it stood for “the coming of the branch.”

The Hebrew name for *Orion* is *Chesil*. It is the same word used in Job 9:9; 38:31; and Amos 5:8. *Rigel* marks *Orion*’s left foot. It means “the mighty one who treads underfoot.” The three second magnitude stars that form *Orion*’s belt have names in Arabic which mean literally “a belt” or “a girdle.” The brightest of the three white stars that form a triangle in the head of the mighty hunter is *Meissa*, meaning “head of the giant.” *Bellatrix*, the name of the star indicating the left shoulder of *Orion*, means “swiftly destroying.”

(Magnitude refers to the brightness of a star or plane. The brighter a star is, the lower the magnitude will be. For example, first magnitude stars are brighter than second magnitude stars. Magnitude numbers can also be negative, because some stars have been measured as being brighter than first magnitude stars.)



Because Orion stands above the earth’s equator, it is visible from every nation and corner of the world.

The third constellation in the *Taurus* group is *Eridanus* (er-RYE-duh-nuss), meaning “river of the judge.” It pictures a river of fire flowing from *Orion* toward *Cetus*, the sea monster, found in the *Aries* group. Together, these stars resemble the scene of which Daniel wrote: “A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened” (Daniel 7:10).

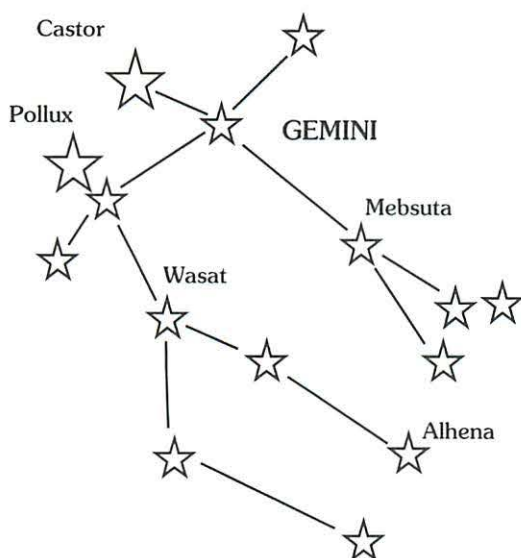
The last set of stars in the *Taurus* group describes a shepherd named *Auriga* (aw-RYE-guh) holding a female goat and her twins safely in his arms. The brightest star in *Auriga* is known as *Capella*, meaning “little she-goat.” The idea that the goat and her lambs are protected from the river of fire that flows beneath them pictures the words of the Lord as declared by Ezekiel: “Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle” (Ezekiel 34:22).

10 THE STARS TELL OF A SERVANT-KING.

The Hebrew name for the next group of stars, *Gemini* (JEM-uh-nye), is *Thaumim*. It means "to be joined together." It is the same word used in Exodus 26:24 to describe the way the pieces of the Tabernacle fit together. One of the stars is called "the ruler," and the other is called "the one who comes to labor."

This concept of the union between a servant and a king is presented in Paul's letter to the Philippians: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a **servant**, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus **every knee should bow**, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:5-11).

The names of the stars in the rest of this group signify that the coming King will also be a "Prince of Conflict," a "Prince of the Right Hand," a "Prince of Peace," and a "Prince of the Left Hand." These stars reaffirm the characteristics of the Servant-King Who is true Man, true God, true King, and true Servant.



Gemini describes the union of authority and servanthood.

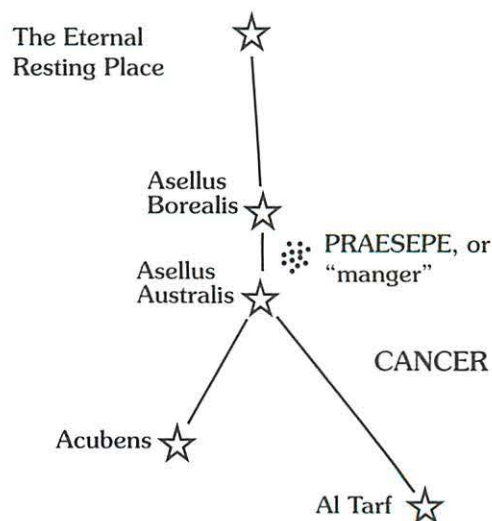
11 THE STARS TELL OF AN ETERNAL RESTING PLACE.

Today much confusion surrounds *Cancer*, the *Crab*. The names of the stars do not refer to a crab, as astrologers have drawn it. Instead, the ancient names mean "holding place," "shelter," "hiding place," and "assembly of thousands."

Modern star maps show drawings of two bears above the crab. However, no bears are found in the ancient maps. Instead of bears, the names of the stars describe two sheepfolds that have been gathered together. One is greater and one is lesser, but both are to be the possession of "Him Who comes."

The star names themselves reveal the nature of the meaning. They mean "herd of animals," "wealth," "rest," "security," and "waiting for him who comes." The scene very clearly illustrates the words of Ezekiel when he said, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezekiel 34:12).

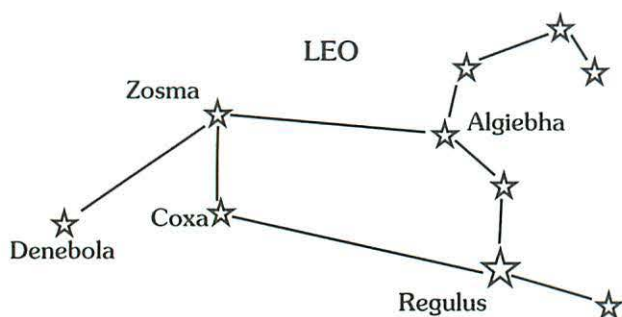
In the center of this constellation appears one of the brightest nebular clusters in the sky. It is made up of many stars and has been called "the beehive" by modern astronomers. The ancients knew it as *Praesepe* (pree-SEE-pea), meaning "the manger." The two faint stars which flank *Praesepe* are called *Asellus Borealis* and *Asellus Australis*, meaning "Northern Donkey" and "Southern Donkey," respectively. Not surprisingly, the early Christians referred to *Praesepe* as the stall or manger in which the baby Jesus was laid.



THE STARS TELL OF SATAN'S COMPLETE DESTRUCTION.

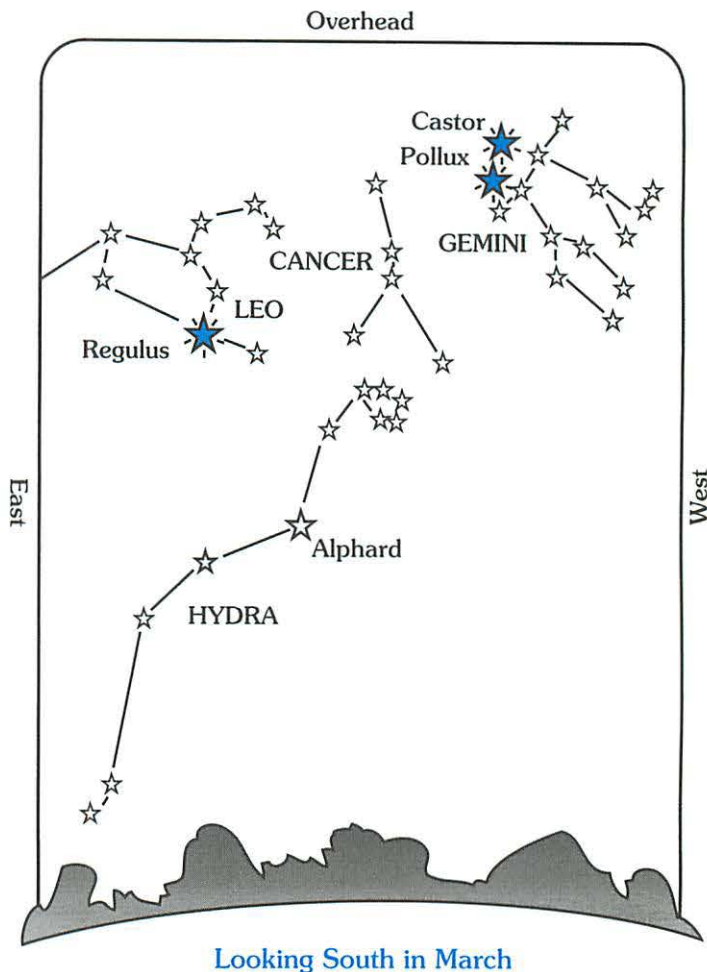
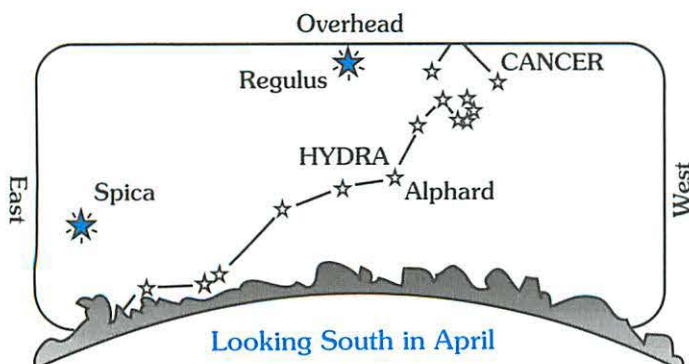
The last group of stars in the Mazzaroth describes a lion. This group clearly represents the Lion of the tribe of Judah. It is not the same lion that Orion slew in Taurus. The names of the stars mark this lion as the Christ.

The brightest star in this group is known as *Regulus*. It is one of four royal stars which dominate the sky during each of the four seasons. In some ancient charts, Regulus is called *Regulus Cor Leonis*, which means literally "heart of the lion." In the lion's mane is the star, *Algiebha* (al-JEE-bah), meaning "exalted one." In his tail is the star *Denebola*, meaning "the judge who comes."



The Hebrew name for *Leo* is *Aryeh*. It is the term used to describe the tribe of Judah in the blessing of Jacob (see Genesis 49:9) and in the prophecy of Balaam (see Numbers 24:9).

Also in the constellation of the lion is a serpent (*Hydra*), a cup (*Crater*), and a raven (*Corvus*). The stars in the serpent indicate that it is to be destroyed. The cup represents divine wrath which is being poured out upon the serpent, and the raven is seen tearing the serpent to pieces. In this final chapter of the Mazzaroth, Satan is completely destroyed, and the Lord reigns unchallenged.

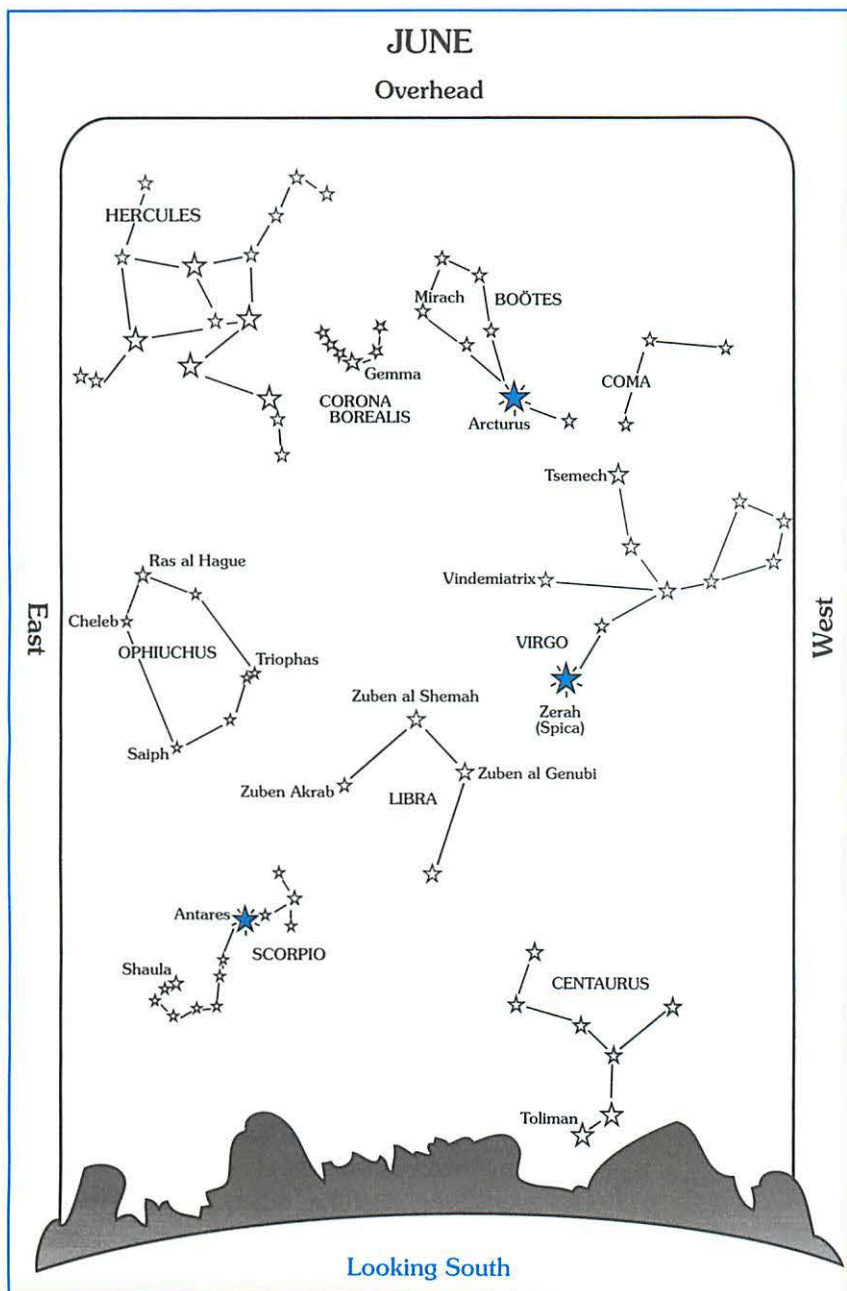


PROJECT

- Locate the stars in the heavens that are indicated on the star maps on pages 2863–2868. (Look for the brightest [first magnitude] stars first.)
- Learn the true meanings of the stars' names so you can use them as a tool for witnessing.
- Discuss how the sequence of the stars which God showed Abraham was able to reveal the message of the Gospel.
- Read the Scripture references, and discuss how each section of the heavens brings glory to God.

