

Wisdom Booklet 4

Major Concept
**Mourning requires
visualization.**



Matthew 5:4
**"Blessed are
they that
mourn: for
they shall be
comforted."**

Character Focus

Humility

**Recognizing that it is
actually God and
others who are
responsible for the
achievements
in my life**

Theme Song
"Amazing Grace"

Student's Name _____

The Wisdom Booklets are designed for families enrolled in the Advanced Training Institute, which provides a variety of resources for training parents, young people, and children to be mighty in Spirit.

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Wisdom Quiz

How well do you understand the concept of mourning?

- ☐ **1 The true nature of repentance is grieving over the consequences of our sins.**

(Read Psalm 51:1–4.)

True repentance is the result of dealing with sin rather than sin's consequences. Sin is refusing to honor God as God. It is rejecting the Lordship of Christ and making myself the "boss" of my life.

Why will grieving over our sins, therefore, fail to bring the comfort that comes by repenting of our sins?

(Read Hebrews 12:16–17.)

- ☐ **2 It is always beneficial to be sorry for sin.**

(Read II Corinthians 7:8–10.)

Godly sorrow leads to repentance, but worldly sorrow leads to death.

How is suicide an illustration of worldly sorrow?

- ☐ **3 A proper response to guilt never leads a person to despair.**

(Read I John 1:9.)

Despair is a condition of hopelessness that leads to prolonged sorrow. Despair is often caused by not understanding the conviction of the Holy Spirit or by refusing to deal with offenses the Holy Spirit is pointing out in our lives.

What did Nehemiah and Ezra instruct the people to do so that they could understand and properly respond to God's Law?

(Read Nehemiah 8:8–12.)

- ☐ **4 After we properly repent of a sin and receive forgiveness, we should no longer remember it.**

(Read I Timothy 1:13.)

Freedom comes when our sins are forgiven. They are no longer remembered by God and

will never be brought against us by Him. However, Paul set an example of recalling his own forgiven sins.

What Godly attitudes will be maintained in us by recalling our past sins that have been forgiven?

(Read I Timothy 1:14–16.)

- ☐ **5 Once our sins are forgiven, there will be no further consequences from those sins.**

(Read II Samuel 12:7–14.)

True repentance wipes the slate clean for eternity; however, there will be continuing earthly consequences and limitations because of our sins. These consequences are beneficial reminders and motivations for personal discipline. The cursed ground is a reminder of Adam's sin, as are the aging process and death.

How were the consequences of David's sin actually God's blessing to cause him to repent of his sin and be restored to fellowship?

(Read Hebrews 12:5–6.)

- ☐ **6 To comfort those who are mourning means to draw them to ourselves and give them reassurance.**

(Read II Corinthians 1:3–4.)

Since God is the Source of all comfort, those who are mourning must be directed to Him rather than being made dependent upon people. The Old Testament prophets were messengers of comfort to the people as the people were directed to seek the Lord.

What are some of the results of drawing those who mourn to the Lord?

(Read Isaiah 25:8–9.)

Wisdom Worksheet Matthew 5:4

“Blessed are they that mourn . . .”

Mourn:

Greek: πενθέω (pen-THEH-oh)

Definition: To lament, to grieve, to be sorrowful over our sin.

This sorrow begins inwardly but expresses itself outwardly as we recognize our spiritual bankruptcy. This sorrow is not only for the time of conversion; it should be a continuous attitude of the soul before God. (See I Timothy 1:15.)

This does not mean that a Christian should be unhappy or of sad countenance, but rather that he is able to walk before God in proper humility.

Do Meditation, Character Quality, and Theme Song Worksheets.

“. . . for they shall be comforted.”

They:

Greek: αὐτός (aw-TOSS)

Each of the Beatitudes uses this intensive pronoun to point out that only those who obey the command shall be the recipients of the promise.

Comforted:

Greek: παρακαλέω (pah-rah-kah-LEH-oh) from *para*: alongside, beside; and from *kaleo*: to call.

Definition: To call to one's side for the purpose of supporting, helping, or interceding. The picture is of one putting his arm around another to help the mourner through a crisis.

The concept of comfort in the Greek includes doing whatever is necessary to help someone move ahead spiritually.

Do Insights Through Investigation, Resource A, pages 10–13.

LINGUISTICS

LANGUAGES, GRAMMAR,
VOCABULARY, COMMUNICATION

How does the action of a plow picture the process that leads to genuine mourning?

A plow breaks up the fallow ground in a field just as God's truth is able to break up the hardness of our sinful hearts. (See Jeremiah 4:3 and Hosea 10:12–13.)



Courtesy of Amy Vanderhorst

The effect of breaking up the fallow ground of our hearts should be a Godly sorrow that leads to repentance. (See II Corinthians 7:10.)

Do Power Through Precision I, Resource BI, pages 14–16.

True comfort comes out of God's Word and draws us closer to Him in fellowship. (See II Corinthians 1:3–6.)

There can be no comfort where there is no sorrow. (Read James 4:8–10 and Romans 7:18–24.)



Do Power Through Precision II, Resource BII, pages 17–27.

HISTORY

ARCHAEOLOGY, GEOGRAPHY,
PROPHECY, MUSIC, ART, LITERATURE

How did a great city mourn over sin?

In the eighth century before Christ, God pronounced judgment on Nineveh, the capital of the Assyrian Empire. In response to the preaching of Jonah, the king of Nineveh led the city in genuine mourning and repentance, thus averting God's judgment.

- The king got up from his throne and laid aside his royal robe.
- He covered himself with sackcloth and sat in ashes.
- He proclaimed a fast for the whole city.
- He urged everyone to put on sackcloth and to cry out mightily to God for mercy.

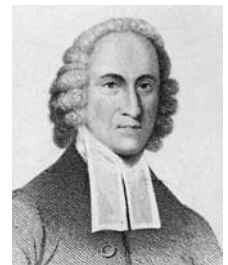
- He commanded all to turn from sin and violence. (See Jonah 3:1–10.)

God heard their prayers and preserved Nineveh for over one hundred more years (612 B.C.).

How did true mourning result in revivals in colonial America?

Jonathan Edwards was an author, lecturer, and minister in Northampton, Massachusetts.

There, he read his famous sermon, “Sinners in the Hands of an Angry God.” Revival broke out in his congregation in 1734 and became the powerful impetus in the Great Awakening throughout New England.



Dover
Jonathan Edwards
(1703–1758)

Do History, Resource C, pages 28–36.

SCIENCE

CHEMISTRY, BIOLOGY, ASTRONOMY,
GEOLOGY, PHYSICS, MATHEMATICS

How did the Industrial Revolution change the face of the American plains?



Dover
Cyrus McCormick

During the nineteenth century, many inventors developed machines to do the work that had previously been accomplished through human labor. One significant invention was the McCormick reaper.

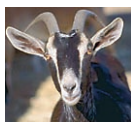
Scorned by farmers of the East who did not need such an efficient device for their limited fields, Cyrus McCormick moved to Chicago in 1847 to open a factory. He saw the potential of high-capacity mowing in the fertile open plains of the Midwest. His reaper could harvest 12 acres a day, compared to the ½ acre that a scythe could cut per day. After widespread advertising (previously unknown in American industry) and with a factory to mass-produce for the demand that the westward expansion was generating, McCormick became a millionaire by 1860. As a Christian, he used his wealth to support Christian work, including the ministry of D. L. Moody.

However, if it had not been for the “singing plow” produced by John Deere, the American plains would never have become fields ripe for harvesting with the McCormick reaper.

Do Science, Resource D, pages 37–40.

Why was sackcloth used for mourning?

Sackcloth was a cheap, coarse, black cloth usually made of goat’s hair. Wearing sackcloth was a public sign of being poor in spirit and broken before the Lord.



Photographed by
Larry Rana, USDA

**Do Authority Through Accuracy,
Resource E, pages 41–42.**

LAW

GOVERNMENT,
ECONOMICS, LOGIC

How does the process of cross-examination teach us how to carry out self-examination?

Lawyers have called cross-examination their most effective tool to get to the truth.

The cardinal rules of cross-examination used in the courtroom are equally effective for self-examination before communion.



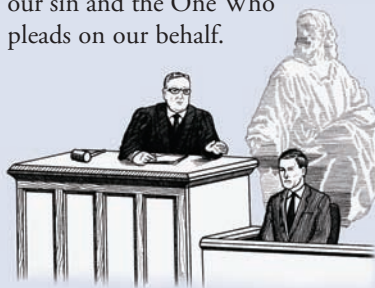
Courtesy of Rowan Gillson

What is the legal function of a comforter?

The Greek word for *comforter*, *parakaleo*, is translated *advocate* or *lawyer* in I John 2:1.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate [*parakletos*] with the Father, Jesus Christ the righteous” (I John 2:1).

Jesus Christ is both the payment of our sin and the One Who pleads on our behalf.



Do Law, Resource F, pages 43–57.

MEDICINE

HEALTH, NUTRITION,
BEHAVIOR, COUNSELING

How does mourning affect the appetite?

Loss of appetite often occurs during a time of deep mourning, resulting in spontaneous fasting. At such times, our sorrow takes on greater meaning than the sensations of hunger in our stomachs.



Do Medicine, Resource G, pages 58–62.

How does weeping aid physical health?

Tears that accompany sorrow contain important chemicals that relieve the body of stress and tension.



Courtesy of Joy Jensen

The chemicals leucine, enkephalin, and prolactin are found only in tears that are shed in response to sorrow. Tears that are shed because of exposure to a cut onion, for example, contain few such substances.

A further benefit of tears is that they cleanse the body of toxins. They also have bacterial-static properties that retard the growth of bacteria in the eyes and nasal cavity, through which the tears drain. (Research from St. Paul-Ramsey Medical Center, University of Minnesota, 1984)

How do tears form?

A lacrimal gland located above each eyeball produces a fluid. This secretion flows through several small ducts in the underside of the eyelids. The resulting tears wash over the eyes and out through two lacrimal ducts.



Scripture

Meditation Worksheet

1 Copy the passage.

2 Ask questions about the passage.

3 Do word studies.

Look u



Write

Determini
in your l

Draw

Draw concept pictures.



Character Quality

Humility

1 Find the definition.

Dictionary definition:

IBLP operational definition:

2 Expand with synonyms, antonyms, or related words.

Synonyms:

Antonyms:

3 Related qualities that bring balance:

4 How does this quality relate to the Scripture passage and/or major concept?

5 Identify the quality in Scripture.

Scripture references:

Bible men and women who demonstrated this character quality:

Bible men and women who did not demonstrate this character quality:

Christ demonstrated this quality when:

6 Three ways my family and I can demonstrate this quality this month:

☐ _____

☐ _____

☐ _____

7 My operational definition:



Theme Song

"Amazing Grace"

1 How does this hymn text relate to the Scripture passage?

2 Other Scripture passages alluded to in the text of this hymn are:

3 How does this hymn relate to the major concept?

4 How does this hymn relate to humility?

5 What is the history of the hymn and/or hymn writer?

6 How does the message of this hymn apply to my life?



Insights Through Investigation

How Do Greek Tenses Unlock the Secret of Becoming a True Mourner?

The Greek language allows a writer to describe actions with great precision. Greek employs a precise system of verb forms and endings to communicate the time of an action and the type of action that occurs.

1 Greek tenses signify the time of an action.



Jesus and the money-changers in the Temple

Greek verbs reveal whether an action occurred in the past, is occurring in the present, or will occur in the future, as do verbs in the English language.

Past events

John 2:14, for example, contains a verb that describes an event in the past. Jesus had gone up to the

Passover feast in Jerusalem, and He “found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.” The verb *found* describes an event that had already happened in the past.

Present events

At times, Greek verbs refer to events that are occurring in the present time period. The young virgins in Matthew 25:8 desperately asked, “Give us of your oil; for our lamps are gone out [going out].” Their lamps were in the process of going out as they were speaking. English commonly shows present events by translations such as “it goes out” or “it is going out.”



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Jesus will come to earth again in the same manner in which His disciples saw Him go.

Future events

Greek verbs can also describe events that will happen at a future time. The Apostle Paul reassured the believers in Philippi that the Lord Jesus Christ “shall change our vile body, that it may be fashioned like unto his glorious

- Past events—changed
- Present events—change
- Future events—will change

Write past, present, and future versions of the following verbs:

Past—he wept

Present—he weeps, he is weeping

Future—he will weep

Lament _____

Grieve _____

Languish _____

Bemoan _____

Despair _____

body . . .” (Philippians 3:21). English shows future action by using *shall* or *will* as helping verbs.

2 Greek tense signifies the type of action.

In English, the time of an action is the most important feature of a verb. In Greek, however, the most important characteristic of a verb is the *type* of action it communicates. Since English verbs do not readily distinguish the type of action involved, a student of Greek must pay special attention to this feature of the language, so that the secrets of God’s Word may be opened to him.

Famous Greek scholar A. T. Robertson felt that “probably nothing connected with syntax is so imperfectly understood by the average student as tense.”

Greek scholars H. E. Dana and Julius R. Mantey believed no part of Greek grammar is more important than a study of Greek tenses. They state: “A variation in meaning exhibited by the use of a particular tense will often dissolve what appears to be an embarrassing



The Archives of Southern Baptist Theological Seminary
A. T. Robertson

difficulty, or reveal a gleam of truth which will thrill the heart with delight and inspiration.”

Greek verbs use three types of action.

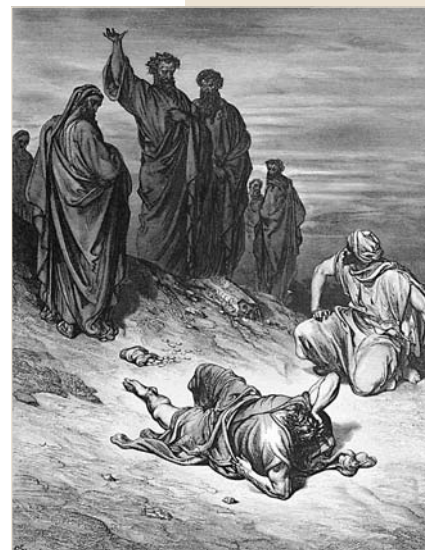
Punctiliar (simple) action

Greek verbs may show punctiliar action—action that takes place at a point of time. Such an action may take time to complete, but is still thought of as a single, simple action. The verb shows that the event happened.

Acts 5:5 gives a good example of a punctiliar verb. It states: “And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.”

Ananias died immediately after Peter questioned him about lying to the Holy Spirit.

The Greek verb used is a punctiliar verb, a very appropriate way to describe a death, which happened as an action occurring at a particular point of time.



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Perfect action

Some Greek verb tenses show action that has been completed in the past and has produced continuing results.

Ephesians 2:8 reads, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

The word *saved* is a participle that conveys the idea of perfect action. In other words, believers have received salvation at some time in the past, and as a result, they continue to possess that salvation.

Linear action

Linear action is continued, regular, or repeated action.

Many passages illustrate the importance of understanding linear action in Greek. For example, the impotent man cried out to Jesus: “Sir, I have no man, when the water is troubled, to put me into the pool: but while I am [in the process of] coming, another steppeth down before me” (John 5:7).



The Beautiful Story

In I Corinthians 3:6, Paul states, “I have planted, Apollos watered; but God gave the increase.” The first two verbs show punctiliar (simple) action, describing the particular times when Paul and Apollos served as leaders in the church at Corinth. The third verb, *gave*, is linear, expressing the fact that God was continually producing growth, regardless of the human instrument ministering at a particular time.

μακάριοι οἱ πενθοῦντες
Blessed (are) the ones mourning;
 ὅτι αὐτοὶ παρακληθήσονται.
for they shall be comforted.

In Matthew 5:4, the Lord Jesus describes the blessedness that comes to those who truly mourn. The Greek word for *mourn* is actually a participle, and the tense and context make it clear that this participle represents linear action. In order to be a

“true mourner,” a Christian must continually adopt the attitude of a beggar. Christ expands this concept in John 15:1–5. In that passage, He stresses the importance of constant dependence upon Him. A “true mourner” daily recognizes his absolute poverty and the need to look to Christ for wisdom, strength, and provisions.

Punctiliar ●	Finished action
Perfect ●→	Completed action with continuous results
Linear ~~~~~→	Action in progress

Symbols of punctiliar, perfect, and linear action

stant dependence upon Him. A “true mourner” daily recognizes his absolute poverty and the need to look to Christ for wisdom, strength, and provisions.

How would the meaning of this verse change if the verb was punctiliar, perfect, or linear in nature?

1. Notice the differences in translation using the three types of Greek verbs.

Punctiliar—Blessed are the ones who mourned at some time.

Perfect—Blessed are the ones who have mourned in the past and who still experience results from their mourning.

Linear—Blessed are the ones who continue to mourn.

2. Can you write the following beatitude using punctiliar, perfect, and linear tenses?

Matthew 5:6—Blessed are they which do hunger and thirst after righteousness.

Punctiliar: _____

Perfect: _____

Linear: _____

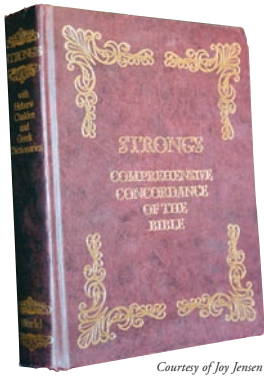
3. The participles *hunger* and *thirst* are linear in Greek. Discuss the difference this should make in your life.

How Do We Find a Greek Word in a Strong's Concordance?

A student who wants to study the Greek words of a New Testament verse can choose from many useful reference tools, but the most widely available tool is probably *Strong's Exhaustive Concordance of the Bible*. This classic book may be found readily and contains a useful numbering system that has been adopted in many other Bible study books and software packages.

Working over thirty-five years, Dr. James Strong prepared this tool, which was the first of its kind. It was published in 1890 and is still in demand today.

We can follow a simple, three-step procedure to determine the Greek word that has been translated in any English verse we wish to study.



Courtesy of Joy Jensen

1. Decide which word to look up.

For example, you may choose to study the word *blessed* in Matthew 5:4.

Find the English word in

the concordance, and locate the verse you are studying. If you look up *blessed*, you should find the following entry:

Mt 5:3 *B'* are the poor in spirit 3107
4 *B'* are they that mourn: for they "

2. Notice the number that appears at the end of the line.

It is the number of the Greek word used in this verse, and it provides the key to finding that word in the Greek dictionary at the back of the concordance.

Note that Old Testament verses have numbers in regular font, while New Testament verses are in italics. This feature serves as a reminder that Old Testament words are in Hebrew and you must look them up in the separate Hebrew dictionary at the end of the concordance. Be sure to choose the right language!

3. Use the number to find the word in the Greek dictionary.

In this case, you would search for #3107 in the back of the concordance. The entry you find should look like this:

3107. μακάριος makariōs, *mak-ar'-ee-os*; a prol. form of the poetical μάκαρ makar (mean. the same); supremely *blest*; by extens. *fortunate, well off*:—blessed, happy (x -ier).

Some parts of this entry will be more helpful to your study than other parts, and several words are abbreviations, which can

be looked up in a table at the beginning of the dictionary. Two facts will help in using this information properly.

- The actual meaning of the word is always given in italics; anything not in italics is simply information about the word, not an actual translation.
- The words listed after the dash are the ways in which the Greek word was translated in the King James Bible; they are not intended as additional definitions. Thus, the actual meanings given for *makarios* are “blest, fortunate, well off.”



Courtesy of Jeff Ramsey

The caves at Qumran, where the Dead Sea Scrolls (the oldest known copy of the Old Testament) were discovered in 1947

Project:

After researching the Greek word in a concordance, it can be studied further by consulting other Bible study tools.

1. Look up the Greek words used for *mourn* and *comforted* in Matthew 5:4 in a Strong's Concordance or an equivalent Bible study tool.

- Write down the information you learn about each word.
- Observation: Compare the Greek word listed in the interlinear translation for *mourn* (πενθοῦντες) with the form used in Strong's Concordance (πενθέω). As you can see, they are quite different. Greek words often drastically change in spelling; this is why you must use the number to be sure you find the correct word.

2. Do you have “perfect type” salvation?

- Write out your testimony of salvation. State as nearly as possible the date when you trusted Christ as Savior.
- Determine whether your acceptance of Christ has had continuing results in your life.
- What habits have you seen changed?
- What attitudes have you seen transformed?

Date Completed: _____ Evaluation: _____



Power Through Precision I

How Does True Mourning Lead to Genuine Repentance?

God raised up John the Baptist to be a voice in the wilderness, calling individuals to repentance. His first task was to remove spiritual complacency in order to bring about true mourning over sin.



Thus, when he saw the Pharisees and Sadducees come to his baptism, he said to them, “O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father . . .”

(Matthew 3:7–9).

When the publicans, the soldiers, and others in the crowd asked John the Baptist what they should do, he gave them specific instructions. (See Luke 3:10–15.)

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up”
(James 4:8–10).

The Greek word for *meet* is ἄξιος. It means, “deserving, suitable, or worthy.” Suitable fruits of repentance would include the inward attitudes of grieving over sin and the outward actions of asking forgiveness and making restitution where possible.

Synonyms:

Learn eight words that mean “to mourn.”

- | | |
|---------------------------------|----------------------------------|
| <input type="checkbox"/> Sorrow | <input type="checkbox"/> Agonize |
| <input type="checkbox"/> Grieve | <input type="checkbox"/> Weep |
| <input type="checkbox"/> Lament | <input type="checkbox"/> Repent |
| <input type="checkbox"/> Bewail | <input type="checkbox"/> Anguish |

Antonyms:

Learn eight words that describe “the absence of spiritual mourning.”

- | | |
|---------------------------------------|---------------------------------------|
| <input type="checkbox"/> Apathetic | <input type="checkbox"/> Stiff-Necked |
| <input type="checkbox"/> Indifferent | <input type="checkbox"/> Unconcerned |
| <input type="checkbox"/> Unresponsive | <input type="checkbox"/> Insensitive |
| <input type="checkbox"/> Resistant | <input type="checkbox"/> Careless |

What Lessons About Mourning Can Be Learned From the Prodigal Son?