Date completed _____ Evaluation _____

How to discover The Gospel in the Stars



Names and Meanings of the Stars

Constellation: VIRGO: virgin

Hebrew: BETHULAH—virgin

Star: Zerah: the seed; also called
Spica: propitious one of seed

Star: Tsemech: branch

Star: Vindemiatrix: grape-gatherer

Constellation: CENTAURUS: the two-
nated one

Hebrew: BEZEH—despised one

Star: Toliman: heretofore and
hereafter

Constellation: COMA: longed for
(Christos: desired one; Ihesu: Jesus)

Constellation: BOÖTES: shepherd

Star: Arcturus: watcher of the
sheepfold

Star: Mirach: one who comes forth

Constellation: LIBRA: the purchase

Hebrew: MOZNAYIM—the balances

Star: Zuben Akrab: price of conflict

Star: Zuben al Genubi: the price is
deficient

Star: Zuben al Shemah: the price
that covers

Constellation: CORONA BOREALIS: crown

Hebrew: ATARAH—crown

Star: Gemma: The bright and
morning star

Constellation: SCORPIO: conflict

Hebrew: AKRAB—conflict

Star: Antares: rival

Star: Shaula: the sting

Constellation: OPHIUCHUS: strong man

Star: Triophas: to tread underfoot

Star: Saiph: to bruise

Star: Ras al Hague: head of the
serpent charmer

Star: Cheleb: heart of the shepherd

Constellation: HERCULES: strong man

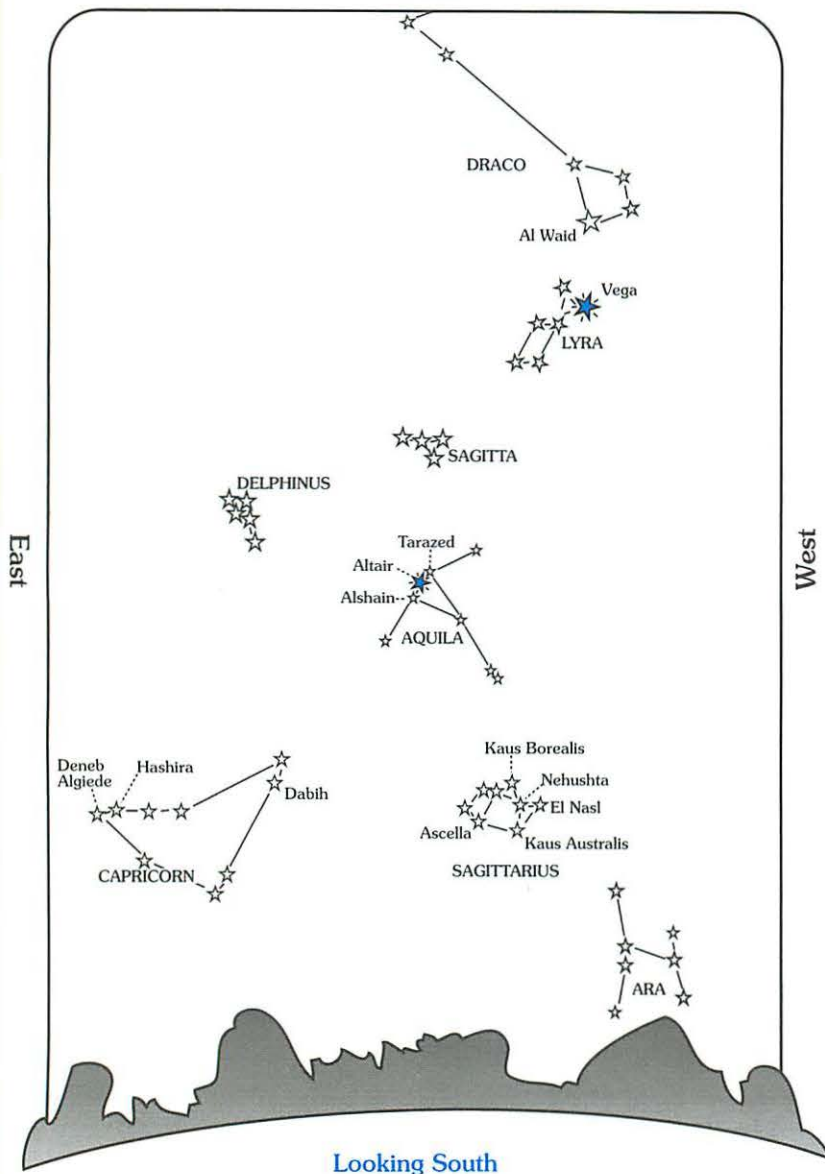
Hebrew: GIBBOR—strong man

What Abraham saw:

Abraham saw that a virgin would give birth to a Son (the propitious one of seed). The Son was the beginning and the end. He was the one longed for, the desired one, and His name was Jesus. He would be a shepherd Who would watch over the fold and would pay the price for man's deficiency. He was the bright and morning star. The shepherd was to be bruised on the foot as He crushed the head of the serpent. (Read Genesis 3:15 and Revelation 1:8.)

JULY/AUGUST

Overhead



Names and Meanings of the Stars

Constellation: SAGITTARIUS: the archer
Hebrew: OESHETH—the archer

Star: Nehushta: going forth

NOTE: Position shown is the *general* location. We do know that Nehushta is one of the five brightest stars in the bow of SAGITTARIUS.

Star: Kaus Borealis: northern bow

Star: Kaus Australis: southern bow

Star: El Nasl: point

Star: Ascella: armpit

Constellation: LYRA: harp

Star: Vega: messenger of light

Constellation: ARA: upended altar

Constellation: DRACO: dragon

Star: Thuban: the subtle

NOTE: Location is out of the range of this map.

Star: Al Waid: to be destroyed

NOTE: Position shown is the *general* location.

Constellation: CAPRICORN: goat

Hebrew: SAIR—scapegoat

Star: Dabih: to be slaughtered

Star: Deneb Algiede: tail of the goat

Star: Hashira: bearer of good tidings

Constellation: SAGITTA: piercing arrow

Constellation: AQUILA: wounded eagle

Star: Altair: wounded

Star: Alshain: covered with blood

Star: Tarazed: falcon

Constellation: DELPHINUS: resurrection
(as seen in a jumping dolphin)

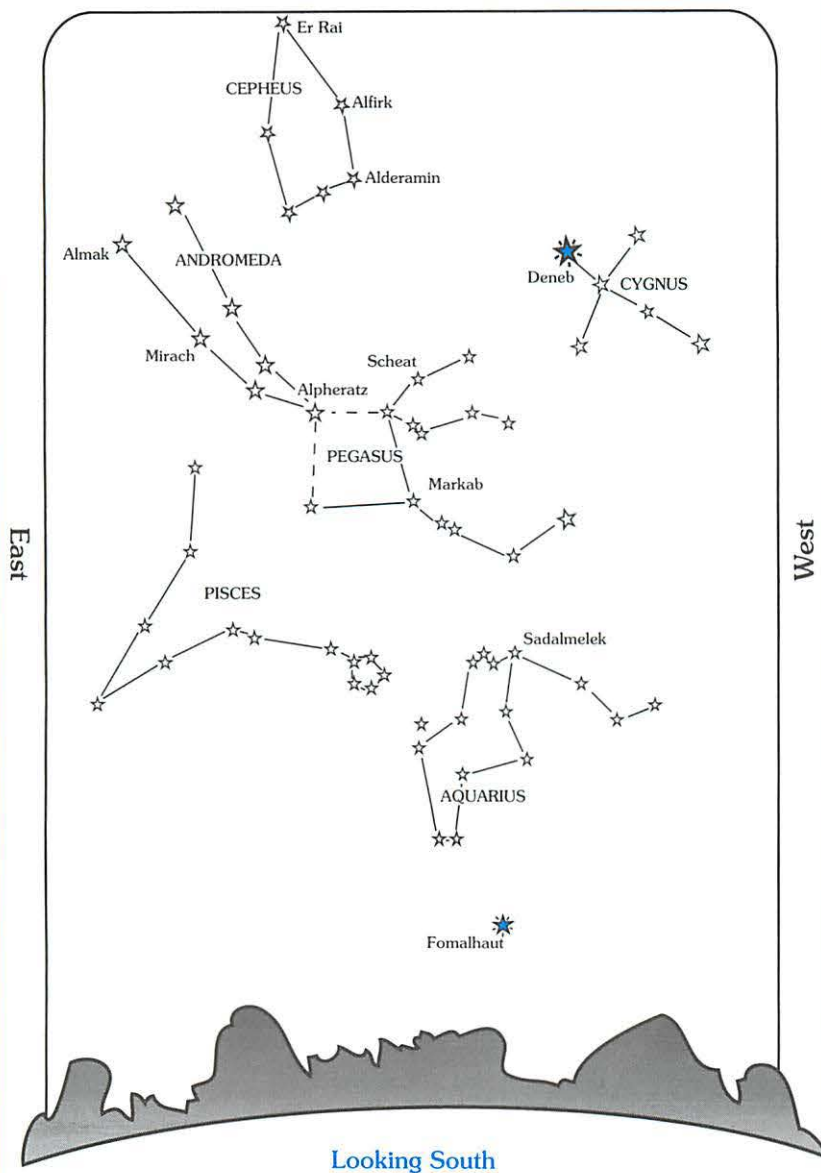
NOTE: CYGNUS will also be visible north of SAGITTA, and HERCULES, CORONA BOREALIS, OPHIUCHUS, and SCORPIO will be visible to the west.

What Abraham saw:

Abraham saw Christ going forth conquering and to conquer as an archer. He saw light come into the world, as the altar was turned upside down as an act of judgment against the subtle and accursed enemy of man. He then saw the good news that a scapegoat would be slaughtered for our sins. He saw that the price of our forgiveness would be the death of a Mighty One from Heaven Who would be pierced and covered with blood but Who would rise from the dead. (Read Revelation 6:2; 1:7.)

SEPTEMBER/OCTOBER

Overhead



Names and Meanings of the Stars

Constellation: AQUARIUS: water buckets

Hebrew: DELI—water buckets

Star: Sadalmelek: star of the king

Star: Fomalhaut: mouth of the fish
(located in the constellation PISCIS AUSTRALIS, the Southern Fish, below AQUARIUS)

Constellation: PEGASUS: (a Greek name)

Star: Markab: returned from afar

Star: Scheat: Hebrew: SKAT—he who goes and returns

Constellation: CYGNUS: swan

Star: Deneb: Lord or Judge to come

Constellation: PISCES: fish

Hebrew: DAGIM—fish (symbolic for multitudes)

Constellation: ANDROMEDA: woman in bondage

Stars: Almak, Mirach, and Alpheratz:
These stars' names mean broken, weak, and abused.

Constellation: CEPHEUS: branch

Star: Er Rai: shepherd

Star: Alfirk: flock

Star: Alderamin: right arm

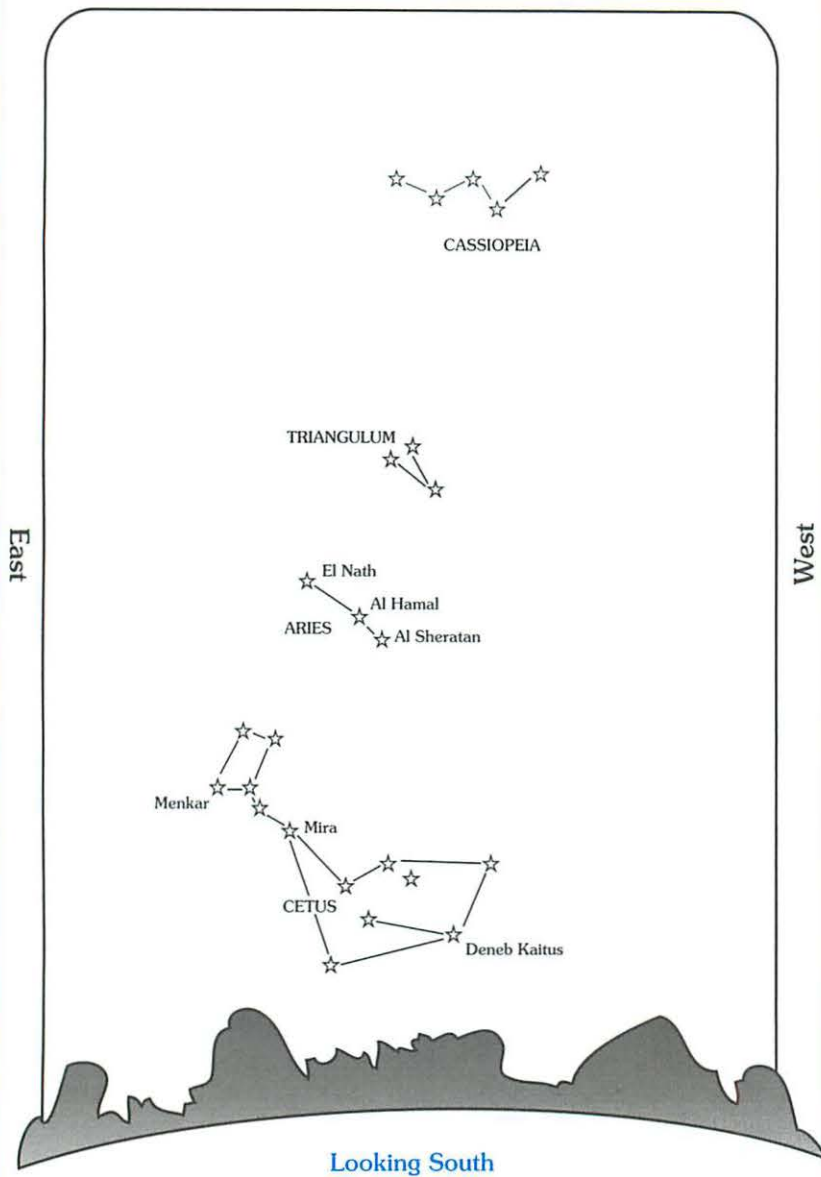
NOTE: To the west can also be found DELPHINUS, SAGITTA, AQUILA, CAPRICORN, and SAGITTARIUS.

What Abraham saw:

Abraham saw a source of life-giving water which would satisfy the thirst of great multitudes of people. The source of the living water was hailed as the King Who would leave and come again swiftly to judge His realm. He saw the Bride of Christ—broken, weak, and abused. However, he saw that Christ, the life-giving Branch, would come as a shepherd personally to save His Bride with His mighty power. (Read Revelation 7:15–17; 13:7–8.)