“And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

“And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

“And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

“And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

“And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

“And when he came to himself, he said, How many hired servants of my father’s

have bread enough and to spare, and I perish with hunger!

“I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no



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more worthy to be called thy son: make me as one of thy hired servants.

“And he arose, and came to his father. But when he was yet a

great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

“And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son” (Luke 15:11–21).

1 Mourning is possible only after false ideas are exposed and rejected.

While the prodigal son worked at home with his father, he no doubt imagined how delightful it would be to live a life without restraints—one in which he could fulfill all the lusts of his heart.

He may also have concluded that the principles upon which his father built his life and business were outdated and could be improved.

With these delusions clouding his mind, he demanded his inheritance and soon left for a “far country.” As long as he indulged himself in the temporary pleasures of sin and enjoyed the encouragement of his foolish companions, he was in no frame of mind to mourn over the way he had wounded his father.

His ungodly living not only dissipated his spiritual and financial potential and damaged his father’s reputation, but more importantly, it violated the clear commands of Scripture.

2 Mourning is often prompted by God through adverse circumstances.

It is significant that God timed the “mighty famine” to occur when the resources of the prodigal son were exhausted.

His inheritance had given him a sense of security, independence, and power; then his money and his friends vanished.

His false way of life forced him back to the same type of authority that he had rejected earlier, but he had to submit to authority under harsher circumstances.

3 Mourning comes when we visualize offenses through the eyes of those who have been wronged.

Reduced to the humiliating company and provisions of swine, the prodigal son began to relive his past family relationships. Only then did he fully realize his bankrupt condition before both God and man. He then chose the words he would use to ask his father to forgive him.



4 Mourning becomes genuine as we recognize the cause of sin.

The prodigal son began his confession with the acknowledgment that he had sinned against heaven. True mourning and repentance do not come by being sorry for the consequences of our sin but by recog-

nizing the cause of our sin—willful rebellion against God and His holy standards.

5 True mourning may begin with worldly sorrow but must conclude with Godly sorrow.

The prodigal son was initially grieved over his deplorable condition. However, in the course of his repentance he focused on his unworthiness before God and his father.

Whereas worldly sorrow is ultimately self-centered and focuses only on the consequences we will receive as a result of our sin, Godly sorrow is ultimately concerned about how God has been offended by our sin. Worldly sorrow always draws us away from God to despair. Godly sorrow always drives us to God. (See II Corinthians 7:10.)

Developing True Mourning by Defining Attitudes of Sin

1. Apathetic
2. Indifferent
3. Unconcerned
4. Unresponsive
5. Careless
6. Insensitive
7. Resistant
8. Stiff-necked



Based on the definitions of the above words, fill in the blanks with those words which best describe the negative responses that you tend to have in the following situations. Choose the most precise word for each blank.

- When my parents tell me to do something that I have already decided that I do not want to do, I become _____ and communicate a _____ spirit.
- Before I learned to keep my room neat, it projected to anyone who saw it just how _____ I was and how _____ I was to the consistent appeals of my mother.
- Whenever I fail to resist temptation, I soon become _____ toward spiritual things. It is not very long before I communicate an _____ attitude in front of my family and Christian friends concerning the Bible, prayer, and going to church.
- When I am in this condition and see others who have genuine needs, I am _____ about their condition even though I know that I could be of help to them if I wanted to be.
- One of my biggest failings is in the area of my words. So often when I speak, my words hurt other people. This only illustrates how _____ I am.
- When I stay up late at night and then try to get up early the next morning for a Wisdom Search, I tend to be _____, and others would view me as being _____.

Date Completed: _____ Evaluation: _____

Project:

How did the prodigal son sin against God and his father?

Match the word with the correct definition.

- | | |
|--|---|
| <input type="checkbox"/> 1. Apathetic | A. Stubbornly rebellious |
| <input type="checkbox"/> 2. Indifferent | B. Lacking tact |
| <input type="checkbox"/> 3. Unconcerned | C. Opposing the will of God-given authority |
| <input type="checkbox"/> 4. Unresponsive | D. Failing to be conscientious |
| <input type="checkbox"/> 5. Careless | E. Disregarding suggestions and appeals |
| <input type="checkbox"/> 6. Insensitive | F. Avoiding involvement and responsibility |
| <input type="checkbox"/> 7. Resistant | G. Lacking interest |
| <input type="checkbox"/> 8. Stiff-necked | H. Showing little feeling or emotion |



Power Through Precision II

How to Break Up “Fallow Ground” in Your Heart

“Break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you” (Hosea 10:12).

“The Jews were a nation of farmers, and it is therefore a common thing in the Scriptures to refer for illustrations to their occupation, and to the scenes with which farmers and shepherds are familiar. The prophet Hosea addresses them as a nation of backsliders; he reproves them for their idolatry, and threatens them with the judgments of God. My design in this lecture is to show how a revival is to be promoted.

“A revival consists of two parts: as it pertains to the Church, and as it pertains to the ungodly. I shall speak on this occasion of a revival in the Church. Fallow ground is ground which has once been tilled, but which now lies waste, and needs to be broken up and mellowed, before it is suited to receive grain. I shall show, as it pertains to a revival in the Church: (I.) What it is to break up the fallow ground, in the sense of the text; (II.) How it is to be performed.”

What is “breaking up the fallow ground”?

“To break up the fallow ground, is to *break up your hearts*, to prepare your minds to bring forth fruit unto God. The mind of man is often compared in the Bible to ground, and the Word of God to seed sown therein, the fruit representing the actions and affections of those who receive it. To break up the fallow ground, therefore, is to bring the mind into such a state that it is fitted to receive the Word of God.

Sometimes your hearts get matted down, hard and dry, till there is no such thing as getting fruit from them till they are broken up, and mellowed down, and fitted to receive the Word. It is this softening of the heart, so as to make it feel the truth, which the prophet calls breaking up your fallow ground.”

Adapted from *Revivals of Religion*, Charles G. Finney (Broadview, Illinois: Cicero Bible Press, [n.d.]), pages 35–48.



How is the fallow ground to be broken up?

“It is not by any direct efforts to feel. People fall into a mistake on this subject, from not making the laws of mind the object of thought. There are great errors on the subject of the laws which govern the mind. People talk about religious feeling as if they could, by direct effort, call forth religious affection. But this is not the way the mind acts. No man can make himself feel in this way, merely by *trying* to feel. The feelings of the mind are not *directly* under our control. We cannot by willing, or by direct volition, call forth religious feeling. . . . They are

purely involuntary states of mind. They naturally and necessarily exist in the mind under certain circumstances calculated to excite them. But they can be controlled *indirectly*. Otherwise there would be no moral character in our feelings, if there were not a way to control them. We cannot say: 'Now I will feel so-and-so towards such an object.' But we can command our *attention* to it, and look at it intently, till the proper feeling arises.



Let a man who is away from his family bring them up before his mind, and will he not feel? But it is not by saying to himself: 'Now I will feel deeply for my family.' A man can direct his attention to any object, about which he ought to feel and wishes to feel, and in that way he will call into existence the

proper emotions. Let a man call up his enemy before his mind, and his feelings of enmity will rise. So if a man thinks of God, and fastens his mind on any parts of God's character, he will feel—emotions will come up by the very laws of mind. If he is a friend of God, let him contemplate God as a gracious and holy Being, and he will have emotions of friendship kindled in his mind. If he is an enemy of God, only let him get the true character of God before his mind, and look at it, and fasten his attention on it, and then his bitter enmity will rise against God, or he will break down and give his heart to God. . . .

"If you mean to break up the fallow ground of your hearts, you must begin by looking at your hearts: examine and note the state of your minds, and see where you are. Many never seem to think about this. They pay no attention to their own hearts, and never know whether they are doing well in religion [their spiritual life] or not; whether they are gaining ground or going back; whether they are fruitful, or lying waste. Now you must draw off your attention from other things, and look into this. Make a business of it. Do not be in a hurry. Examine thoroughly the state of your hearts, and see where you are: whether you are walking with God every day, or with the devil; whether you are serving God or serving the devil most; whether you are under the dominion of the prince of darkness, or of the Lord Jesus Christ.

"To do all this, you must set yourself to work to consider your sins. You must examine yourselves. And by this I do not mean that you must stop and look directly within to see what is the present state of your feelings. That is the very way to put a stop to all feeling. That is just as absurd as it would be for a man to shut his eyes on the lamp, and try to turn his eyes inward to find whether there was any image painted on the retina. The man complains that he does not see anything! And why? Because he has turned his eyes away from the objects of sight. The truth is, our moral feelings are as much an object of consciousness as our senses. And the way to find them out is to go on exercising, and using our minds. Then we can tell our moral feelings by consciousness, just as I could tell my natural feelings by consciousness if I should put my hand in the fire.

"Self-examination consists in looking at your lives, in considering your actions, in calling up the past, and learning its true character. Look back over your past history. Take up your individual sins one by one, and look at them. I do not mean that you should just cast a glance at your past life, and see that it has been full of sins, and then go to God and make a sort of general

confession, and ask for pardon. That is not the way. You must take them up one by one. It will be a good thing to take a pen and paper, as you go over them, and write them down as they occur to you. Go over them as carefully as a merchant goes over his books; and as often as a sin comes before your memory, add it to the list. General confessions of sin will never do. Your sins were committed *one by one*; and as far as you can come at them, they ought to be reviewed and repented of one by one.

“Now begin, and take up first what are commonly, but *improperly*, called Sins of Omission.”

Sins of Omission

1. Ingratitude

“Take this sin, for instance, and write down under that head all the instances you can remember wherein you have received favors from God for which you have never exercised gratitude. How many cases can you remember? Some remarkable providence, some wonderful turn of events, that saved you from ruin. Set down the instances of God’s goodness to you when you were in sin, before your conversion, for which you have never been half thankful enough; and the numerous mercies you have received since.

“How long the catalog of instances, where your ingratitude has been so black that you are forced to hide your face in confusion! Go on your knees and confess them one by one to God, and ask forgiveness. The very act of confession, by the laws of suggestion, will bring up others to your memory. Put these down. Go over them three or four times in this way, and see what an astonishing number of mercies there are for which you have never thanked God.

2. Want of Love to God

“Think how grieved and alarmed *you* would be if you discovered any flagging of affection for you in your wife, husband, or children; if you saw another engrossing their

hearts, and thoughts, and time. Perhaps in such a case you would wellnigh die with a just and virtuous *jealousy*. Now, God calls Himself a jealous God; and have you not given your heart to other loves and infinitely offended Him?

3. Neglect of the Bible

“Put down the cases when for perhaps weeks, or longer, God’s Word was not a pleasure. Some people, indeed, read over whole chapters in such a way that they could not tell you what they have been reading. If so, no wonder that your life is spent at random, and that your religion [Christian life] is such a miserable failure.