NOVEMBER/DECEMBER

Overhead



Names and Meanings of the Stars

Constellation: ARIES: ram

Hebrew: TALEH—lamb

Star: Al Hamal: sheep

Hebrew: HAMAL—sheep

Star: El Nath: the pierced

Star: Al Sheratan: the bruised

Hebrew: SHERATAN—the bruised

Constellation: TRIANGULUM: trinity

Constellation: CASSIOPEIA: free woman

Constellation: CETUS: sea monster

Star: Menkar: nostril

Star: Deneb Kaitus: tail of Cetus

Star: Mira: the rebel

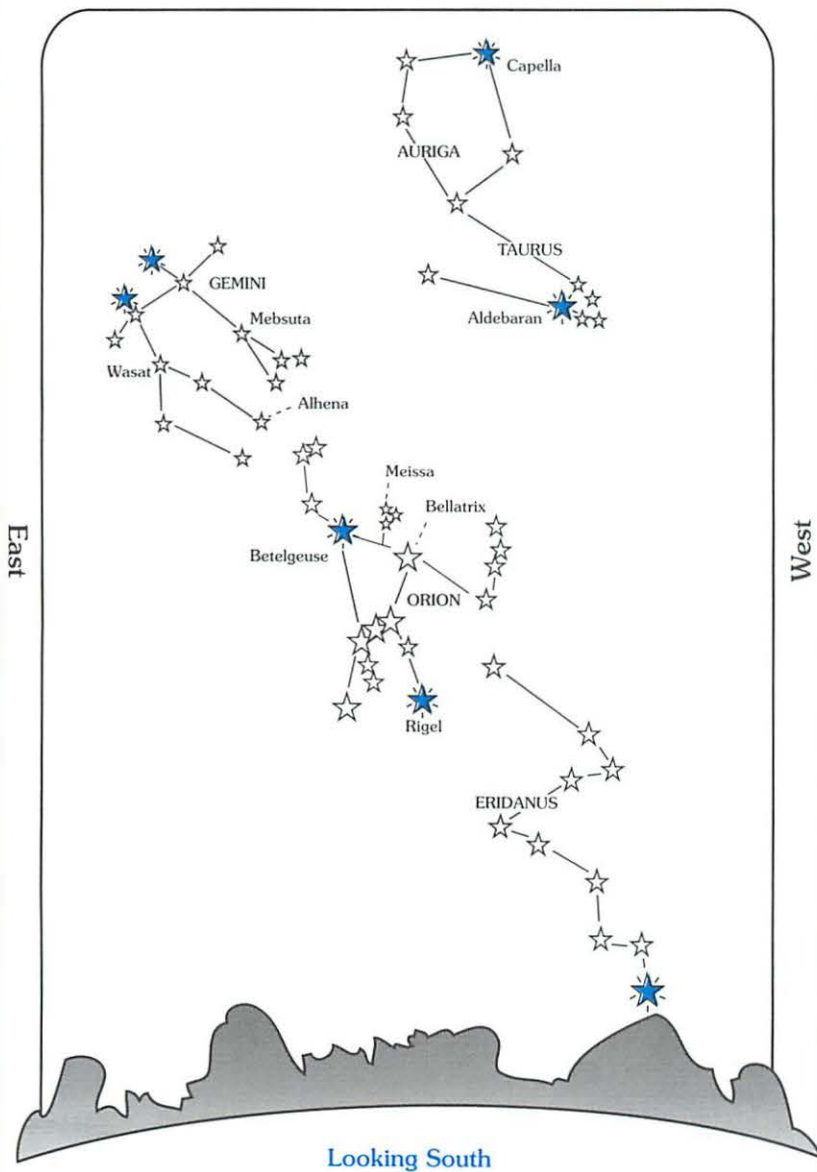
NOTE: CEPHEUS, CASSIOPEIA, and PERSEUS are visible in the northern sky. In the southern sky, TAURUS, PISCES, and PEGASUS can also be seen below ARIES and above CETUS.

What Abraham saw:

Abraham recognized that the Bride of Christ was redeemed by a Lamb Who was pierced and bruised. He then saw that the devil, who had tried to destroy the Bride's offspring, was cast out of Heaven, and that those who were saved had wonderful victory over the devil through the blood of the Lamb. (Read Isaiah 53:7 and Revelation 5:12; 12:4, 11.)

JANUARY/FEBRUARY

Overhead



Names and Meanings of the Stars

Constellation: TAURUS: bull (ox)

Star: Aldebaran: follower; servant

Constellation: ORION: strong man

Star: Betelgeuse: the coming of the branch

Star: Rigel: mighty one who treads underfoot

Star: Meissa: head of the giant

Star: Bellatrix: swiftly destroying

Constellation: ERIDANUS: river of the judge

Constellation: AURIGA: shepherd

Star: Capella: little she-goat

Constellation: GEMINI: to be joined together

Hebrew: THAUMIM—ruler/laborer

Stars: Mebsuta, Wasat, Alhena:

The meanings of these stars' names are "prince of conflict," "prince of the right hand," "prince of peace," and "prince of the left hand."

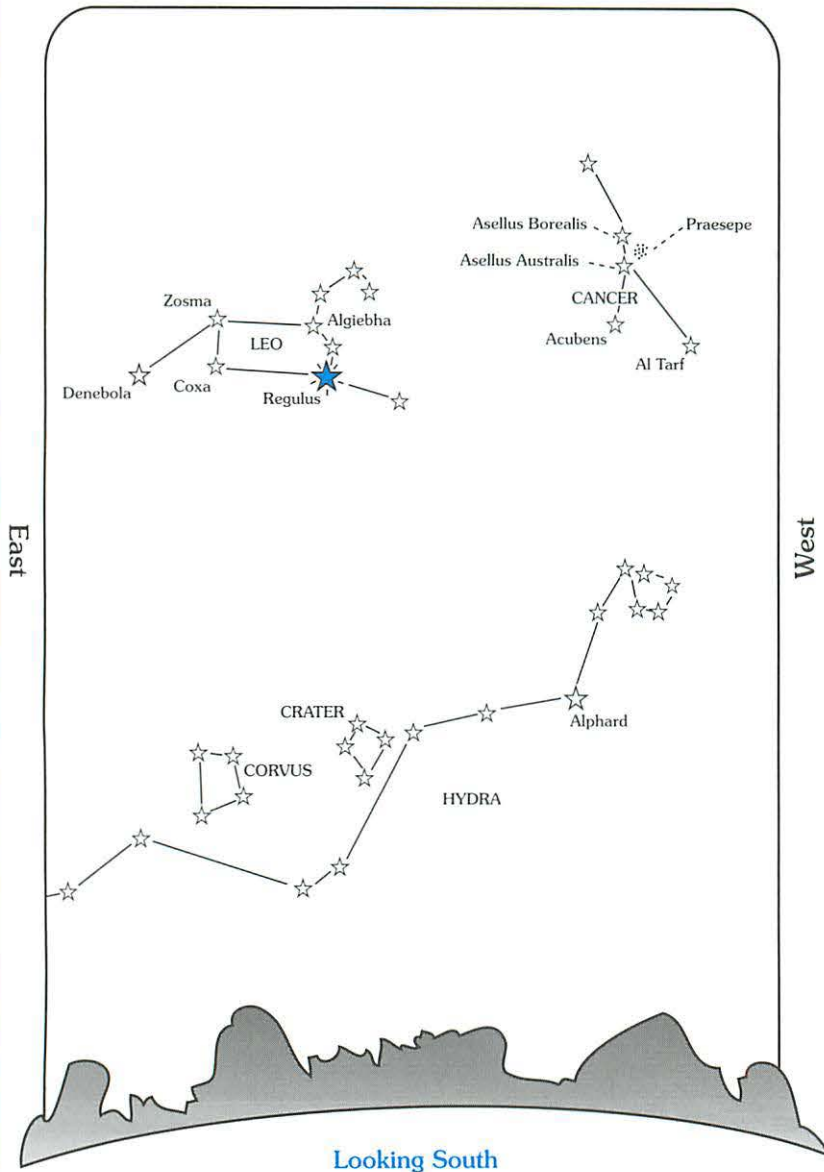
NOTE: For these stars, the sources used in writing this Resource did not connect meanings with names.

What Abraham saw:

Abraham saw an obedient servant, known as "the Branch," Who would swiftly destroy the evil one by treading him underfoot. This obedient servant demonstrated in His own life the meaning of being both a laborer and a ruler. He was both a prince of conflict and a prince of peace; a prince both of the right hand and of the left. (Read Revelation 12:5-10 and Matthew 23:11.)

MARCH/APRIL/MAY

Overhead



Names and Meanings of the Stars

Constellation: CANCER: holding place; shelter; hiding place; assembly of thousands

Star: Acubens: herd of animals; wealth

Star: Al Tarf: rest; security; waiting for him who comes

Star cluster: Praesepe: manger

Star: Asellus Borealis: Northern Donkey

Star: Asellus Australis: Southern Donkey

Constellation: LEO: lion

Hebrew: ARYEH—lion

Star: Regulus (Cor Leonis): heart of the lion

Star: Algibha: exalted one

Star: Denebola: the judge who comes

Star: Zosma: girdle

Star: Coxa: hip

Constellation: HYDRA: serpent

Star: Alphard: solitary one

Constellation: CRATER: cup

Constellation: CORVUS: raven

What Abraham saw:

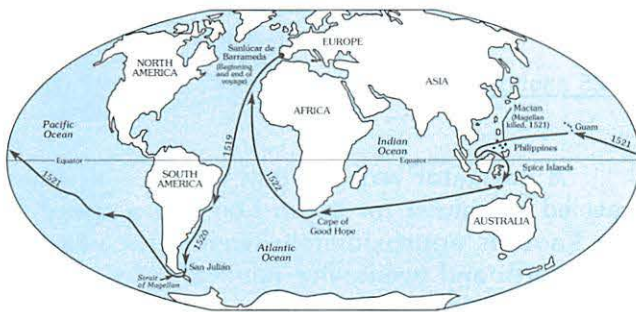
Abraham saw an eternal resting place, the assembly of thousands, which began with a lowly manger surrounded by common animals. As Abraham came to the end of the Mazzaroth, he saw that the exalted Lion of Judah would come to destroy the serpent in one final triumphant encounter and that the ravens would feed on the flesh of those who were judged. (Read Revelation 19.)



AUTHORITY THROUGH ACCURACY

HOW DO METHODS OF NAVIGATION ILLUSTRATE VARIOUS WAYS OF SEEKING GOD'S KINGDOM?

MAGELLAN'S VOYAGE AROUND THE WORLD



Magellan believed that the Spice Islands belonged to Spain, not Portugal, and he convinced King Charles I of Spain to support what became his famous circumnavigation of the world. In preparation for the voyage, he studied celestial navigation for two years.

On September 20, 1519, Ferdinand Magellan and a crew of 241 men set sail in five ships for a voyage around the world. The trip took three years and cost the lives of 224 men as well as four of the five ships. Magellan himself died in a skirmish with Mactan Indians as he attempted to lead them to Christ.

Though the crew was racked with scurvy, storms, starvation, and mutiny, they never lost their way. They took their headings by the sun during the day and the stars at night.

However, when the seventeen survivors returned home in September of 1522, they discovered a discrepancy in their calculations. In Spain it was the 6th of September, not the 5th, as they had figured. By traveling westward, in the same direction as the sun, all the way around the world, Magellan's crew had lost a full day.

Today there are five basic types of navigation. Four of them rely on earthly standards upon

which to fix a person's position. Each type uses its own reference points, employs its own instruments, and reveals its own insights into how the lost attempt to find their way. Only the fifth type relies on heavenly standards.

"Their [the heavens'] line is gone out through all the earth, and their words to the end of the world . . ." (Psalm 19:4).

The Hebrew word for "line" is קֶרֶן (KAHV), meaning "a cord, especially used for measuring." In other words, the heavens serve as a measuring rule that surrounds the whole earth, enabling those who understand its intricate design to find their way both day and night. The heavens literally show us where we are and point us in the way we should go.

LINES FROM THE STARS GIVE DIRECTION FOR ENTERING THE KINGDOM OF HEAVEN.



NASA

The five methods of navigation are **dead reckoning, inertial guidance systems, piloting, electronic, and celestial.**

As you study the following methods of navigation, relate each one to the means by which people try to find the Kingdom of Heaven.

1 **Navigation by Dead Reckoning**

Dead reckoning locates a person's position by taking into account the direction and distance he has traveled since his last known position. However, all the calculations are made with

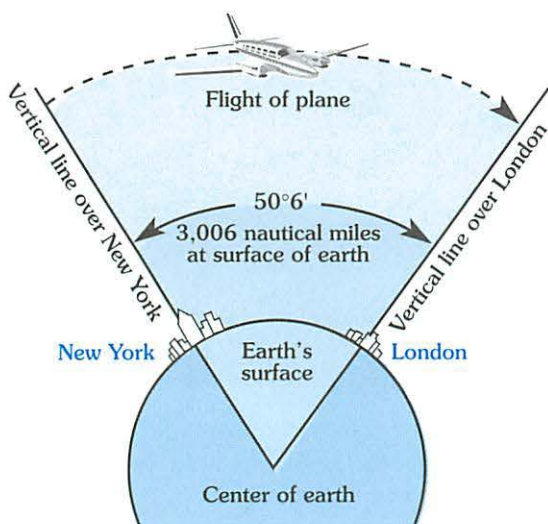
respect to the person's own reasoning rather than any external standards.

A navigator using dead reckoning will find direction with a compass. Then he will calculate the distance he has traveled by multiplying his speed with the elapsed time. By adding these new figures to his old position, he attempts to keep track of where he is.

Unfortunately, the accuracy of each new position is only as good as the previous one. Any error can soon leave the navigator and his crew hopelessly lost.

Sailors once calculated their speed by throwing a log overboard. Attached to the log was a rope with knots tied in it at equal intervals of 47 feet, 3 inches. As the rope played out, the sailors counted the knots.

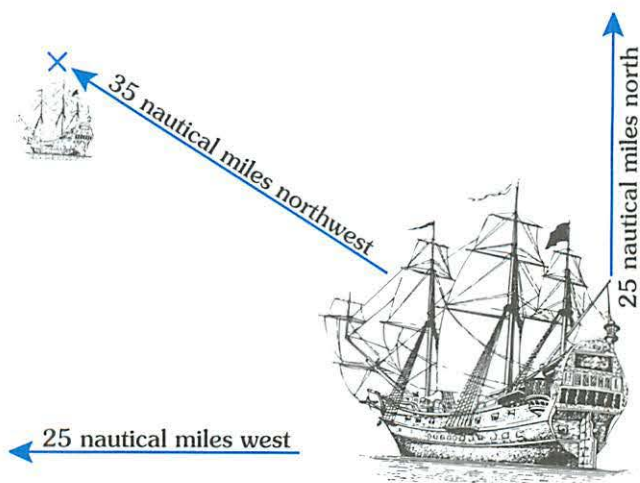
By counting the knots for a 28-second period, the sailors knew how fast they were going. Someone had already calculated that 28 seconds is to one hour as 47 feet, 3 inches is to one nautical mile. Therefore, the number of knots that played out in 28 seconds equaled their speed in nautical miles per hour. This is how the term *knots* originated.



One nautical mile is equal to one minute of angle along the surface of the earth. That one minute of angle equals one-sixtieth of a degree, or 6,076.1 feet.

By keeping track of their compass heading and their speed in knots, sailors could plot a reasonable course of where they had been. However, dead reckoning gives no indication of where a person is with respect to any absolute standards. It reflects only where a person has traveled with respect to where he once was.

Dead reckoning is navigation based on one's own perception of his location. Unfortunately, external factors such as wind and current can introduce major errors into a person's direction and speed, causing him to end up hundreds of miles from where he thought he would be.



A navigator reckons that a ship which has traveled northwest for seven hours at a speed of five knots is approximately twenty-five nautical miles north and twenty-five nautical miles west of its previous position.

Dead reckoning allows many ways for the lost to remain lost. If a person does not know in which direction he is headed, how fast he is traveling, or from where he has come, he will probably remain lost. Even a person who thinks he knows where he is going may be lost, if he does not know his point of origin.

2 Navigation by Inertial Guidance Systems

Inertial guidance systems are a high-tech form of dead reckoning. They merely keep track of a person's direction and speed more accurately than a simple compass and knots tied in a rope. Inertial navigation systems use computers, *accelerometers*, and high-speed *gyroscopes* to monitor changes in a person's position.

However, because it measures only change, an inertial system cannot pinpoint a person's position. The system is useful only when it has been aligned to measure change from a known position. In many respects, it is only a sophisticated means of measuring a person's position with respect to himself.

Inertial guidance does not rely on observations of external guideposts. Instead, it provides only internal guidance. Accelerometers monitor change in speed, and gyroscopes monitor change in direction. Both devices feed into a computer which records the information and calculates its position.

The gyroscopes in an inertial guidance system spin in three different directions arranged at ninety-degree angles to one another. One monitors pitch, another measures changes in roll, and the third senses turn in direction. As a plane or ship changes course, the gyroscopes relay the new heading to a central computer.

The computer also receives instructions from accelerometers that monitor any changes in speed. A built-in clock automatically multiplies the changes by time to calculate the distance the vehicle has traveled.

Inertial guidance systems are useful in verifying celestial navigation. They can be used when other points of reference are not visible. Thus, ships and planes are not grounded when weather conditions result in poor visibility.

Navigators on submarines rely on inertial guidance systems because they cannot see the stars. Another advantage of inertial guidance is that calculations for launching guided missiles can be made with virtually no interference from or detection by enemy sonar or electronics.



U.S. Navy

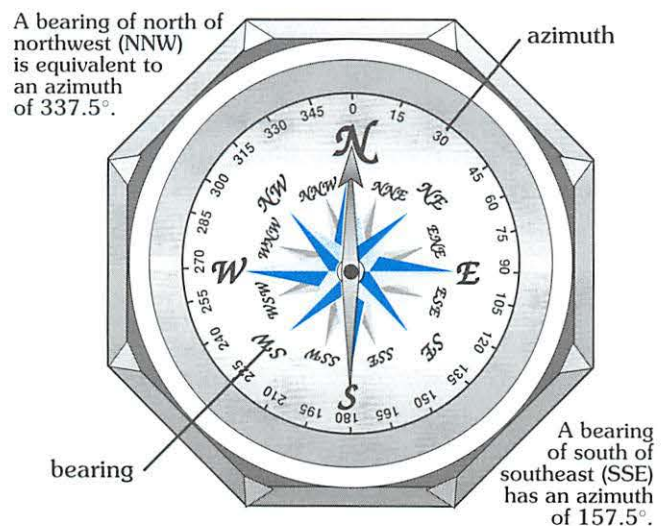
Guided missiles launched from submarines at sea are only as accurate as a navigator's ability to pinpoint the position of a submarine at the moment of launch.

3 Navigation by Piloting

Piloting is a form of navigation in which a person determines his position by using external reference points. He uses landmarks such as mountains, islands, trees, rivers, smokestacks, buildings, lighthouses, buoys, or other visible objects to find his way.

Navigators who use this form of navigation measure distance, direction, and position. They report position as a *bearing* or *azimuth* (AZZ-ih-muth) from a given landmark.

A *bearing* or *azimuth* is an angle on a compass which coincides with the direction of a given landmark. By measuring an angle from two or more landmarks, a navigator can fix his position with respect to those landmarks.



Technically speaking, bearings are reported with respect to north and south, such as NNE or SSW. Azimuth is a more precise measure that reports direction as an angle between 0° and 360°.

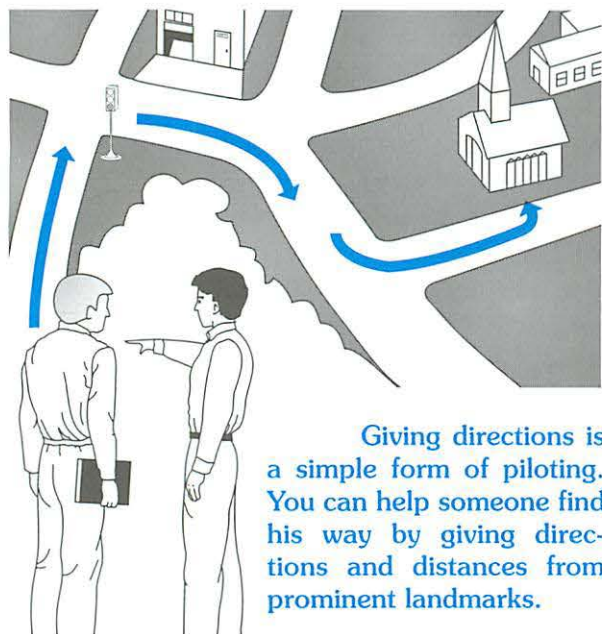
By using a map of a given area, a navigator measures the bearing or azimuth to a landmark and draws a line on the map in the same direction as the landmark. The navigator knows that his position is somewhere along that line.

By finding the angle to a second landmark, the navigator draws another line in the direction of the second reference point. The intersection of the two lines marks his location.

Choosing an angle to a third landmark helps to confirm the first two points and gives the navigator greater assurance of his location.

Piloting is especially useful when entering and leaving ports or sailing close to land. However,

ships at sea and planes flying above the clouds cannot rely on this form of navigation as they are out of sight of reference points.



Giving directions is a simple form of piloting. You can help someone find his way by giving directions and distances from prominent landmarks.

Cruise missiles use a sophisticated form of piloting. By identifying key landmarks on preprogrammed charts, the missile identifies its position and directs its course to a prescribed target.

4 Navigation by Electronics

Electronic navigation is a form of sophisticated piloting. Instead of physical landmarks, electronic navigation takes its bearings from various types of fixed radio transmitters. Some of these electronic systems include *loran*, *omega*, *omni-range*, and *radio direction finders*, as well as *satellite transmitters*.

The term *loran* stands for “*long-range navigation*.” This system is used along coastlines to give ships and planes a fixed radio landmark which navigators can “see” regardless of visibility.

Loran stations come in triplets. By measuring the bearing to each station separately, a navigator can fix his position with respect to the stations. Under good conditions, a navigator can find his way from three thousand miles away.

The *omega* radio system has eight transmitters located around the world. Special equipment is required to pick up the signals from any two stations. As in piloting, the special equipment establishes two lines of position. The point at which the lines intersect is the position of the ship or plane.

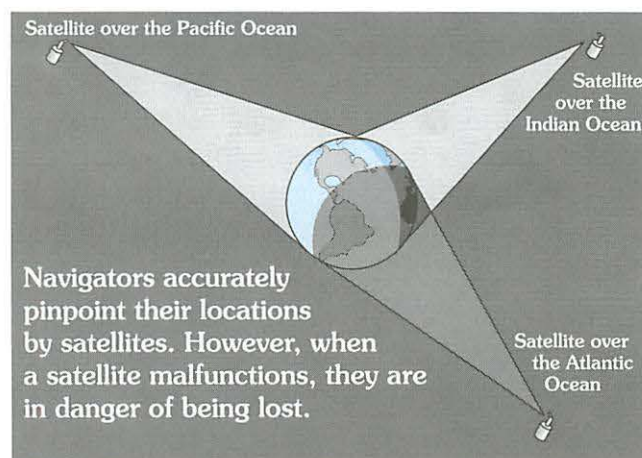
Omnirange radio is a short-range system intended to serve airplanes flying over land. These

radios have a special device that allows a plane to measure both its distance and bearing. Thus, the plane can fix a location from just one omnirange transmitter.

Radio direction finders are merely radio beacons. A navigator uses a radio antenna on board to find the bearing of the beacon. When the antenna is pointing toward the beacon, the navigator can read the bearing of the antenna.

Most of the work is done electronically, so the navigator has only to read a digital display indicating his bearing from the radio beacon. By selecting two or more radio beacons, a navigator draws lines of position from each beacon to fix his own position.

Satellite navigations make use of a series of five Navy satellites that are arranged precisely in high-altitude orbits. The satellites continually transmit their precise locations. Receivers aboard ships process the information and compute a ship’s position relative to the satellite.



5 Navigation by Celestial Standards

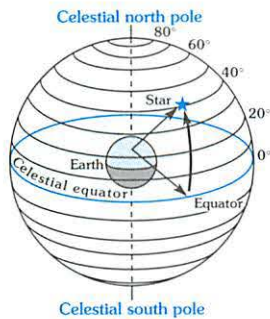
In contrast to the first four methods, *celestial* navigations require navigators to search for heavenly bodies and reference every position in relationship to them.

For purposes of celestial navigation, heavenly bodies such as the sun, moon, planets, and stars are considered to be located on the surface of a great sphere. This celestial sphere has an infinite radius, with the earth as its center.

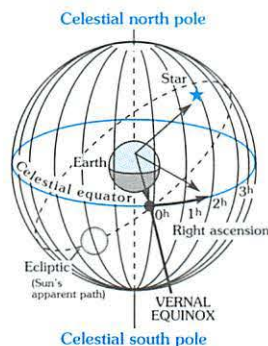
As the celestial sphere appears to rotate around the earth, it describes two distinct kinds of motion. One is the apparent motion of the celestial bodies as they “rise” in the east and “set” in the west.

The other is a more subtle movement resulting from the apparent motion between the earth and the sun.

The positions of these heavenly bodies are so orderly and precise that they provide reliable references from which to locate positions anywhere on the face of the earth. In fact, the celestial sphere appears to rotate with such perfect uniformity that navigators measure time, called *sidereal* (sigh-DEER-ee-ul) time, with reference to the stars.



Latitude reveals a position north or south of the equator. A *nautical almanac* or an *ephemeris* reports the position of major stars to within a fraction of a second. The angle of a star above the equator is its *declination*.



Longitude reveals a position east and west. In celestial navigation (the *equatorial system*), the reference point for 0° longitude is the point where the sun's apparent path crosses the plane of the earth's equator (*Vernal Equinox*). A star's position west of this point is known as its *right ascension*.

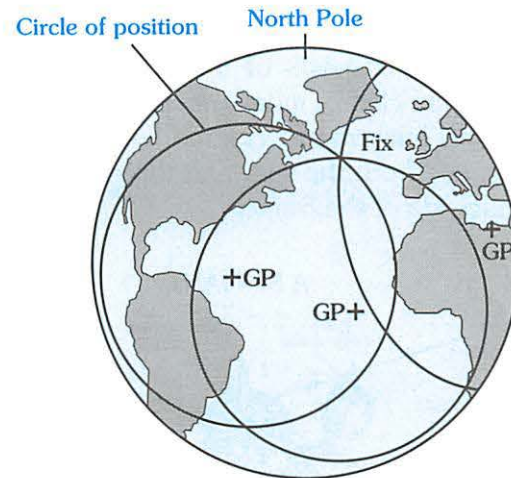
The equatorial system is different from the *horizon system*, in which 0° longitude is the meridian that passes through Greenwich, England.

To determine a position from the stars, a navigator uses a sextant to measure the altitude of a star in relation to the horizon. He then uses an *ephemeris* to find precisely where the star is located on the celestial sphere. Using a calculator or a mathematical table, the navigator can obtain a line of position similar to the one used in piloting.

By repeating the process with other stars, the navigator fixes his position at the point the lines intersect. The major difference between piloting and celestial navigation is in the accuracy which can be obtained by higher standards.

In measuring an angle on a circle (or a sphere), it is important to understand the units in which the measurement is expressed. A circle is divided into 360 degrees (°), and each degree is divided into 60 minutes (').

The relationship between the earth and the sun shifts one degree per day, or about 360 degrees (one revolution) each year. It is no coincidence that early navigators defined a *degree* as the difference in the sun's position on two consecutive days.



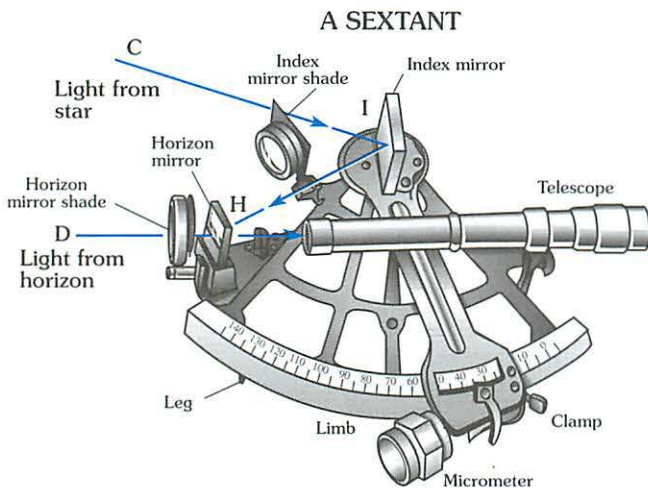
Using a sextant to measure the altitude of a star, a navigator can determine his circle of position with respect to the star. By sighting on three different stars, a navigator can fix his position anywhere on the face of the earth. GP represents a star's reported *geographic position*.