4. Unbelief

“Recall the instances in which you have virtually charged the God of truth with lying, by your unbelief of His express promises and declarations. God has promised to give the Holy Spirit to them that ask Him. [See Luke 11:13.] Now, have you believed this? Have you expected Him to answer? Have you not virtually said in your hearts, when you prayed for the Holy Spirit: ‘I do not believe that I shall receive?’ If you have not believed nor expected to receive the blessing which God has expressly promised, you have charged Him with lying.

5. Neglect of Prayer

“Think of the times when you have neglected secret prayer, family prayer, and prayer meetings; or have prayed in such a way as . . . to offend God.

6. Neglect of the Means of Grace

“When you have suffered trifling excuses to prevent your attending meetings and have neglected and poured contempt upon the means of salvation, merely from disrelish of spiritual duties.

7. The Manner in Which You Have Performed Those Duties

“That is, with want of feeling and want of faith, in a worldly frame of mind, so that your words were nothing but the mere chattering of a wretch who did not deserve that God should feel the least care for him. When you have fallen down upon your knees and ‘said your prayers’ in such an unfeeling and careless manner that if you were put under oath five minutes after you could not have said for what you had been praying.

8. Want of Love for the Souls of Your Fellow Men

“Look round upon your friends and relatives, and remember how little compassion you have felt for them. You have stood by and seen them going right to hell, and it seems as though you did not care if they did go. How many days have there been, in which you did not make their condition the subject of a single fervent prayer, or evince an ardent desire for their salvation?



Courtesy of USMC; Photo by: PFC John Flagg

9. Want of Care for the Heathen

“Perhaps you have not cared enough for them to attempt to learn their condition; perhaps not even to read a missionary magazine. Look at this, and see how much you really care for the heathen [unsaved], and set down honestly the real amount of your feelings for them, and your desire for their salvation. Measure your desire for their salvation by the self-denial you practise [*sic*], in giving of your substance to send them the Gospel. Do you deny yourself

even the . . . hurtful superfluities of life, such as tea, coffee . . . ? Do you retrench your style of living, and . . . subject yourself to any inconvenience to save them? Do you daily pray for them in private? Are you laying by something to put into the treasury of the Lord when you go up to pray? If you are not doing these things, and if your soul is not agonised [*sic*] for the heathen [lost], why are you such a hypocrite as to pretend to be a Christian? Why, your profession is an insult to Jesus Christ!

10. Neglect of Family Duties

“Think how you have lived before your family, how you have prayed, what an example you have set before them. What direct efforts do you habitually make for their spiritual good? What duty have you *not* neglected?

11. Neglect of Social Duties

12. Neglect of Watchfulness Over Your Own Life

“In how many instances you have hurried over your private duties, and have neither taken yourself to task, nor honestly made up your accounts with God; how often have you entirely neglected to watch your conduct, and, having been off your guard, and have sinned before the world, before the church, and before God!

13. Neglect to Watch Over Your Brethren

“How often have you broken your covenant that you would watch over them in the Lord! How little do you know or care about the state of their souls! And yet you are under a solemn oath to watch over them. What have you done to make yourself acquainted with them? In how many of them have you interested yourself to know their spiritual state? Go over the list, and wherever you find there has been a neglect, write it down. How many times have you

seen your brethren growing cold in religion [their Christian walk], and have not spoken to them about it? You have seen them beginning to neglect one duty after another, and you did not reprove them, in a brotherly way. You have seen them falling into sin, and you let them go on. And yet you pretend to love them. What a hypocrite!



Would you see your wife or child going into disgrace, or into the fire, and hold your peace? No, you would not. What do you think of yourself, then, to pretend to love Christians, and to love Christ, while you can see them going into disgrace, and say nothing to them?

14. Neglect of Self-Denial

“There are many professors who are willing to do almost anything in religion [Christianity] that does not require self-denial. But when they are required to do anything that requires them to deny themselves—oh, that is too much! They think they are doing a great deal for God, and doing about as much as He ought in reason to ask, if they are only doing what they can do just as well as not; but they are not willing to deny themselves any comfort or convenience whatever for the sake of serving the Lord. They will not willingly suffer reproach for the name of Christ. Nor will they deny

themselves the *luxuries* of life, to save a world from hell. So far are they from remembering that self-denial is a *condition of discipleship* that they do not know what self-denial is. They never have really denied themselves a riband or a pin for Christ and the Gospel. . . . Some are giving of *their abundance*, and are giving much, and are ready to complain that others do not give more; when, in truth, they do not themselves give anything that they *need*, anything that they could enjoy if they kept it. They only give of their surplus wealth; and perhaps that poor woman who puts in her mite, has exercised more self-denial than they have in giving thousands. From these we now turn to Sins of Commission.”

Sins of Commission

1. Worldly-Mindedness

“What has been the state of your heart in regard to your worldly possessions? Have you looked at them as really *yours*—as if you had a right to dispose of them as your own, according to your own will? If you have, write that down. If you have loved property, and sought after it for its own sake, or to gratify lust or ambition, or a worldly spirit, or to lay it up for your families, you have sinned, and must repent.

2. Pride

“Recollect all the instances you can, in which you have detected yourself in the exercise of pride. Vanity is a particular form of pride. How many times have you detected yourself in consulting vanity about your dress and appearance? How many times have you thought more, and taken more pains, and spent more time about decorating your body to go to Church, than you have about preparing your mind for the worship of God? You have gone caring more as to how you appeared outwardly in the sight of mortal man, than how your soul appeared in the

sight of the heart-searching God. You have, in fact, set up yourself to be worshipped [*sic*] by them, rather than prepared to worship God yourself. You sought to divide the worship of God's house, to draw off the attention of God's people to look at your pretty appearance. It is in vain to pretend now, that you do not care anything about having people look at you. Be honest about it. Would you take all these pains about your looks if every person were blind?

3. Envy

"Look at the cases in which you were envious of those whom you thought were above you in any respect. Or perhaps you have envied those who have been more talented or more useful than yourself. Have you not so envied some, that you have been pained to hear them praised? It has been more agreeable to you to dwell upon their faults than upon their virtues, upon their failures than upon their success. Be honest with yourself; and if you have harbored this spirit of hell, repent deeply before God . . .

4. Censoriousness

"Instances in which you have had a bitter spirit, and spoken of Christians in a manner devoid of charity and love; of charity, which requires you always to hope the best that circumstances will allow and to put the best interpretation upon any ambiguous conduct.

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled"
(Hebrews 12:15).

5. Slander

"The times you have spoken behind people's backs of the faults, real or supposed, of members of the Church or others, unnec-

essarily, or without good reason. This is slander. You need not lie to be guilty of slander: to tell the truth with the design to injure is to slander.



Courtesy of Rowan Gilbon

"But the tongue . . . is an unruly evil, full of deadly poison" (James 3:8).

6. Levity

"How often have you trifled before God as you would not have dared to trifle in the presence of an earthly sovereign? You have either been an atheist, and forgotten that there was a God, or have had less respect for Him, and His presence, than you would have had for an earthly judge.

7. Lying

"Understand now what lying is. Any species of *designed* deception. If the deception be not designed, it is not *lying*. But if you design to make an impression contrary to the naked truth, you lie. Put down all those cases you can recollect. Do not call them by any soft name. God calls them LIES, and charges you with LYING, and you had better charge yourself correctly. How innumerable are the falsehoods perpetrated every day in business, and in social intercourse, by words, and looks, and actions, designed to make an impression on others, for selfish reasons that is contrary to the truth!



8. Cheating

“Set down all the cases in which you have dealt with an individual, and done to him that which you would not like to have done to you. *That* is cheating. God has laid down a rule in the case: ‘All things whatsoever ye would that men should do to you, do ye even so to them.’ That is the rule. And if you have not done so you are a cheat. . . . [Remember], the rule is not that you should do ‘what you might reasonably expect them to do to you’: for that is a rule which would admit to every degree of wickedness. But it is: ‘as ye **WOULD** they should do to you.’

9. Hypocrisy

“For instance, in your prayers and confessions to God. Set down the instances in which you have prayed for things you did not really want. And the evidence is, that when you have done praying, you could not

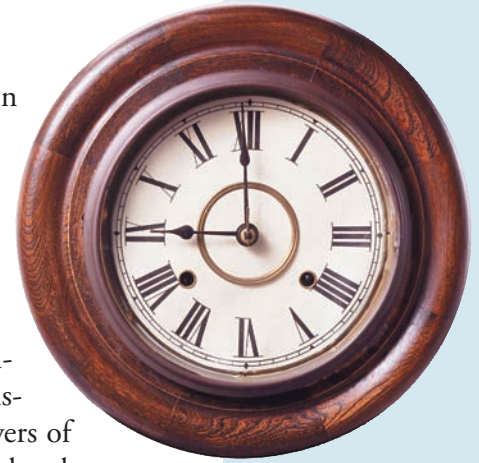


Painting by C. Landseer

tell for what you had prayed. How many times have you confessed sins that you did not mean to break off, and when you had no solemn purpose not to repeat them? Yes, have confessed sins when you knew you as much expected to go and repeat them, as you expected to live.

10. Robbing God

“Think of the instances in which you have misspent your time, squandering the hours which God gave you to serve Him and save souls, in vain amusements or foolish conversation, in reading novels or doing nothing; cases where you have misapplied your talents and powers of mind; where you have squandered money on your lusts, or spent it for things which you did not need, and which did not contribute to your health, comfort, or usefulness. Perhaps some of you have laid out God’s money for tobacco. I will not speak of intoxicating drink, for I presume there is no professor of Christianity here that would drink it, and I hope there is not one that uses that filthy poison, tobacco. Think of a . . . [Christian] using God’s money to poison himself with tobacco!



11. Bad Temper

“Perhaps you have abused your wife, children, family, servants, or neighbors. Write it all down.

12. Hindering Others From Being Useful

“Perhaps you have weakened their influence by insinuations against them. You have not only robbed God of your own talents, but you have tied the hands of somebody else. What a wicked servant is he who not only loiters himself but hinders the rest! This is done sometimes by taking their time needlessly; sometimes by destroying Christian confidence in them. Thus you have played into the hands of Satan, and not only showed yourself an idle vagabond, but prevented others from working.

“If you find that you have committed a fault against an individual, and that individual is within your reach, go and confess it immediately, and get that out of the way . . .

If you have defrauded anybody, send the money—the full amount, and the interest.

“Go thoroughly to work in all this. Go *now*. Do not put it off; that will only make the matter worse. Confess to God those sins that have been committed against God, and to man those sins that have been committed against man. Do not think of getting off by going round the stumbling blocks. Take them up out of the way. In breaking up your fallow ground, you must remove every obstruction. Things may be left that you think little things, and you may wonder why you do not feel as you wish to feel in . . . [your Christian life], when the reason is that your proud and carnal mind has covered up something which God required you to con-

fess and remove. Break up all the ground and turn it over. Do not ‘*balk*’ it, as the farmers say; do not turn aside for little difficulties; drive the plough right through them; dig deeply, and turn the ground up, so that it may all be mellow and soft, and fit to receive the seed and bear fruit ‘an hundredfold.’

“When you have gone over your whole history

in this way thoroughly, then go over the ground the second time, and give your solemn and fixed attention to it, you will find that the things you have put down will suggest other things of which you have been guilty, connected with them, or near them. Then go over it a third time, and you will recollect other things connected with these. And you will find that in the end you can

remember an amount of your past history, and particular actions, even in this life, which you did not think you would remember in eternity. Unless you take up your sins in this way, and consider them in detail, one by one, you can form no idea of the amount of them. You should go over the list as thoroughly, carefully, and solemnly as you would if you were just preparing yourself for the Judgment.

“As you go over the catalogue of your sins, be sure to resolve upon present and entire reformation. Wherever you find anything wrong, resolve at once, in the strength of God, to sin no more in that way. It will be of no benefit to examine yourself, unless you determine to amend in every particular that which you find wrong in heart, temper, or conduct.

“If you find, as you go on with this duty, that your mind is still all dark, cast about you, and you will find there is some reason for the Spirit of God to depart from you. You have not been faithful and thorough. In the progress of such a work you have got to do violence to yourself and bring yourself as a rational being up to this work, with the Bible before you, and try your heart till you *do* feel. . . . It is to be accomplished by effort. Fasten your attention to the subject of your sins. You cannot look at your sins long and thoroughly and see how bad they are, without feeling, and feeling deeply.

“Experience fully proves the benefit of going over our past history in this way Let there be this deep work of repentance and full confession, this breaking down before God, and you will have as much of the spirit of prayer as your body can bear up under. The reason why so few Christians knew anything about the spirit of prayer is because they never would take the pains to examine themselves properly, and so never knew what it was to have their hearts all broken up in this way

“It will be so, if you will only begin in this way and hold it on till all your hardened and callous hearts break up.



“Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie [*sic*] in their place?

For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working” (Isaiah 28:24–29).

Remarks:

1. “It will do no good to preach to you while your hearts are in this hardened, waste, and fallow state. The farmer might just as well sow his grain on the rock. It will bring forth no fruit. This is the reason why there are so many fruitless professors in the churches, and why there is so much outside machinery and so little deep-toned feeling. Look at the Sunday School, for instance, and see how much machinery there is and how little of the power of Godliness. If you go on in this way the Word of God will continue to harden you, and you will grow worse and worse, just as the rain and snow on an old fallow field make the turf thicker and the clods stronger.

2. “See why so much preaching is wasted, and worse than wasted. It is because Christians will not break up their fallow ground. A preacher may wear out his life, and do very little good, while there are so many ‘stony-ground’ hearers, who have never had their fallow ground broken up. They are only half converted, and their Christianity is rather a change of opinion than a change of the feeling of their hearts. There is mechanical Christianity enough, but very little that looks like deep heart work.

3. “Professors of Christianity should never satisfy themselves, or expect a revival, just by starting to come out of their slumbers, and blustering about, and talking to sinners. They must get their fallow ground broken up. It is utterly unphilosophical to think of getting engaged in Christianity in this way. If your fallow ground is broken up, then the



way to get more feeling is to go out and see sinners on the road to hell, talk to them, and guide inquiring souls, and you will get more feeling. You may get into an *excitement* without this breaking up; you may show a kind of zeal, but it will not last long, and it will not take hold of sinners, unless your hearts are broken up. The reason is, that you go about it mechanically, and have not broken up your fallow ground.

4. “And now, finally, will *you* break up *your* fallow ground? Will you enter upon the course now pointed out and persevere till you are thoroughly awake?”

Excerpts From the Journal of Charles Finney

Charles Grandison Finney was used of God to bring great revival to the eastern United States from 1824–1832. His meetings were characterized by deep and open mourning over sin.



C. G. Finney
(1792–1875)

Christian Hall of Fame

When he was a young boy, his parents moved westward into the wilderness of mid-state New York. After high school, Charles joined a law office and began to study law.

While reading Blackstone's *Commentaries*, Charles discovered the importance of the Bible. He wrote in his journal: "I found the old authors frequently quoting the Scriptures. . . . This excited my curiosity so much that I went and purchased a Bible, the first I had ever owned."

Soon Charles Finney was marvelously converted. As he began to speak to others about the Gospel, many were converted. He spoke simply and directly to his audience, always guiding them to identify their sin and to repent of it.

Through his meetings, over half a million people were brought to salvation. When he preached in Rochester, all the leading lawyers, physicians, and businessmen were saved. The whole character of the town was changed. As a result of that meeting, revival broke out in 1,500 other towns and villages.

Charles Finney's ministry and theology are best viewed as a reaction to the prevalent Hyper-Calvinism of his day.

- ☐ Want of love for the souls of your fellow men
- ☐ Want of care for the heathen
- ☐ Neglect of family duties
- ☐ Neglect of social duties
- ☐ Neglect of watchfulness over your own life
- ☐ Neglect of watch over your brethren
- ☐ Neglect of self-denial

Continue examining yourself before God by calling to your remembrance sins in these categories:

- ☐ Worldly-mindedness
- ☐ Pride
- ☐ Envy
- ☐ Censoriousness
- ☐ Slander
- ☐ Levity
- ☐ Lying
- ☐ Cheating
- ☐ Hypocrisy
- ☐ Robbing God
- ☐ Bad temper
- ☐ Hindering others from being useful

As God convicts you of sin against Him and other individuals in these areas, go quickly and confess your offenses to them and ask for forgiveness. Make restitution where needed.

By doing this, you will break up the fallow ground of your heart, and you will receive the sweet comfort of being drawn very close to God.

Using True Mourning to Gain a Clear Conscience

Identify one person who is now offended with you because of something you said or did or because of a wrong attitude you demonstrated toward him.

Project:

Follow the guidelines given by Charles Finney for self-examination. Take pen and paper and write down the sins that come to your memory in the following areas:

- ☐ Ingratitude
- ☐ Want of love to God
- ☐ Neglect of the Bible
- ☐ Unbelief
- ☐ Neglect of prayer
- ☐ Neglect of the means of grace
- ☐ The manner in which you have performed those duties

Relive your offense through the feelings, emotions, and needs of the one who is offended.

As you concentrate on your offense through the other person's "eyes," write out a short but precise confession that you could use in asking for forgiveness. Incorporate the words that you have learned if they are appropriate.

- Ask God to let you see the awfulness of sin and to give you a Godly sorrow.
- Go to the person and ask for forgiveness.
- Review the material on gaining a clear conscience in the *Basic Seminar Textbook*, pages 41–77.
- Write a report of the results and place it in your journal.

Illustration:

Haunted for Eleven Years by Tools



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"At the Basic Seminar the Lord convicted me of taking a few tools and a five-gallon gas can while I was in the Air Force. I purposed in my heart that no matter

what the cost, I was going to return them the next day.

"As I gathered up the items, my dad saw me and asked what I was doing. When I told him, he said that they might put me in jail. I told him I'd rather be in jail and free inside than out of jail and really in prison on the inside. This sin had haunted me for eleven long years.

"The next day I pulled up to the guardhouse at the main gate and the security officer asked me what I wanted. When I told him my purpose, he rolled his eyes and exclaimed, 'Oh boy!' He called headquarters to ask what he should do, and they said



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they would be right over to escort me to headquarters. When we pulled up outside the building, they asked me to get out. Then they asked why I was returning the tools. I told them that these things had plagued me for eleven years and that God had taught me that the only way I would clear my conscience was to do it God's way.

"By this they knew that I wasn't a criminal, but they informed me that, because of routine procedure, they had to frisk me—with an M-16 held on me! Then they took me inside and sat me down in a waiting room.

"After a few minutes a sergeant began questioning me about why I was returning the tools. I first explained why I had them. When I was discharged, I had duplicate tools. After I told the man who checked my toolbox that some of the tools had been found in different places on the aircraft where I had worked, he didn't want to go through the extra paperwork. He said just to keep them. I had found the gas can in a dumpster on the base. Someone had probably stolen it for personal use and then had thrown it away to get rid of the evidence. For eleven years I had reasoned that I had done nothing wrong, yet I had no inner peace over the matter. Now that I was an intern pastor, I wanted to be a living example of what I taught.

"The sergeant left and then returned to tell me that they were going to send the tools back to supply and let me go. I thanked them and, as I left, I had a whole new freedom in my spirit. My conscience was clear!"

Date Completed: _____ Evaluation: _____



Courtesy of Joy Jensen



History

Resource

The Man Whose Sermon God Used to Begin the Great Awakening

The final pages in the seventeenth-century chapter of colonial America reveal a lukewarm spiritual atmosphere. For the most part, the courage and faithfulness that had thrust the colonies into existence had disappeared.

Second and third generations had largely abandoned the flaming fervor that had motivated their forefathers to risk all for the chance to worship God according to the guidelines of Scripture.

On October 5, 1703, a baby boy was born into this complacent colonial world. God would use him to proclaim His message of judgment, rekindle the devotion of an entire society, and awaken a nation to the comfort of repentance.

How did God prepare this young boy for a ministry that would shake the religious foundations of New England?

His father, Timothy Edwards, was the first man ever to receive both a bachelor of arts degree and a master of arts degree from Harvard College on the same day (1691). After graduation, he became the pastor of Windsor, the oldest settlement in Connecticut, where he ministered to his village flock for sixty-three years.

To supplement his salary, Reverend Edwards tutored students, a common practice

of New England ministers. The parsonage also served as a “home school” for the Edwards family of ten daughters and one son.

Trained at Home

Each of the pastor’s ten daughters received the equivalent of a college preparatory education at a time when most New England girls considered themselves fortunate if they learned to read and write.

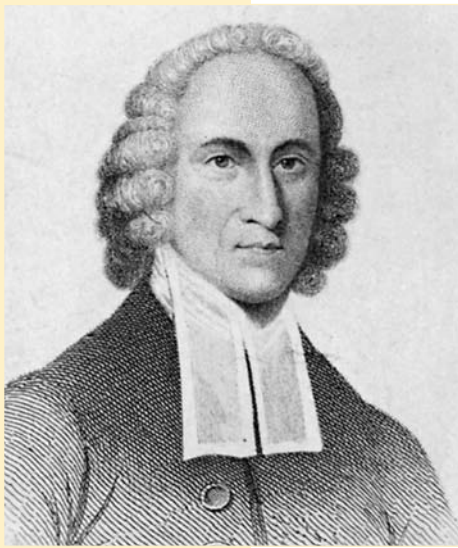
Jonathan, his only son, learned his lessons in the same room with four of his sisters. He quickly learned that his father did not waste intellectual energy. By the age of six, Jonathan had already begun to study Latin.

It was no surprise that by the time Jonathan was ready to enter college, he had already mastered Latin, Greek, and Hebrew. Edwards later recorded his gratefulness in his journal: “I have great reason to believe that my parents’ counsel and education have been my making”

In 1716, Edwards enrolled in the Collegiate School of Connecticut, later renamed Yale College after Elihu Yale, who donated a box of books and a picture of King George worth about £800.

According to its charter (1701), Yale had been founded for the “instruction of youth in the arts and sciences in preparation for public employment both in Church and Civil State.” However, the original board of trustees was mainly interested in training preachers.