Celestial terms that help navigators ascertain the lines of the stars

- **ALTITUDE**—the angle of a star above the horizon.
- **ECLIPTIC**—a great circle on the celestial sphere which describes the apparent annual path of the sun among the stars. (Note that the ecliptic and the celestial equator are inclined to one another by 23° 27'.)
- **EPHEMERIS**—a record giving the hourly positions of celestial bodies. (*Ephemeris* is Latin for "diary.")
- **EQUATOR**—the great circle on the celestial sphere cut by a plane through the center of the earth and perpendicular to the axis of the poles.
- **GREENWICH (GRENN-ich) MEAN TIME**—a measure of time based on the position of the sun relative to the longitudinal line that passes through Greenwich, England.
- **LATITUDE**—a circle whose plane is parallel to the equator. Latitude marks a position with respect to north and south.
- **LONGITUDE**—Longitude marks a circle whose plane is perpendicular to the equator. It marks a position with respect to east and west.
- **MERIDIAN**—a great circle on the celestial sphere which passes through the poles and an observer's zenith.
- **POLES**—the two points at which the earth's axis of apparent rotation pierces the celestial sphere.
- **SIDEREAL TIME**—a measure of time based on the stars.
- **ZENITH**—the point at which a vertical line drawn upward pierces the celestial sphere.

How does the sextant give direction?

A sextant consists of a wooden handle, index arm, limb, clamp, index mirror, horizon mirror, telescope, micrometer, colored filter shades to protect the eye from the sun, and three short legs on the underside of the frame.



To measure the altitude (angle above the horizon) of a star with a sextant, light must be present both on the horizon and from the star. These conditions occur on a clear night shortly after sunset or at dawn. A ray of light coming from the horizon (D) passes through the upper (transparent) part of the horizon glass. Another ray of light from the star (C) strikes the silvered index glass (I) and is reflected (along IH) to the silvered portion of the horizon glass. The mirrored half of the horizon glass then reflects the ray (along HO) so that both the horizon and the star can be seen side by side.

Because only one position of the sextant's arm will bring the two images together, the angle that the arm must move to bring the horizon and star into alignment is the altitude of the star.

How is a sextant corrected for errors?

Several factors must be corrected when using a sextant. Some of the errors are inherent in the sextant itself, and other errors are involved in the interpretation of its readings.

• THE PATH OF LIGHT MUST BE UNALTERED.

For a sextant to operate properly, both the horizon mirror and the index mirror must be adjusted so they are perpendicular to the plane of the sextant. If the two mirrors are misaligned, the images cannot be seen through the same eyepiece.

A navigator will then have to tip the sextant to one side or the other in order to see both at the same time. This introduces major errors into the sextant reading.

A second adjustment requires that the horizon glass and the index glass be parallel when the sextant reads 0°. This ensures that the sextant is not reading something that is not there. The sextant reads zero when the angle is indeed zero. If not adjusted for what is called "index error," the sextant can introduce consistent errors into every measurement.

• THE PATH OF LIGHT MUST BE RESTORED.

Because the earth's atmosphere works like a lens, light from celestial bodies is bent downward, causing stars to appear higher above the horizon than they actually are. The measured altitude is therefore larger than the true altitude.

Navigators make their observations from the earth's surface rather than its center. Consequently, the phenomenon of *parallax* causes an apparent displacement of a body on the celestial sphere.

The position of the horizon changes depending upon the height from which a navigator takes his sextant readings; therefore, he must also correct for what is called *dip*. Dip equals the square root of the height of the observer's eye in feet.

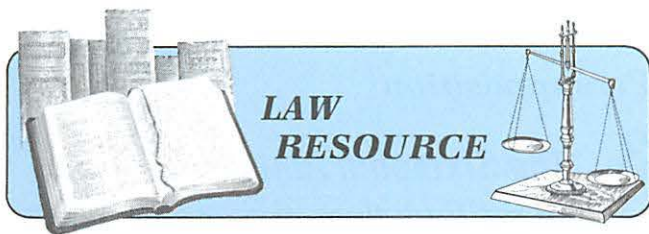
Because a navigator focuses his sextant on the edge of the sun rather than its center, he must correct for the size of the sun in order to locate the sun's center accurately. Navigators call this correction the *semidiameter*.

PROJECT

Go to a large, open area, such as a park, and have a member of the family hide an object and write out specific directions as to where to find it. Demonstrate dead reckoning by following these directions in order to locate the object. Later, discuss how dead reckoning requires a person to know where he is going and where he has been in order to avoid becoming lost.

After following the path with dead reckoning, use a compass to follow the same path. This would be an example of piloting. Discuss how external reference points enable a person to determine his position.

Date completed _____ Evaluation _____



HOW DOES THE PAYMENT OF TAXES RELATE TO DOING THE WILL OF GOD?



The Granger Collection

The framers of the U.S. Constitution recognized the destructive potential of heavy taxation. Their safeguards have given reinforcement to arguments against paying taxes.

There are active and highly vocal groups in the United States today who claim that the tax laws of our nation are unconstitutional and, therefore, invalid.

Behind the refusal of these groups to pay taxes is the concern that government will exercise too much control over individuals.

Many Christians are involved in these groups. They not only reject taxes, but they also refuse to get drivers' licenses, marriage licenses, birth certificates for their children, and social security numbers.

The logic of these vigorous opponents of taxation is expressed in the following statement:

"There is no license without control, and there is no control without license."

The mind-set for such a statement is based on the perception that government is inherently evil, and if not actively resisted, it will destroy its citizens.

Let's examine the presuppositions of these tax-resisters and determine whether they are true patriots or misguided followers of false prophets.

Presupposition:

1 "The power to tax is the power to destroy."

This statement, made in 1819 by Supreme Court Chief Justice John Marshall, is often quoted and used by those who would like to propagate "tax freedom" and obedience to a "higher law."

Several questions must be asked to challenge this presupposition.

Is this statement declaring that the *purpose* of taxation is to destroy? God said the purpose of taxation is to support government officials.



Dictionary of American Portraits

**U.S. Chief Justice
John Marshall**

Is the statement implying that the power of taxation should not be in the hands of government, lest they misuse it? Such a conclusion would be contrary to the will and Word of God.

Is the statement communicating the idea that citizens receive no benefit from the tax money that is taken from them? This idea is certainly false, because the benefits of paying taxes are not only for public improvements, but also for the punishment of evil-doers and the praise of those who do well.

The implications of this phrase actually contradict the character and will of God. The proponents of it fail to recognize His sovereignty.

While seeing the consequences of oppressive taxation, they fail to see His sovereignty and His ability to control those who would misuse their power of taxation.

After all, it is God Who sets up one ruler and takes down another. God will also use

government officials as His instruments of chastening to those who do not worship Him and obey His will.

Jesus affirms the control of God over a secular ruler in His answer to Pilate, “. . . Thou couldst have no power at all against me, except it were given thee from above . . .” (John 19:11).

It is our responsibility as Christians to pray for those who are in authority over us, so that we might lead a quiet and peaceable life. (See I Timothy 2:1-2.) It is God’s responsibility to control the hearts of those who are in authority—even in the matter of taxation. (See Proverbs 21:1.)

Presupposition:

2 “The framers of the Constitution did not intend for government to tax the income of its citizens.”

The founders of the United States were concerned about a central government becoming too powerful. Consequently, they required that any direct taxes be apportioned among the states according to population—not according to income.

In 1895, the Supreme Court ruled that an income tax law that had been passed the previous year was unconstitutional, because it was a direct tax on the people and not apportioned according to population.



Woodrow Wilson

In 1913, President Woodrow Wilson urged Congress to pass the Underwood-Simmons Tariff Act.

This act reduced income from foreign imports by 10 percent. The result was a significant reduction in government funds and a need to locate other sources of revenue.

In that same year, the Sixteenth Amendment was added to the Constitution. This amendment removed the restriction against direct taxation and made it possible for the government to establish income taxes.

Presupposition:

3 “The Sixteenth Amendment was not ratified; thus, the government has no authority to collect taxes.”

Several books have been written to explain in detail why the Sixteenth Amendment is technically invalid. One of the chief arguments is that a sufficient number of states never ratified the amendment. The controversial amendment reads as follows:

The Sixteenth Amendment

“The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration.”

Let us assume that all the arguments of the tax resisters are valid on this point, and that, in fact, Congress does *not* have the authority to collect income taxes.

We as Christians would still be required to pay income taxes, because we live by a standard *higher* than the Constitution. Our lives are directed by the commandments and testimony of the Lord Jesus Christ.

When Jesus was asked to pay the Temple tax, He challenged the validity of that tax by saying to Peter, “. . . Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?” Peter responded, “. . . Of strangers. . . .”

Jesus concluded, “. . . Then are the children free.” By this reasoning, He was assuring Peter that He, as the Son of God, did not need to pay taxes. However, He went on to say, “Notwithstanding, lest we should offend them . . . give unto them for me and thee” (Matthew 17:25-27).

The method that Peter used to obtain this tax money was significant. Jesus told him to catch a fish and take a coin from its mouth.

Because Peter was a fisherman by trade, this represented a direct income tax from his profession.

God has called us to follow in the steps of Christ. The mission of Christ was not to right the injustices of the government but to establish the Kingdom of God, which was ultimately more powerful than the kingdom of men.

Presupposition:

4 "Government must be actively resisted, otherwise it will oppress citizens, especially Christians."

Such a conclusion is based on fear. It is contrary to the basic presupposition of Scripture which states that God controls government. As long as Christians do good, they need not fear any government official, *"for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. . . . For this cause pay ye tribute also . . ."* (Romans 13:4,6).

Many tax-resisters try to associate their efforts with the Founding Fathers, who successfully resisted the taxation of Great Britain on the Colonies. However, there is no basis for such an analogy.

The primary difference is that the Colonies were separate from the nation of England, whereas citizens are not independent from their government. Each of the American Colonies, as other Colonies of the British Commonwealth, were chartered under the authority of the King, but were not subject to Parliament.



**John Hancock, President
of the Continental Congress**

Parliament was the governmental body for the nation of England. However, the Parliament sought to establish its rule over the American Colonies with taxation.

John Hancock explained these important points in a letter to a London agent for the Colony of Massachusetts:

John Hancock's letter:

"By the laws of nature and of nations, the voice of universal reason, and of God, when a nation takes possession of a desert, uncultivated and uninhabited country, or purchases of Savages, as was the case with far the greatest part of the British settlements; the colonists transplanting themselves, and their posterity, tho' separated from the principal establishment, or mother country, naturally become part of the state with its ancient possessions, and intitled to all the essential rights of the mother country. . . .

"It is presumed, that upon these principles, the colonists have been by their several charters declared natural subjects and entrusted with the power of making THEIR OWN LOCAL LAWS, not repugnant to the laws of England, and with THE POWER OF TAXING THEMSELVES. . . ."

Many modern historians have described the colonists as wild and radical anarchists rather than as men who were dedicated to seeing God's work done only according to God's will.

Another quote by John Hancock presents an eyewitness view of the attitudes of the colonists:

"We think it is incumbent upon this people to humble themselves before God on account of their sins, for He hath been pleased in His righteous judgment to suffer great calamity to befall us, as the present controversy between Great Britain and the Colonies.

"[And] also to implore the Divine Blessing upon us, that by the assistance of His grace we may be enabled to reform whatever is amiss among us, that so God may be pleased to continue to us the blessings we enjoy, and remove the tokens of His displeasure, by causing harmony and union to be restored between Britain and these Colonies."

Such a statement is totally devoid of the defiant attitude that is commonly attributed to the colonists. Regardless of their attitudes, however, we are warned in Scripture not to compare ourselves with others, but only with the character and life of the Lord Jesus Christ.

Presupposition:

5 ***"The money collected by taxes may be used for evil purposes."***

Article 1, Section 8 of the Constitution states that Congress may raise taxes for the general welfare of the United States.

Today, many government-funded projects are unmistakably evil, such as killing unborn babies, sponsoring lewd art, and providing drug paraphernalia for addicts.

Scripture gives no support for withholding payment of taxes on the basis that the money may be used for evil purposes. Mary and Joseph paid taxes to the Roman government at the time of the birth of Jesus.

There was certainly corruption in the government at that time, and evil projects were carried out with money collected by taxes, such as the slaughter of innocent babies by Herod.

The rulers of the Temple were evil at the time when Jesus paid them a tax. They, in fact, conspired to murder the innocent Son of God. It is conceivable that the very money Jesus instructed Peter to pay was part of the money used for His death.

Paul urged the payment of taxes at a time when there was open persecution of the government against Christians.

Even some of the money given to Jesus during His ministry found its way into the pockets of Judas, whose evil deeds are infamous.

Presupposition:

6 ***"Congress has no authority to delegate its taxation power to the Internal Revenue Service."***

The United States Constitution states that only Congress shall have the power to collect taxes. Congress is the Legislative Branch of the government.

The IRS is a division of the Treasury Department, which is under the Executive Branch of government.

Tax-resisters see in these facts a violation of the Constitution and, therefore, a nullifying of the right of the IRS to collect taxes, even if the taxes themselves are Constitutional.

This argument is totally discredited by the direct command of Scripture—that we not only pay taxes assessed by the king, but by the agents of government who are appointed by the king.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him. . . . For so is the will of God . . ." (1 Peter 2:13–15).

Christians who refuse to pay taxes on these or any other arguments may convince themselves that they are right, but they will lose the praise and approval of the King of Kings and the Lord of Lords and incur the wrath of His ministers, because they are actually resisting the Lord Himself.

PROJECT

In order to see the bigger picture of taxation, we as Christians must discern what taxes are actually judgments upon our nation as a consequence of churches' and families' failures to carry out their God-ordained functions.

Check the items from the 1989 U.S. Federal Budget which were intended by God to be taken care of by the Church or the family. Total the amount of tax reduction possible.

Billions of dollars

<input type="checkbox"/> National defense.....	303.6
<input type="checkbox"/> International affairs	9.6
<input type="checkbox"/> General science, space, technology.....	12.9
<input type="checkbox"/> Energy.....	3.7
<input type="checkbox"/> Natural resources and environment.....	16.1
<input type="checkbox"/> Agriculture	16.9
<input type="checkbox"/> Commerce and housing credit.....	27.8
<input type="checkbox"/> Transportation	27.6
<input type="checkbox"/> Community and regional development	5.8
<input type="checkbox"/> Education, training, employment, and social services	35.7
<input type="checkbox"/> Health	48.4
<input type="checkbox"/> Social security	232.5
<input type="checkbox"/> Medicare.....	85.0
<input type="checkbox"/> Income security	136.8
<input type="checkbox"/> Veterans' benefits and services	30.1
<input type="checkbox"/> Administration of justice.....	9.4
<input type="checkbox"/> General government.....	8.9
<input type="checkbox"/> Interest on national debt.....	169.3

Date completed _____ Evaluation _____



HOW DO HONEY AND SUGAR ILLUSTRATE THE EFFECTS OF GOOD AND EVIL WORKS?



Because 550 bees must visit 2.5 million flowers and fly 35,000 miles to make one pound of honey, the demand for honey has always exceeded its supply. However, modern sugars have tempted man's "sweet tooth" and provided an overabundance of sweetener.

Not everything that tastes good builds up our bodies. In fact, some foods taste delicious but are calories only and are empty of any additional nutritional value. One of these foods is sugar. Sugar is devoid of protein, vitamins, and minerals. It is 99.5 percent calories. Sugar's pure carbohydrate content (*sucrose*) can supply quick bursts of energy, but it has no lasting benefit.

Sugar as we know it today is a man-made substance. While *sucrose* does exist naturally, it is

in combination with fiber. God placed *sucrose* in high-fiber substances (i.e., cane sugar) in order to prevent overconsumption of the *sucrose*.

Man has removed the fiber and concentrated the remaining sugar. Nothing exists naturally that contains the concentrations of *sucrose* which we find in common table sugar. In terms of caloric density, honey runs a distant second, but honey is a concentrated form of many types of sugar and contains fewer calories than *sucrose*.

In the past two hundred years, the consumption of sugar has increased 3,000 percent, from an average of about 4 pounds per person per year, to a current average of more than 120 pounds per person per year.

Some individuals eat as much as 350 pounds of sugar a year—that is almost one pound of sugar a day! This high sugar consumption contributes to a variety of conditions which lead to crippling diseases.

Honey, on the other hand, is a natural sweetener which Scripture says we are to eat ". . . because it is good . . ." (*Proverbs 24:13*). However, Scripture also warns specifically about eating too much honey, ". . . lest thou be filled therewith, and vomit it" (*Proverbs 25:16*).

Unlike sugar, honey contains vitamins, minerals, and enzymes that our bodies require. The honeycomb is ". . . health to the bones" (*Proverbs 16:24*) and is a symbol of blessing and prosperity.

Learn how the contrast between these two sweeteners illustrates the fullness of works done in Christ and the emptiness of works without Christ.

1 SUGAR SUPPORTS HARMFUL BACTERIA; HONEY CLEANSSES.

Sugar and honey represent two ends of a spectrum. One substance contributes to the growth of harmful bacteria; the other can actually be used as an antiseptic dressing for wounds.

- Sugar promotes tooth decay.***

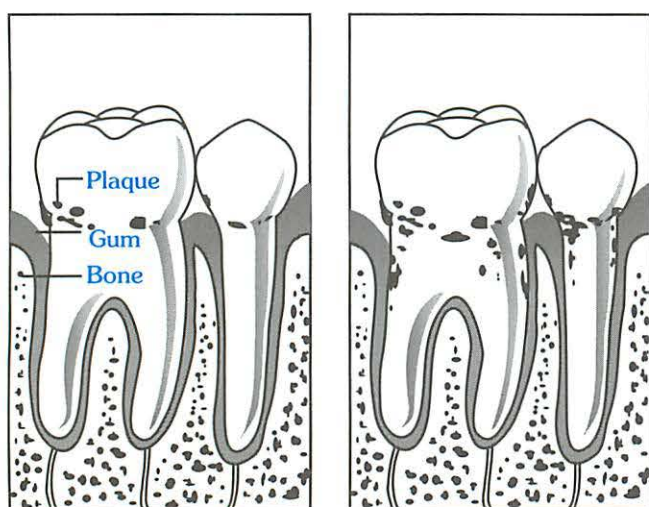
Each year dentists pull millions of decayed teeth out of the mouths of children and adults. Many of those teeth come from youngsters who average ten decayed teeth by the time they reach the age of thirteen.

Their parents do not fare any better. By the time they reach sixty-five, many adults have had every one of their teeth extracted. Most of these teeth are lost as a direct result of tooth decay.

Today more than 80 percent of adults' teeth in the United States are decayed to some degree. The cause of such a staggering statistic is sugar. By contrast, the ancient Egyptians, who rarely brushed their teeth but ate almost no sugar, experienced less than 2 percent tooth loss from decay.

Tooth decay begins when acid-producing bacteria called *Streptococcus mutans* (STREP-tuh-cock-uss MEW-tanz) attack the protective enamel of healthy teeth. These bacteria thrive on sugar and other refined carbohydrates we eat. In particular, the bacteria are fond of *sucrose*, the main component of table sugar.

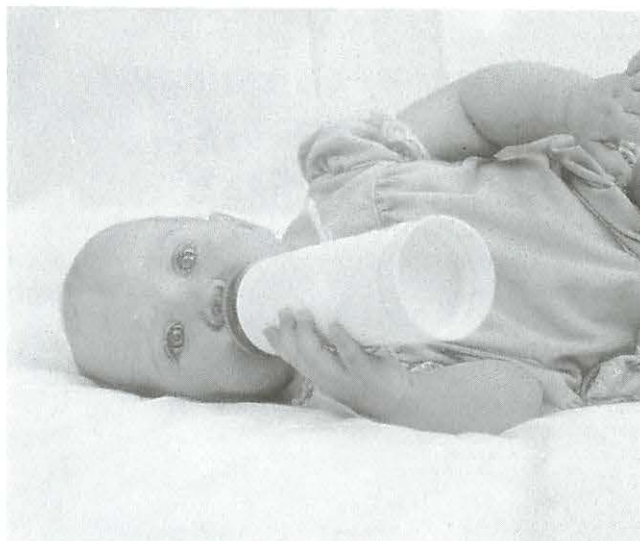
Sucrose readily adheres to the teeth, easily working its way into natural fissures and crevices. Within minutes the bacteria in the mouth and on the teeth begin converting sucrose into a carbohydrate called *dextran*. Dextran molecules are long and chain-like. As they grow, they trap food particles, as well as more sugar and bacteria.



The residue of sugar, rotting food, and dextran on teeth is called *plaque*. Plaque prolongs the contact of bacteria and sugar with the teeth long after we have eaten. The bacteria may also infect the gums, causing gingivitis and periodontal disease.

According to one theory, lactic acid produced by the bacteria—*S. mutans*—eats away the enamel and dentin (mass of the tooth). Another theory suggests that a chelating agent “claws” the calcium out of teeth. In any event, it is the presence of sugar (sucrose) that feeds the bacteria and promotes and enhances the mechanisms that destroy teeth.

Sugar added to infant formulas and cereals poses a threat to children's teeth. Because this sugar is predominantly sucrose, it can destroy a baby's teeth within a few months' time.



Ewing Galloway

In study after study, researchers have verified that it is the frequent and excessive use of sugar that promotes tooth decay. No amount of brushing, flossing, or dental check-ups can prevent tooth decay as effectively as reducing or eliminating the root cause—sugar.

- ***Sugar promotes harmful intestinal bacteria.***

The large intestine contains billions of bacteria. The food we eat determines the kinds and amounts of bacteria that live in our intestines. While some bacteria help digest food, manufacture vitamins, and break down waste products, other kinds of bacteria promote disease.

For example, helpful bacteria manufacture B vitamins, help break down lactose in dairy products, and keep undesirable bacteria in check. On the other hand, bacteria such as *Escherichia coli* (esh-er-ISH-ee-uh COLE-eye), while normally found in the intestinal tract, do have harmful strains and are known to play a role in appendicitis, diverticular disease, and urinary tract infections.

The difference between helpful and harmful bacteria is observable in the stools of breast-fed and bottle-fed infants. The sucrose added to formula fosters an overgrowth of *E. coli*, which, in turn, produces foul-smelling stools.

On the other hand, breast-fed infants, who receive sugar in the form of lactose (milk sugar) instead of sucrose, have less *E. coli* and tend to have less offensive stools.

The difference is with the sucrose. Sucrose in the intestine promotes *E. coli*. Lactose from breast milk, however, promotes the growth of more beneficial bacteria. (*The Saccharine Disease*, by T.L. Cleave, M.D., Keats Publishing, New Canaan, Connecticut, 1975, pages 121–122)

CORRELATION OF DIET WITH DISEASE			
	Sample #1	Sample #2	Sample #3
Cause of hospital admissions	Rural, non-sugar diet	Rural, non-sugar diet	Urban sugar diet
Appendicitis	0.18%	0.09%	3.2%
Cholecystitis and gallstones	0.02%	0.02%	0.7%
Diverticulitis	None	None	0.3%

Sample 3 had seventeen times more cases of appendicitis and thirty-five times more gallbladder cases than samples 1 and 2. Sample 3 also had diverticulitis cases, where samples 1 and 2 had none.

Reducing sucrose, adding fiber to the diet, and fasting regularly help to bring the population of bacteria back into balance. The resulting balance will be effective in reducing appendicitis, cholecystitis, gallstones, diverticulitis, and colon cancer.

• **Sugar promotes gallstones.**

It is likely that the incidence of gallstones can be reduced by simply cutting down on sugar consumption. Low-fat and low-sugar diets have relieved symptoms and, in some cases, stopped the actual growth of stones.

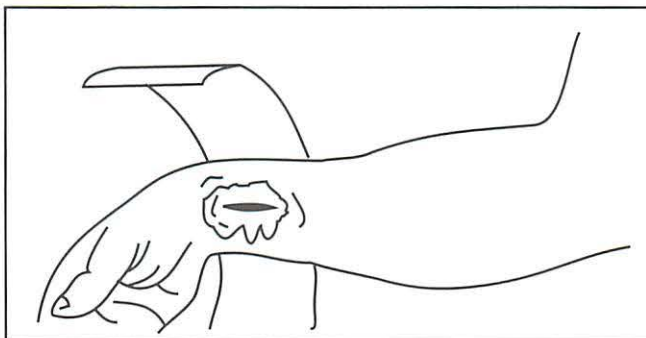
Research suggests that gallstones result when the liver secretes too much cholesterol or too little bile salts. Normally, the bile salts keep cholesterol dissolved in bile; however, an imbalance allows the cholesterol to precipitate out of solution and form stones.

This imbalance may be triggered by excessive sugar, which promotes the growth of certain bacteria in the intestinal tract. These bacteria convert a major bile salt, *chenodeoxycholate* (KEY-no-dee-ock-see-**KOLE**-ate),

into *lithocholate* (means, literally, “stone of bile”). This substance depresses the liver’s production of other bile salts and thus lowers the solubility of cholesterol. (*The Saccharine Disease*, pages 129–132)

• **Honey inhibits bacterial growth.**

Honey is one of the best topical dressings for wounds and burns because it is sterile—it does not contain bacteria. In addition to being sterile, it contains ingredients that actually fight against bacterial growth.



Honey is easy to apply to burns and wounds and it often soothes pain immediately. It forms a barrier against infection and is very gentle. Yet, because it dissolves in water, it washes off easily.

Honey fights harmful bacteria in several ways. First, it contains a substance known as *inhibine* (INN-hih-bean), which kills bacteria. Inhibine helps to make hives safe by keeping them free of bacteria. This substance also hinders the growth of harmful bacteria on our teeth and in our intestines.

Honey also produces *hydrogen peroxide*, a known killer of bacteria, as a natural by-product of the enzymes it contains. Honey’s acidity and high glucose and fructose content make it virtually impossible for bacteria to grow in its presence.

Honey is *hygroscopic*, meaning that it will readily absorb moisture from the air. If its container is not sealed properly, the honey may dilute itself to the point that yeast can grow. This leads to fermentation.

Unfortunately, many of honey’s nutrients and antibacterial properties are *heat labile* (LAY-bile)—sensitive to heat. Pasteurizing honey, actually destroys the very enzymes God designed to protect it and keep it free of contamination. Therefore, raw honey, which has not been pasteurized or filtered, is best.

- ***Works without Christ give "ground" to Satan by allowing the unchecked growth of PRIDE. Pride is the most harmful of all spiritual "bacteria." It decreases our ability to "chew" and "digest" God's Word and allows evil to gain a foothold in our lives.***

- ***Works in Christ have a cleansing effect which purges us of evil and protects us from the "infections" of the world.***

(See I John 2:16.)

2 SUGAR TRIGGERS IMBALANCES; HONEY PROMOTES BALANCE.

Sugar is such a concentrated substance that it creates tremendous imbalances in our bodies. The process of refining sugar strips away everything but the sucrose. As bees make honey, however, they carefully preserve all the vitamins, minerals, and enzymes contained in the nectar they collect.

• ***Sugar creates osmotic pressure.***

One of sugar's most obvious imbalances is in its ability to create *osmotic pressures* in the mucus membranes which line the digestive tract.

Osmotic pressure is the result of an imbalance in the concentration of substances on opposite sides of a membrane. Water tends to move from the side with the lesser concentration to the side with the greater concentration.

An example of osmosis occurs when sugar is sprinkled on slices of fruit. Because sugar is more concentrated outside the fruit than it is inside, the imbalance draws water out of the fruit. The fruit shrivels, and a sweet syrup collects in the bowl.

When a person eats foods containing large amounts of sugar, the same imbalance draws water out of the cells that line the digestive tract, including the mucus membranes of the mouth.

The irritation may lead to chronic indigestion. In fact, decreasing sugar consumption has dramatically improved conditions of chronic indigestion in many patients and eliminated the symptoms altogether in many others.

Because honey, like all sugars, is a densely-packed caloric substance, it, too, is capable of producing osmotic pressure. The difference is a matter of degrees. While sugar has virtually no water, honey is 17 percent water. The water in honey reduces its ability to create osmotic pressures within the body.