They established a curriculum that included theology and homiletics in order to “promote the power and Purity of Religion and Best Edification and peace of these New England churches.”



Dictionary of American Portraits

The ministry of Jonathan Edwards (1703–1758) was richer and deeper because of the Godly heritage that was given to him by his parents.



©Michael Marsland/Yale University

The early colleges, such as Harvard, Yale (pictured here), and Princeton, were founded to train young men how to effectively proclaim the Gospel.

Humility Before Honor

At the beginning of his senior year, the regents of the college appointed Jonathan, now a seventeen-year-old scholar, to the position of butler.

The young man, who was to become America's first great theologian and philosopher, spent his afternoons serving food and drinks in the student commons and checking on broken windows in the dormitories. God used these humbling experiences to prepare Jonathan Edwards for the challenges of the Gospel ministry.

After a childhood filled with religious training and study, Jonathan Edwards met the Lord at the age of eighteen. He later recalled the "delightful conviction" he had experienced.

A Personal Awakening

"The first instance that I remember of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading those words, I Timothy 1:17: 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.'

"As I read the words there came into my soul and was as it were diffused through it,

a sense of the glory of the Divine Being; a new sense, quite different from any thing I had ever experienced before. Never any words of Scripture seemed to me as these words did.

"I thought with myself how excellent a Being that was and how happy I should be if I might enjoy that God and be rapt up to him in heaven and be as it were swallowed up in him forever! I kept saying and as it were singing over these words of Scripture to myself; and went to pray to God that I might enjoy him and prayed in a manner quite different from what I used to do, with a new sort of affection.

"This I know not how to express otherwise than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision or fixed ideas and imaginations of being alone in the mountain or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapped and swallowed up in God.

"The sense I had of divine things would often of a sudden kindle up, as it were, a sweet burning in my heart, an ardour of soul that I know not how to express."

Ordained to the Ministry

Jonathan Edwards entered Yale University at the age of thirteen and graduated at seventeen.

In 1726, at the age of twenty-three, he became the assistant pastor of the Northampton Church, the most influential parish in the Connecticut Valley.

Six months after Jonathan Edwards was ordained, he traveled to New Haven to marry Sarah Pierrepont, the daughter of one of Yale's founders. Their deep love for the Lord and their ability to share each other's faith and ideals were the foundation of their marriage.

During the many happy years they spent together, Sarah's knock at the door of his study meant a welcome interruption. According to Samuel Hopkins, a theological apprentice who spent time in the Edwards' home, ". . . he [Jonathan] was want frequently to admit her into his study and

converse freely with her on matters of religion; and he used commonly to pray with her in his study at least once a day. . . .”

Jonathan and Sarah brought up eleven children.

Visitors to their home marveled at the good behavior of their sons and daughters.

According to Hopkins, Sarah never had to raise her voice.

From earliest childhood, Sarah taught each one to pray and to respond to correction

with a spirit of obedience.

George Whitefield was a guest in the Edwards’ home. He was so impressed with the potential of family life that he resolved to get married when he returned to England.

Throughout his long preaching career, Edwards was hindered by physical ailments. Sarah’s tender care during periods of illness and emotional stress undoubtedly prolonged her husband’s life and ministry.

Urging True Repentance

With the support of a loyal wife and loving children, the tall, pale wisp of a preacher faithfully preached the message of God’s judgment Sunday after Sunday.

“Look over your past life . . . How little regard you had to the Scriptures, to the

word preached, to Sabbaths and sacraments! . . . What wicked carriage have some of you been guilty of towards your parents! . . . What revenge and malice have you been guilty toward your neighbors! Have not some of you allowed a passionate furious spirit and behaved yourselves in anger more like wild beasts than like Christians?

“What covetousness has been in many of you! How much of a spirit of pride has appeared in you! . . . How have some of you vaunted yourselves in your apparel! Others in their riches! Others in their knowledge and abilities! How it has galled you to see others above you! How much has it gone against the grain for you to give others their due honor! And how have you shown your



Some Englishmen responded to the sermons of Jonathan Edwards and George Whitefield with severe punishments to depict the consequences of sin.

pride by setting up your wills and in opposing others and stirring up and promoting division and a party spirit in public affairs!

“And what abominable lasciviousness have some of you been guilty of! . . . Your soul . . . has become a hold of foul spirits and a cage of every unclean and hateful bird . . . And such company, where lascivious talk and unclean songs have been carried on has been your delight.

“How have you neglected your children’s souls! . . . What low thoughts you have had of God and what high thoughts of yourselves! Many of you by the bad examples you have set, by corrupting the minds of others, by your sinful conversation, by leading



The happy marriage and family life of Jonathan and Sarah Edwards were powerful examples of the potential of right priorities in personal devotion first to God, then to one’s spouse, then family, and finally to ministry.

The Rich Heritage of the Edwards Family to the Church and the Nation

A study of 1,400 descendants of Jonathan and Sarah Edwards indicated that from their family came the following:

13 college presidents	80 holders of public office
65 professors	3 senators
100 lawyers	3 governors
30 judges	1 vice-president of the United States
66 physicians	

them into sin or strengthening them in sin and by the mischief you have done in human society other ways have been guilty of these things that have tended to other's damnation.

"God has preserved you while you slept; but when you arose it was to return to the old trade of sinning . . . If God should forever cast you off and destroy you, it would be agreeable to your treatment of himself, of Christ, of your neighbors and of yourself."

Some Englishmen responded to the sermons of Jonathan Edwards and George Whitefield with severe punishments to depict the consequences of sin.

By continually proclaiming the awful consequences of sin, Edwards sparked the Northampton Revival of 1734–1735. The revival struck Edwards' congregation in Northampton like a bolt of spiritual lightning.

"The noise amongst the dry bones waxed louder and louder . . . The minds of the people were wonderfully taken off from the world; it was treated amongst us as a thing of very little consequence: they seemed to follow their worldly business more as a part of their duty than from any disposition they had to it.

"Religion was with all sorts the great concern and the world was a thing only by the by.

"In the spring and summer following, anno 1735, the town seemed to be full of

the presence of God; it was never so full of love nor so full of joy and yet so full of distress as it was then . . . Our public assemblies were then beautiful.

"The congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were from time to time in tears while the word was preached . . . Our public praises were then greatly enlivened; God was then served in our psalmody in some measure, in the beauty of holiness."

The effects of God's blessings quickly spilled over into the community. "Never, I believe, was so much done in confessing injuries and making up of differences as the last year. The tavern was soon empty . . . People had done with their old quarrels, backbitings and intermeddling with other men's matters."

The Northampton Revival laid the groundwork for the Great Awakening of 1740–1741. Edwards' warnings of God's certain judgment caused Godly sorrow over sin.

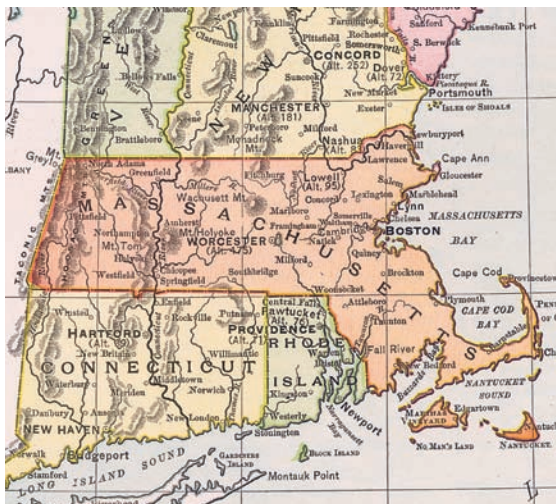
Hundreds of thousands of people were converted and comforted when they responded to the Word of God and repented of their ungodly ways.

Until his death, from a smallpox inoculation in 1758, Jonathan Edwards continued to rekindle the fear of the Lord in the American colonies.

Quotations taken from Jonathan Edwards, Arthur McGiffert (New York: Harper and Brothers, 1932), pages 4, 6, 30–31, 43, 54–55, 92; and American Literature for Christian Schools, Raymond St. John (Greenville: Bob Jones University Press, 1979), pages 106–114.



The spiritual decline in the colonies during the sixteenth century was the means of motivating, rather than discouraging, Jonathan Edwards, George Whitefield, John Wesley, David Brainerd, and other great men of faith.



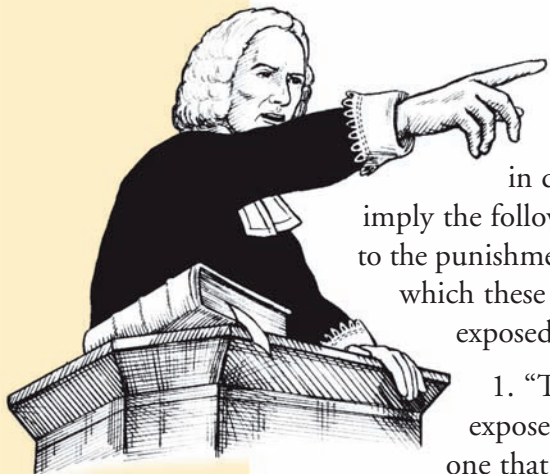
From his pulpit in Northampton, Jonathan Edwards' message of the judgment of God spread throughout the New England colonies.

“Sinners in the Hands of an Angry God”

“Sinners in the Hands of an Angry God” is still regarded as the most famous sermon in American history. Jonathan Edwards fasted and prayed for three days before presenting this powerful message of judgment to the people of Enfield, Connecticut, on July 8, 1741.

The congregation was so overwhelmed by the presence of God that Edwards later recorded, “There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard.”

Excerpts From the Sermon



“... The expression I have chosen for my text, ‘... Their foot shall slide in due time ...’ seems to imply the following things, relating to the punishment and destruction to which these wicked Israelites were exposed.