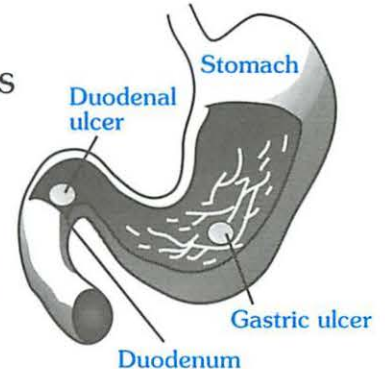
Osmotic pressure is also dependent upon the number of molecules present in a substance. Because sucrose, when broken down, contains twice the molecules of honey, sucrose has the potential to produce a much greater osmotic pressure.

• ***Sugar promotes ulcers.***

Sucrose is also known to increase dramatically both hydrochloric acid and pepsin production in the stomach. In fact, sugar-rich diets may increase stomach acidity by 20 percent or more, and the digestive enzyme known as *pepsin*, by nearly 200 percent. This imbalance in gastric juices is thought to contribute to both gastric and duodenal ulcers. ("Sugar and Disease," *Nature*, Vol. 239, September 22, 1972, page 198)

GASTRIC AND DUODENAL ULCERS

Ulcers are open sores which result from the overaction of gastric juices such as hydrochloric acid and pepsin.



The imbalance is further complicated by sugar's rapid passage through the stomach. Sugar is so fast, needing less than half the time required for other foods, that it empties into the duodenum before the juices and enzymes can be neutralized.

The complete lack of protein in sugar also leaves the intestinal tract without any protective buffer against overacidity.

Sugar's role in triggering ulcers was clearly demonstrated during World War II when one of the German battalions known as the "ulcer battalion" suddenly experienced a dramatic decline in the number of peptic ulcers being reported.

As the battalion moved farther from home and closer to the Eastern front, supplies dwindled until the troops were forced to eat whatever local food they could find. This meant eating crude grain, turnips, potatoes, and virtually no sugar.

Not only did these troops experience fewer peptic ulcers, but chronic cases also cleared up and remained free of symptoms. Farther back from the front line, where supplies contained greater amounts of sugar and other refined foods, soldiers continued to complain of ulcers.

As wounded soldiers were moved to hospitals in the rear, their rate of peptic ulcers returned to the previously high levels.



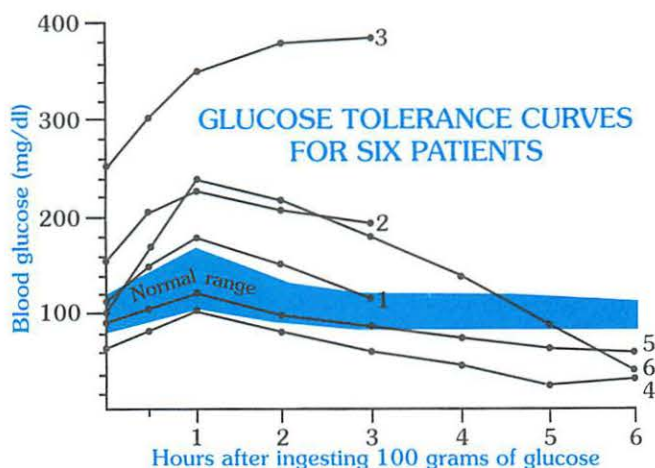
• **Sugar promotes diabetes.**

Another property of sugar is its effect on insulin. Insulin is a hormone that controls the amount of glucose in the blood. It accelerates the transport of glucose from the blood into cells and the conversion of excess glucose into *glycogen* (GLIE-koe-jen) for storage in the liver. Insulin also stimulates the conversion of glucose into fatty acids.

Another hormone, *glucagon* (GLUE-kuh-gonn), has the opposite effect. Glucagon increases the level of glucose in the blood and accelerates the conversion of stored glycogen back into glucose. The liver then releases the glucose into the blood, and the blood sugar level rises.

In other words, insulin decreases blood sugar, and glucagon increases it. These two hormones keep blood sugar in balance. Trouble arises when the two hormones get out of balance. This is the case when excessive sugar in the diet elevates insulin levels above the norm.

Some physicians believe that continued high doses of sugar can lead to adult-onset diabetes. In this type of diabetes, with increasing fat stores, the body grows increasingly insensitive to insulin. The



Patients 1, 2, and 3 show an inability to balance glucose levels adequately (although 1 is "borderline"). Patients 4, 5, and 6 overreact to glucose, and their blood sugar levels fall below normal. Excessive sugar also tends to lower the baseline levels of glucose in laboratory animals by as much as 40 percent in just two weeks. In short, sugar upsets the "metabolic apple cart" of the body.

pancreas, in turn, produces more and more insulin in order to counteract the lack of sensitivity.

In time, the pancreas may exhaust itself trying to keep the body in balance. Eventually, the pancreas is permanently impaired, rendering it unable to produce any insulin at all.

• **Sugar contributes to heart disease.**

Patients with coronary disease and peripheral vascular disease often consume more than twice as much sugar as control groups who show no signs of vascular blockage.

Diabetics tend to develop cataracts, retinitis, diseases of the arteries, and especially, heart disease. Research shows that patients with high blood sugar levels (low insulin) have a much higher incidence of coronary disease than those without this sign.

Studies which meticulously measured sugar intake revealed that the median sugar consumption of one group of heart patients was 113 grams a day. Another group consumed 128 grams a day. However, a comparable group of healthy patients ate only 58 grams of sugar a day.

The researchers also noted that among this same group of people, there was no difference at all in the amount of fat in their diets.

Some researchers believe that *sweets* rather than *fats* increase the risk of heart disease. Because sucrose is known to raise cholesterol and

fat levels in the bloodstream—especially triglycerides (a kind of fat)—sugar consumption may be at least as important a risk factor as smoking, inactivity, or obesity.

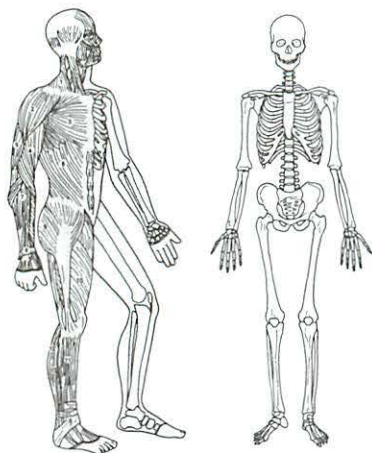
Research in India has found that heart disease is seven times more common in the southern part of India than it is in the north. This is in spite of the fact that northerners eat seven times as much fat. Among the same groups of people, however, southerners ate forty-eight pounds of sugar per person per year, while their northern counterparts ate virtually none.

Fat consumption in the United States rose by only 12 percent in the past seventy years. However, during that same time, sugar consumption rose by over 700 percent. By reducing sugar intake, Americans could reduce their cholesterol and triglyceride levels 20 to 40 percent. By reducing both sugar *and* fat, the reduction could be even greater.

- **Honey contributes to strong bones.**

Unlike table sugar, which is 99.5 percent sucrose, raw honey is made up of 181 identifiable components. It contains amino acids, enzymes, protein, vitamins, minerals, and at least twenty-five different kinds of sugar.

In contrast to table sugar, which is virtually empty of nutrients, raw honey is about 3.5 percent protein and other nutrients such as calcium, phosphorus, iron, potassium, thiamine, riboflavin, niacin, and vitamin C. Honey also has 27 percent fewer calories than sugar.



The primary amino acid found in honey is *proline*, and proline is a major component of *collagen*. Collagen holds body cells together and serves as the chief matrix of which bone is formed.

The term *collagen* comes from the Greek words *kolla*, meaning “glue,” and *gennan*, meaning “to produce.” Collagen literally glues bones, skin, and muscles together. Collagen also forms the scar when body tissues have been torn as a result of a wound.

“Pleasant words are as an honeycomb, sweet to the soul, and health to the bones” (Proverbs 16:24). Honey stored in the honeycomb is protected from the loss of amino acids and other nutrients. It may be that Proverbs 16:24 was intended to stress the importance of the *intact* honeycomb—for the purpose of preserving the proline and other bone-building substances.

- **Honey preserves the richness of nectar.**

The exact composition of honey varies, depending upon the nectars from which it is made. For example, bees collecting nectar from buckwheat produce a dark, strong-flavored honey that is richer in minerals than mild, white honey collected from clover blossoms.



National Honey Board

Honey is as different as the flowers from which it is gathered. Normally, darker honeys contain more vitamins and minerals. Unfortunately, commercial pasteurization and filtration of honey removes most of these essential nutrients.

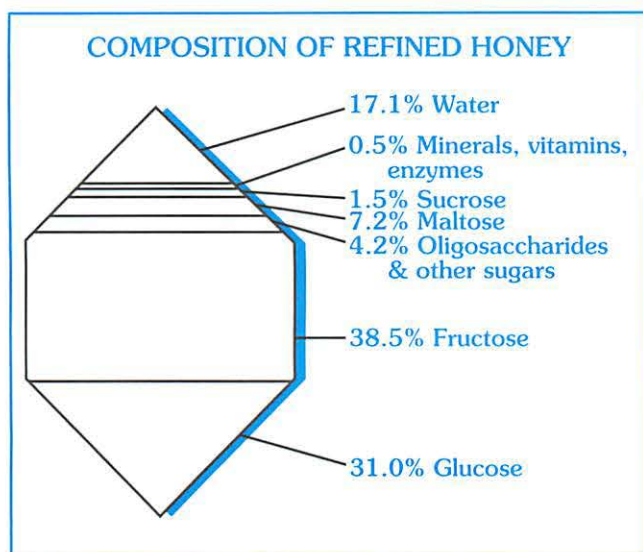
The sugars in honey are also varied. Unlike table sugar, which is almost pure sucrose, honey contains several simple sugars, such as fructose and glucose. These sugars are known as *monosaccharides* (MAH-no-SACK-uh-rides). That is to say that they are made up of just *one* sugar molecule. Sucrose is a *disaccharide*. It contains two monosaccharides linked together. (These molecules are glucose and fructose.)

The complex nature of honey reveals that at least eleven disaccharides are present in addition to the monosaccharides. These disaccharides include *maltose*, *isomaltose*, *nigerose*, *turanose*, *maltulose*, *neotrehalose*, *gentiobiose*, and *laminaribiose*.

Honey even contains a few sugars known as *oligosaccharides* (AHL-ih-go). An oligosaccharide is a sugar which contains more than two molecules. These sugars include *melezitose*, *erlose*, *kestose*, *raffinose*, and *dextrantriose*. Melezitose is thought to be the sugar that was present in the manna that the Israelites ate in the wilderness.

All these different sugars are the result of multiple enzymes that bees add to the nectar they collect. These enzymes break down the raw sugars in nectar into its components and then rearrange the components into a wide variety of new sugars.

As a foraging bee returns to the hive, it passes its drop of nectar on to other bees, which "ripen" the honey even further. Eventually, a worker bee spreads the drop of nectar as a thin film on the floor of an empty honeycomb cell to evaporate. When the water content reaches 20 percent or less, other bees fill the cell completely and seal it with an airtight wax cap.



Nutritionists point out that honey is one of the few foods which contains almost all the substances necessary to sustain life. The multiple ingredients of honey help to make it a more balanced food than refined cane sugar or beet sugar. While the amounts of these nutrients are small, some are available only from honey.

Note that the 3.5 percent protein and other nutrients have been removed in the refining process.

Honey is such a complex substance that, when ingested in moderate amounts, it contributes to the metabolic balance of our bodies rather than

detracting from it. Unlike sugar, raw honey supplies a balanced mixture of almost all the necessary ingredients to sustain life.

It is important to note, however, that the metabolism of *high* concentrations of either sugar or honey consumes more vitamins and minerals than either can contribute.

- ***Works without Christ trigger imbalances in the Church which threaten the health and growth of the Body of Christ. Imbalances will lead to errors of doctrine, wrong priorities, and a failure to recognize the presence of evil.***
- ***Works in Christ supply all the ingredients necessary for the fulfillment of God's will in the Church so the Church might be complete, lacking in nothing.***

(See Ephesians 4:11-13.)

3 SUGAR PRODUCES BURSTS OF ENERGY, THEN PERIODS OF FATIGUE; HONEY HAS LASTING QUALITIES.

Refining sugar strips away the fiber that gives bulk to sugarcane and sugar beets. Without bulk, sugar can be consumed so quickly that it is very easy to overeat. It is absorbed rapidly into the blood, producing explosive swings in the hormones that regulate its balance.

Honey, on the other hand, retains about 17 percent water, is absorbed more slowly, and contains a built-in mechanism to prevent overindulgence.

- ***Sugar can be eaten too quickly.***

One of sugar's most harmful characteristics is its concentrated calories. It is one of the densest forms of nutritional energy known. A person could eat five ounces of refined sugar in just a few minutes.

Ice cream, cake, candy, and chocolate all contain massive amounts of sugar. At 150 calories an ounce, it is possible to eat 750 calories or more without even thinking about it. Eating the same number of calories in apples would require twenty average-size apples and several hours.



Fat has roughly twice the calories per gram as do protein and carbohydrates, but rarely is fat concentrated in foods to the same degree that sugar is in candy and other sweets.

Sugar is also more quickly absorbed into the blood than other foods. The digestion process for sugar begins in the mouth, where water begins to convert sucrose molecules into molecules of glucose and fructose. While the blood absorbs both types of sugar, glucose is absorbed more quickly than fructose.

Eating a large amount of sugar without any other food to delay absorption produces an excessive rise in blood glucose. The body then secretes an equally excessive amount of insulin in an attempt to bring the glucose back into balance. Because of this process, the subsequent fall in blood glucose is also excessive, and the level becomes abnormally low.

The result is much like throwing a ball at the floor. The harder it is thrown, the harder it bounces back, and the longer it keeps bouncing.

Consuming a large dose of sugar such as is contained in a soft drink, cookie, or piece of candy starts the ball bouncing, causing blood sugar levels to bounce up and down for several hours. In the end there is a drop in the blood sugar level that is capable of causing ill effects.

Excessive amounts of insulin lead to *hypoglycemia* (low blood sugar). A person feels hungry, weak, irritable, sweaty, shaky, faint or

dizzy, experiences severe headaches, and may become confused to the point that he staggers about and speaks incoherently.

A lack of insulin (high blood sugar) leads to *hyperglycemia*. Hyperglycemia, in turn, can cause dehydration and may alter the pH of the body to the point of triggering a diabetic coma.

Both hypoglycemia and hyperglycemia affect a host of other hormones, such as *somatotropin*, *somatostatin*, *adrenaline*, and *adrenocorticotrophic hormone*, as the body struggles to bring itself back into balance.

Most people tend to “feel good” after a dose of sugar. They experience a burst of energy and a sensation of fullness as blood sugar rises. However, as the sugar level rebounds, weakness, hunger, and fatigue set in. For many people, the solution is to eat more sugar.

This repetitious cycle has actually established an addiction to sugar among some people. Unfortunately, this spiraling craving for sugar may lead to obesity and diabetes.

• ***Sugar produces fatigue.***

Long-distance runners have learned that sugar is not an effective source of energy for them. It burns off too quickly, leaving them exhausted and unable to complete the race that is set before them. Sugar leaves them empty to the point that they “hit the wall” long before they reach the finish line.



Exting Galloway

Sugar may provide useful energy for a sprinter, but those who wish to endure over the long run need energy that lasts.

Instead of eating sugar, marathon runners load up on complex carbohydrates. About a week before a race, a runner will often work out heavily and eat a great deal of protein with only a few carbohydrates. This depletes the store of carbohydrates in his body.

Then for the next few days, he will avoid fat and protein altogether and eat foods such as grain and pasta—which are rich in complex carbohydrates. The purpose behind this regimen is to starve the body of its carbohydrate stores in hopes that muscles will overstock themselves with long-lasting energy just before the race.

- ***Honey is eaten and absorbed slowly.***

Natural sugars like honey are absorbed much more slowly than table sugar. This stretches their available energy over a longer period of time and helps to prevent the excessive swings of energy and fatigue associated with table sugar.

Honey also includes many of the necessary enzymes required to properly digest and convert its sugars into energy.

While honey is certainly not a food for marathon runners, it does not cause the swings of energy that sugar does. One of the reasons for this is honey's taste. Many ingredients contribute to honey's delicate aroma and flavor. Its acidity also gives it a "bite."

It appears that honey's flavor is one of its greatest assets, because when a person's blood sugar level is above normal, the taste of honey becomes "loathsome." Even food that is sweetened with honey causes the eater to reach a satiation point rather quickly. This helps to prevent overeating.

As a further protective measure, honey causes a person to vomit if he overindulges in its sweetness. While vomiting is usually a reflex action triggered by an overextension or irritation of the stomach, sights, smells, and even dizziness may also trigger it.

- ***"The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet."***

(Proverbs 27:7)

- ***"Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."***

(Proverbs 25:16)

Physicians are not sure what characteristic of honey causes vomiting. However, the threshold is much lower for honey than it is for sugar. It is likely that one of honey's many components may actually serve as an emetic.

An emetic is a substance such as ipecac, mustard, or saltwater, that is used to empty a person's stomach after he has ingested poison.

When a person eats too much honey, the emetic triggers the vomiting reflex and protects the individual from the consequences of high blood sugar. One of the benefits of brown sugar is that, like honey, only a small amount can be eaten. Both honey and brown sugar have low thresholds, which cause an upset stomach before too much is eaten.

- ***Works without Christ lead to a roller coaster ride of activity, which eventually leads to burnout.***

- ***Works in Christ are steadfast, unmovable, and always abounding.***

(See 1 Corinthians 15:58.)

4 SUGAR PLEASES TASTE WITHOUT SATISFYING NEED; HONEY ACCOMPLISHES BOTH.

Both sugar and honey taste sweet; however, sugar fails to meet the body's needs, providing only brief energy instead of important nutrients. Honey, on the other hand, when properly mixed with milk, provides an adequate diet.

- ***Sugar pleases the taste.***

While nutrition is a complex study, the food we eat can be generally divided into two basic groups. Some food is burned to yield the energy we need to move, breathe, grow, and keep ourselves warm. In other words, some foods provide fuel. These energy materials come mainly from carbohydrates and fats.

Other foods supply the raw materials that make up the thousands of different compounds found in our bodies. These compounds are the building blocks from which our bodies manufacture hormones, enzymes, and cells.

Our bodies require many different building blocks, including amino acids, vitamins, minerals, and water. Diseases such as pellagra, scurvy, beriberi, and kwashiorkor can result from the lack of a single raw material.

Obviously our bodies need both fuel and substance to be strong and healthy. However, such a balance is not always present. All too often there may be a lack of fuel or a deficiency in a critical building block that leaves the body vulnerable to disease or unable to fulfill its vital functions.

The food we eat also possesses two other properties. It is both palatable and nutritional. That is to say that some food tastes good, and some food is good for you. Unfortunately, these two properties do not necessarily go hand in hand. People often choose food that tastes good whether or not it is good for them.

The popular belief that individuals left to their own tastes will eat a balanced diet is not true. Most eating habits are formed during childhood by parents who, themselves, have been influenced by their tastes rather than by their needs.

The abundance of food today allows those in affluent countries to choose palatable foods on the basis of convenience rather than nutritional value.

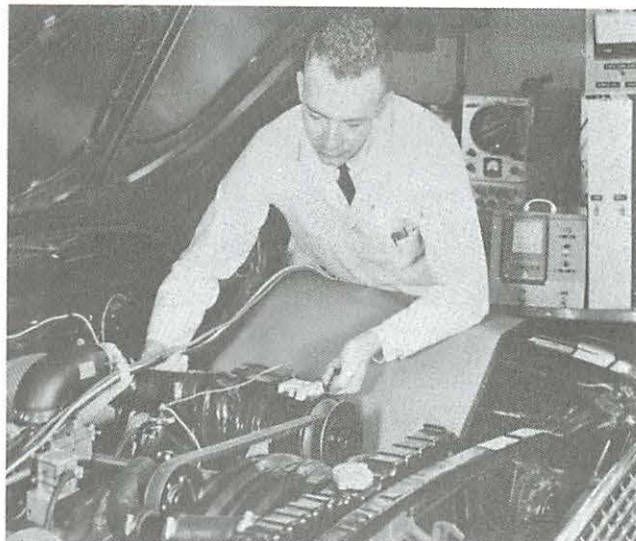
Most of the foods in our supermarkets were not available a hundred years ago. Ice cream, yogurt, soft drinks, vegetable oils, cereals, mixes, complete precooked dinners, and an enormous range of candy is relatively new to our food supply.

These new foods tend to displace other foods in popularity. This is particularly true of sugar. The sweet taste of sugar is something that food producers have been able to isolate and then impart to a wide range of food and drinks. They have used sugar to make foods palatable regardless of whether they are nutritional.

- ***Sugar displaces quality food.***

In the middle of the sixteenth century, sugar was so expensive that it was equivalent to caviar. Even as late as the eighteenth century, sugar was a luxury, and domestic sugar boxes were often provided with a lock and key.

In 1850 the world produced only about 1.5 million tons of sugar. In 1890, production of sugar had more than tripled—to over 5 million tons. In the next ten years it doubled again. By 1950 it reached 35 million tons, and by 1972, 70 million tons.



Encyclopedia of Careers

Like an automobile, our bodies require fuel and parts to make them run properly. Without the proper parts or sufficient fuel, they sputter and stall.

When adjusted for world population growth, the increases in sugar represent an average fifteen-fold increase in sugar consumption. In 122 years, sugar consumption went from three pounds per person per year to forty-five pounds per person per year, worldwide.

Today, sugar consumption may account for almost 20 percent of the total number of calories consumed each day. Two hundred years ago it accounted for less than one percent. That means that sugar has literally displaced about one-fifth of the foods we used to eat.

The highest sugar intake is among children aged twelve to fourteen. The second is among men in their twenties. They consume 20 percent more sugar than do women their age. Above the age of sixty, sugar use begins to decline by about one-third.

- ***Sugar is often hidden.***

A deceptive factor regarding Americans' sugar intake is that 70 percent of it is hidden in prepackaged food. Sugar finds its way into canned soups, baked beans, pasta, canned meat, breakfast food, frozen and canned vegetables, salad dressings, and even baby formula.

Comparatively, South Africa has only 20 percent of its sugar in manufactured foods. France has 40 percent, and Australia, 55 percent of its sugar concealed in other foods.

Sugar not only adds calories to the diet, it also takes the place of other more nutritious foods. This increases the likelihood of obesity, while at the same time causing nutritional deficiencies.

Because obesity is associated with both diabetes and heart disease, excess calories can actually become deadly. Research on rats confirms that extra calories shorten their lifespans. Male rats fed extra sugar lived an average of 486 days, while their counterparts which were fed a sugar-free diet lived an average of 566 days—16 percent longer.

Female rats experienced a similar change of longevity. They lived 5 percent longer without sugar than with sugar. If these changes were applied to humans, it would translate into ten extra years for men and three extra years for women. Among certain strains of rats that were particularly vulnerable to excessive sugar, lifespans were reduced by as much as one-third.



Sugar is found not only in sweets; it is hidden in many other foods. Non-dairy creamer is 56.9 percent sugar. Catsup is almost 30 percent sugar. Even bouillon cubes have about 15 percent sugar. Families may spend as much as 30 percent of their food budget on sugar-rich foods that taste good but are empty of nutrition.

One of the problems with high sugar consumption is a parallel overconsumption of other refined foods. Such foods have concentrated calories, are nutrient-and-fiber-poor, and are therefore nutritionally deceptive.

Sweetness deceives our taste buds, and the absence of fiber deceives the normal stretching of stomach muscles into letting us eat long after we are full. No such deception takes place when we eat raw fruit or other natural foods.

- **Honey satisfies need and taste.**

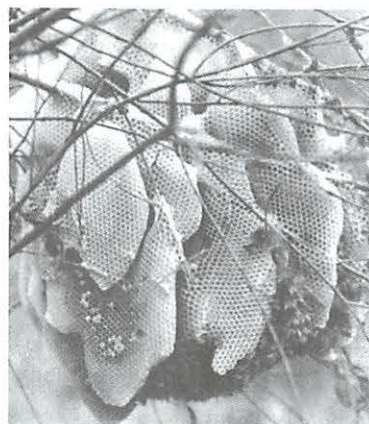
In 1936, M. H. Haydak set out to study the nutritional qualities of honey. His unorthodox methods led him to subsist for three months on milk and honey alone—one hundred grams of honey per quart of milk.

During his study, he kept detailed notes and records which show that he maintained his weight, had normal bowel movements, did not have any protein or sugar in his urine, and actually experienced a slight rise in his hemoglobin. He was able to complete his normal daily workload and did not feel the least bit sluggish or tired.

Toward the end of his study, the only deficiency Haydak showed was the beginning of a vitamin C deficiency.

In 1944, Haydak's study was replicated with five adults ranging in age from twenty-two to forty-four. They ate the same honey diet but also took supplements of vitamins B and C and iodine.

To test the effects of honey, the subjects alternated diets at four-week intervals. For four weeks they ate their customary diet, and for four weeks they ate nothing but milk and honey. At the end of the experiment there was no difference in their weight or their general health.



HONEY AND THE HONEYCOMB

Scripture refers to a "land flowing with milk and honey" twenty times. Milk and honey are symbolic of prosperity and blessing.

- ***Works without Christ displace God's ways. They appeal to the lust of the eyes, the lust of the flesh, and the boastful pride of life. Because they do not satisfy, they lead to spiritual obesity.***
- ***Works in Christ lead to fulfillment and contentment, satisfying not only our own needs, but the needs of others as well.***

(See II Corinthians 3:5.)

CAUTION TO READERS:

After understanding the concepts presented in this and other research material, many people will attempt to completely eliminate refined sugar from their diets—only to substitute honey or other nutritious sweeteners in its place, and sometimes in large amounts.

It is important to realize that simply substituting honey for sugar will not greatly improve your health.

The vital factor in this matter of improving health is not to find a means of achieving the same level of sweetness for less calories or additional nutritional value. Instead, we must seek to reduce our obvious addiction to sweeteners of any kind, decreasing our total intake of any type of sugar.

It is true that the Scripture tells us that honey is good. (See Proverbs 24:13.) However, in the very next chapter, the warning is given to *limit* the amount of honey ingested. (See Proverbs 25:16.)

The Creator did not design honey or sugar to be eaten in large amounts. The sucrose in cane sugar was given in proportion to fiber, limiting its consumption by men. Man, however, found a means of removing the fiber and concentrating the sugar, thereby escalating its widespread use.

The intricate process of honey production was also established in such a way that man would understand that honey is both pure and valuable—not a substance to be squandered.

God designed honey to be produced in a protective *honeycomb*. In the past, as honey was removed from the hive along with the comb, men understood by the sheer expense of effort involved that honey was a precious substance. They knew that in order to produce a new supply of honey, the bees would have to construct a new comb.

This understanding—that the *real* cost of honey includes the comb—provided a natural restriction on what would have been unrestrained consumption of honey.

In the honey industry today, however, men have discovered a way to remove honey without extracting the honeycomb. The bees, not needing to reconstruct the hive's storage capacity, simply fill the combs again and again. As a result, honey is produced in far greater amounts and is more readily available for a lower price. Thus, man's consumption of honey has increased dramatically.

Once the honey has been removed from the comb, manufacturers have been known to add

corn sugars or other sweeteners to honey, even though it is marked "100 percent pure."

When purchasing honey, the only reliable seal of purity is that which the bee itself places on it—the capped honeycomb. The intact honeycomb assures the consumer that the honey has never been filtered or heated—processes which would melt the wax as well as destroy the vital nutrients.

PROJECT

Match the following statements with their corresponding Scripture references. Prayerfully consider which Scripture God is calling you to obey more completely. Make a commitment to seek Christ in all that you do, say, and think.

Evaluating Types of Works

- ✦ Not acts of willfulness, but acts of willingness
- ✦ Not acts of strength, but acts of struggle
- ✦ Not acts of pride, but acts of privilege
- ✦ Not acts of habit, but acts of hopefulness
- ✦ Not acts of covetousness, but acts of contentment
- ✦ Not acts of striving, but acts of stretching
- ✦ Not acts of defilement, but acts of decency
- ✦ Not acts of conflict, but acts of concession
- ✦ Not acts of deception, but acts of declaration
- ✦ Not acts of self, but acts of service
- ✦ Not acts of faithlessness, but acts of fidelity
- ✦ Not acts of Christianity, but acts of Christ

- 7 • II Cor. 7:1 4 • Mt. 25:1-13 8 • I Peter 3:8-12
9 • I John 1:1-10 5 • Ezekiel 33:31 12 • I Cor. 13:1-13
2 • James 1:2-4 10 • II Tim. 3:2-5 6 • Phil. 3:12-14
11 • Isaiah 29:13 1 • Isaiah 53:6 3 • Romans 12:3

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Corinthians 13:5).

Date completed _____ Evaluation _____