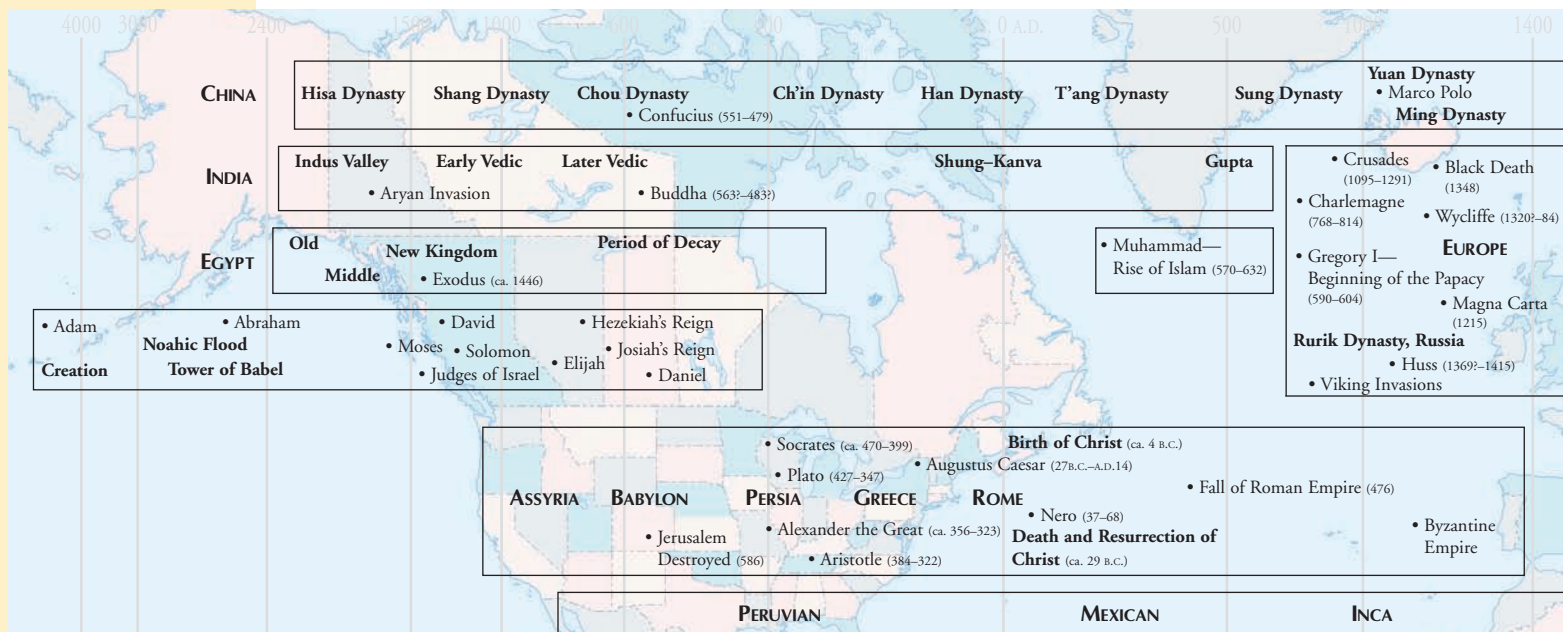
1. “That they were always exposed to *destruction*; as one that stands or walks in

slippery places is always exposed to fall. This is implied in the manner of their destruction coming upon them, being represented by their foot sliding. The same is expressed in Psalm 73:18. ‘Surely thou didst set them in slippery places: thou castedst them down into destruction.’

2. “It implies that they were always exposed to sudden unexpected destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning: Which is also expressed in Psalm 73:18–19. ‘Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! ...’

3. “Another thing implied is, that they are liable to fall *of themselves*, without being thrown down by the hand of another, as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.

4. “That the reason why they are not fallen already and do not fall now, is only that God’s appointed time is not come. For it is said, that when that due time, or appointed time comes, ‘*their foot shall slide*.’ Then they shall be left to fall, as they are inclined by their own weight.



Note: Shaded bars and red text indicate time periods discussed in this Wisdom Booklet.

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“Blessed are they that mourn . . .” Matthew 5:4

“Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and

“Were it not for the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you to give you light to serve sin and Satan; the earth does not willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve

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you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies . . .

"There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the

restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays His rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor.

"The wrath of God is like great waters that are dammed for the

present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. It is true, that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the mean time is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God, that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw His hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God, would rush forth with inconceivable fury, and would come upon

you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

"The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

"Thus all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all you that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, are thus in the hands of an angry God . . .

"The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: His wrath



Doré Bible Illustrations



towards you burns like fire; He looks upon you as worthy of nothing else, but to be cast into the fire; He is of purer eyes than to bear to have you in His sight; you are ten thousand times more abominable in His eyes, than the most hateful venomous serpent is in ours. You have offended Him

infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but His hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell last



Courtesy of Rob Bennett

night; that you were suffered to awaken again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking His pure eyes by your sinful wicked manner of attending His solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

"O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, Whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready at every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment . . .

"You have reason to wonder that you are not already in hell. It is doubtless the case of some whom you have seen and known, that never deserved hell more than you, and that heretofore appeared as likely to have been now alive as you. Their case is past all hope; they are crying in extreme misery and perfect despair; but here you are in the land of the living and in the house of God, and have an opportunity to obtain salvation. What would not those poor damned hopeless souls give for one day's opportunity such as you now enjoy!

"And now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open, and stands in calling and crying with a loud voice to poor sinners; a day wherein many are flocking to Him, and pressing into the kingdom of God . . .

"Therefore, let every one that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation: Let every one flee out of Sodom: 'Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed.'"

How God Deepens a Man's Message by Allowing Difficulties in His Life

Jonathan Edwards consistently worked to maintain purity of life and doctrine in his Northampton congregation. Thus, he established a policy that he would not administer the Lord's Supper to those who were unwilling to openly declare their faith in Christ or to live according to Christian principles.



Meanwhile, Jonathan Edwards, aged forty-seven and the father of nine children, became the pastor of the frontier church at Stockbridge, Massachusetts. There he began a ministry with the Housatonic and Mohican Indians. He also reached the Oneida and Tuscarora Indians.

This new ministry in Stockbridge gave Jonathan Edwards an opportunity to widen the influence of his life and witness by writing several books and by challenging the lives of many young men, such as David Brainerd, who spread the fires of revival among other Indian tribes.



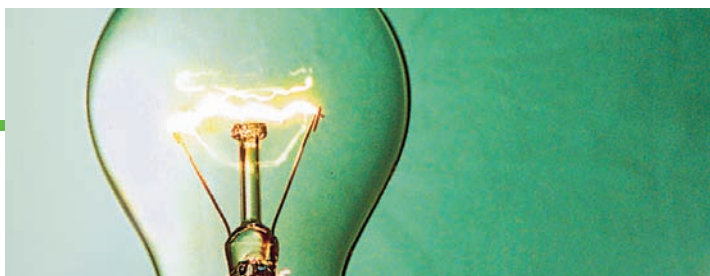
Currier & Ives

Project:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

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Science Resource

Insights From Agriculture on God's Purpose for Mourning

Plowing dates back to the time of the first man, Adam. "Therefore the LORD God sent him [Adam] forth from the garden of Eden, to till the ground from whence he was taken" (Genesis 3:23).



"... Break up your fallow ground: for it is time to seek the LORD ..." (Hosea 10:12).

Undoubtedly Adam and his son, Cain, who was also "a tiller of the ground" (Genesis 4:2), designed an effective instrument to break up the soil. However effective their plow was, their task was hard work. "... Cursed is the ground ... in sorrow shalt thou eat of it ... Thorns also and thistles shall it bring forth to thee ... In the sweat of thy face shalt thou eat bread ..." (Genesis 3:17-19).

The metal plow that farmers use today was designed by Jethro Wood in the early 1800s. A similar model was later mass-produced by John Deere. By 1857 Deere was producing

10,000 metal plows a year. American farmers walked behind these single-bottom plows, turning over only about a foot of soil with each pass, until 1875 when the "sulky" plow was invented. At last farmers could hitch their plows to a team of horses and ride behind. Today farmers drive huge diesel tractors that pull eight or more plow bottoms at a time.



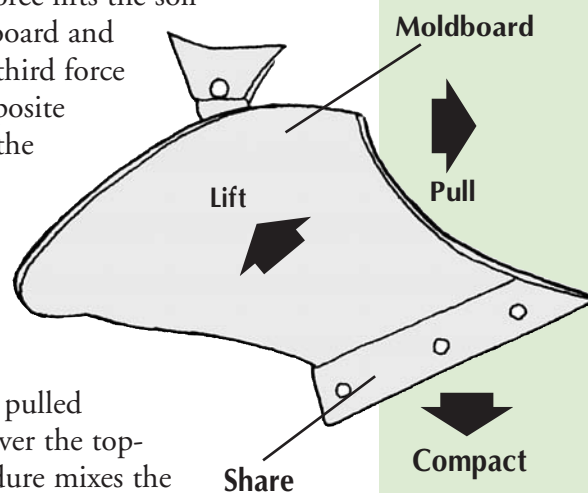
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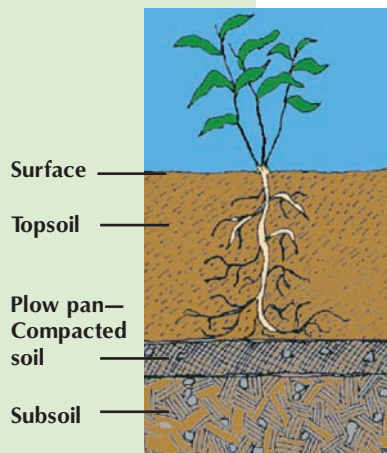
The metal shares of the moldboard plow cut into the ground, overturning the surface vegetation. This exposes the underlying layers of soil and begins the decomposition of the overturned plant material.

How does a plow work?

Three forces are required to make a plow work. One force must pull the plow forward. This causes the share to cut the soil free. A second force lifts the soil along the moldboard and turns it over. A third force is equal, but opposite in direction, to the lift of the plow. This force pushes down and compacts the soil beneath the plow.

As a plow is pulled along, it turns over the topsoil. This procedure mixes the soil, buries unwanted weeds and grasses, and loosens the soil so that seed can be planted.





How does the plow form a layer of soil as hard as concrete?

The purpose of a plow is to loosen the topsoil. However, the soil below the plow is not loosened. It is compressed. Both the plow's weight and the lift that turns over the soil compact the soil beneath the plow. When a field is plowed at the same depth for several years in a row, the com-

pacted layer may become several inches thick. This is called a plow pan (or plow sole). The plow pan creates a barrier to water, air, and plant roots.

How does a plow pan cause flooding?

The hard-packed layer of soil called the plow pan creates a barrier through which water cannot penetrate. Instead of soaking

into the ground, heavy rains flood the fields. If the land is flat, the water remains in puddles until it evaporates. If the land is hilly, the water runs off, carrying much of the fertile topsoil with it.

However, soil without a plow pan normally allows rain to soak into the ground, leaving the

topsoil moist but not wet and ensuring that an abundant supply of water is stored underground, yet well within the reach of plant roots.

How does a plow pan promote drought?

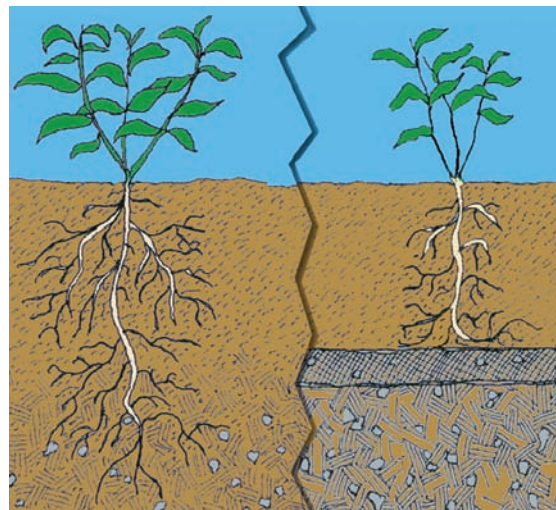
The plow pan also prevents underground water from rising to the surface,

promoting drought. Normal soil draws water to the surface by capillary action. It literally waters itself throughout the summer from its underground storehouse of moisture. However, the plow pan seals off the flow of groundwater because the soil particles are too tightly packed to allow groundwater to pass through.

Because the topsoil is separated from any underground reserve of water, it has no way of replacing the moisture that is lost through evaporation. Thus, the soil is more likely to dry out during a long, hot summer.

How does a plow pan cause excessive stress in plant roots?

Farmers often purposely stress plants early in the season by limiting the watering of the field. Consequently, the roots are forced to grow downward into the subsoil for water. These plants are then hardier during the hot summer months.



Healthy root with no plow pan

Roots under stress from a plow pan

The plow pan also creates a barrier that blocks the growth of plant roots. It acts like a clay pot that is too small for a plant. When the roots are confined to a small space, they begin to twist and turn in search of water and nutrients. This crowding causes stress in the roots, which is harmful to growth and fruitfulness.



Rainfall is prevented from soaking into the ground when a plow pan is present.

Courtesy of Rowan Gillan

How does root stress affect plant growth?

Stress on roots created by too much water (flooding), not enough water (drought), or too little room, severely affects the health of the plant that the roots support.



Healthy plants showing normal growth are the result of proper plowing.

Flooding literally drowns the roots of plants. Roots need oxygen in much the same way humans do. Roots that are surrounded by standing water cannot get oxygen, and they die.

Drought affects the water balance within plants. Because plants are constantly losing water through respiration, they must continually take in a fresh supply through their roots. If there is no water for the roots to absorb, they shrivel up and die.

The mechanical pressure resulting from root crowding because of a plow pan also affects the growth of the plant. Roots soon become surrounded by other roots rather than by soil. They form a tight ball that gives the plant little access to food or water. When this condition occurs, the plant begins to starve to death.

How is stress compounded by disease?

Stress in roots increases their vulnerability to disease, and when disease is present, the damage to plants is greatly compounded.

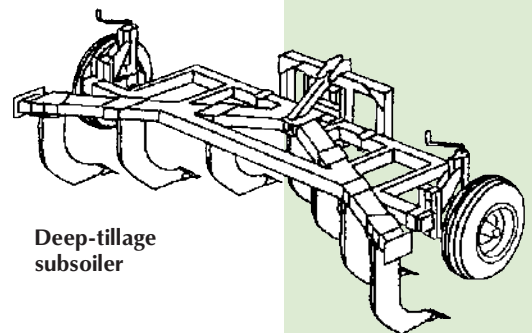
Diseases that may have only minor impact in unstressed roots may cause ten times more damage when the roots are under the stresses created by a plow pan.

How can a plow pan be broken up?

The only way to penetrate a plow pan is to get beneath it and break it apart. To do this, farmers use heavy “deep-tillage” chisel plows. These plows have long spikes that can reach down as far as 2 feet. They do not turn over the soil.

Instead they are designed to slice it and to break it into pieces. This fragmentation loosens the plow pan and restores the upward and downward flow of water through the soil.

To be most effective, chisel plows must be used after the field has been worked with a standard moldboard plow. After plowing with the chisel plow, even plowing once with the moldboard plow can compress the soil enough to reduce the benefits of deep tillage.



Deep-tillage subsoiler

Large spikes cut deep into the soil to rip apart the plow pan.



©John Deere—Chisel Plow

Where in Scripture is the principle of the plow pan found?

Matthew 13, Mark 4, and Luke 8 all record the parable of the sower. The conditions encountered by seed sown in stony ground or “upon a rock” (Luke 8:6) are very much like those encountered by seed sown in ground with a plow pan. In that parable



Jesus said, “Some fell upon stony places, where they had not much earth . . . And when the sun was up, they were scorched; and because they had no root, they withered away” (Matthew 13:5–6).

The stony ground is like ground with a plow pan. Seed can sprout quickly in the loose soil above the plow pan, but the seed does not develop deep roots. When hardships come in the forms of rain, drought, or disease, the plant withers and dies.

All things are not as they appear. Although topsoil is loose and rich on the surface, it may be separated from the subsoil by a hidden layer of hardness.

The true quality of soil is evidenced by the fruit it produces.



Painting by J. N. Paxon

How does mourning break up the plow pan in a person’s heart?

An unsaved man can develop a “plow pan” in his heart. If someone hears the Word of God time after time and never lets it reach all the way to the center of his heart, a layer of hardness can develop just like the soil layer we call the plow pan. On the surface a man may appear open, but down deep there is a layer of hardness that the truth of God’s Word does not penetrate.

To break up a plow pan in a heart, the Lord must reach down deep, below the layer of plow pan, and break it apart in the same way a farmer breaks up soil using a chisel

plow. As the chisel plow gets under the plow pan, so the Lord, too, must get under the hardness of heart in order to loosen it and make it fit for planting.

Many times the Lord uses trials and afflictions to bring conviction and to break a person’s hardened heart. When that heart is broken, God’s Word, the “living water,” can begin to flow, bringing nourishment to the Gospel seeds that have been sown. The truth of the Gospel can then take root and grow deep.

A Christian who does not maintain an active fellowship with the Lord through obedience to His Word will also develop a hard heart.

Project:

1. Can you identify people in Scripture who had plow pans in their hearts? To get started, answer these questions about the following men.

- What caused the plow pan?
- How did God break it up?
- What seed was able to bear fruit after the plow pan was broken?



Peter
(See Matthew 26:33–35, 26:69–75, and John 21:15–19.)



Achan
(See Joshua 6:18–19 and 7:1–26.)



Gehazi
(See II Kings 5.)

2. Have you ever had a plow pan in your own heart? Answer the questions listed above.

Date Completed:_____ Evaluation:_____



Authority Through Accuracy

What Mathematical Calculations Prompted God to Spare Nineveh?

“Now the word of the LORD came unto Jonah . . . saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me” (Jonah 1:1–2).

Nineveh was the capital of the Assyrian Empire during Jonah’s day. Its armies had



Jonah preaching to the Ninevites.

Nineveh must have brought a sense of revulsion to Jonah.

invaded Israel from the north and from the south and had brought the people under harsh tribute. The Assyrian soldiers inflicted great cruelty on the people whom they subdued. The very mention of

Therefore, instead of going to Nineveh, Jonah went in the opposite direction to Joppa, and there he boarded a ship bound for Tarshish.

The mathematical calculations of God:

- The phrase “persons who cannot discern between their right hand and their left hand” could refer to young children. How many young children would there be? (Score = 20)

Answer _____

- Based on the above figures, what percentage of the population would be young children?

Answer _____

- If the young children made up $\frac{1}{5}$ of the population of Nineveh, what would be the total population of the city?

Answer _____

When Jonah finally obeyed God and arrived at Nineveh, he faced a great city with a large population. God described the city and its population when He later reasoned with Jonah, “And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand . . . ?” (Jonah 4:11).

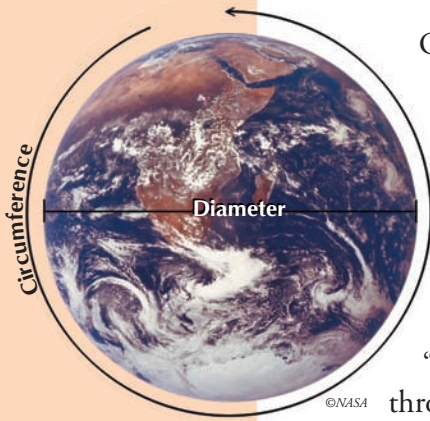


The mathematical calculations of Jonah:

- Nineveh was about 500 miles from Israel and a day’s journey was about 20 miles. How many days would it have taken Jonah to travel to Nineveh?

Answer _____

Discover the mathematical concept of “pi” (π).



Pi is the sixteenth letter of the Greek alphabet. It is also the symbol used in mathematics to describe the ratio (fixed proportion) of the circumference to the diameter of a circle.

Circumference is the distance around a circle: *circum* means “around,” *sphere* means “circle.” Diameter is the distance through the center of a circle: *dia* means “through,” *metron* means “measure.”

What is the numerical value of π ?

An approximate numerical value of π is 3.1415. This value is constant (unchanging in nature) no matter how small or large the circle.

How was the numerical value of π determined?

- The value of π is calculated as being equal to the circumference of a circle divided by the diameter of the circle. The mathematical formula for π is:

$$\pi = \frac{C \text{ (Circumference)}}{D \text{ (Diameter)}}$$

How can we use the concept of π to estimate the size of Nineveh?

God described the size of Nineveh: “Nineveh was an exceeding great city of three days’ journey” (Jonah 3:3).

Nineveh was a heavily fortified city. It had many suburbs in which the majority of

- If three days’ journey (60 miles) was the circumference of Nineveh, what was its diameter? (Suppose Nineveh was circular.)

$$\text{Diameter} = \frac{\text{Circumference (60 miles)}}{\pi (3.1415)}$$

Answer _____

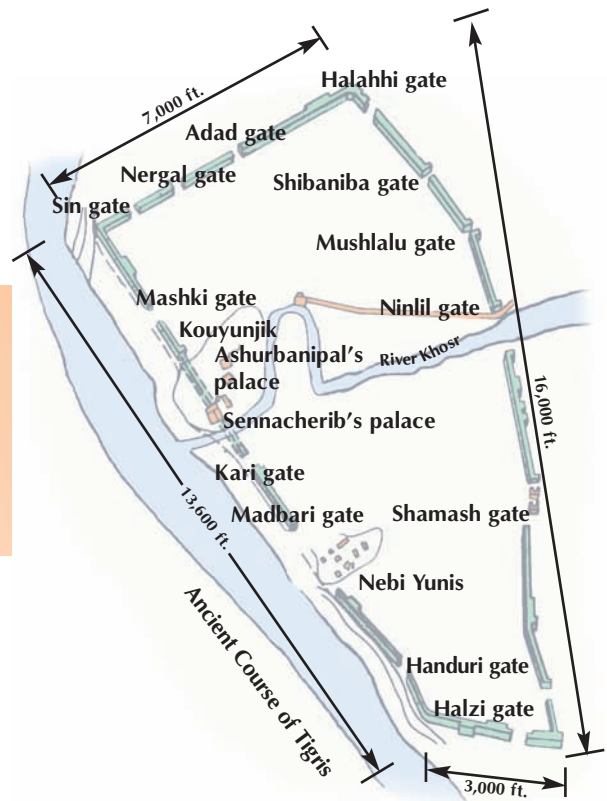
- If three days’ journey was the distance through the center of the city (diameter), what was its circumference? (Suppose Nineveh was circular.)

$$\pi (3.1415) \times D (60 \text{ miles}) = C \text{ (Circumference)}$$

Answer _____

its population lived. However, if an enemy invaded the land, all the people could find protection behind the massive walls and strong gates of the inner city.

Diagram of the Walled Portion of Nineveh



- How many miles of walls surrounded this part of the city according to the dimensions given above? Remember that there are 5,280 feet in a mile.

Answer _____

Date Completed: _____ Evaluation: _____



Law Resource

Ten Cardinal Rules of Cross-Examination

Cross-examining a witness is a lawyer's most powerful means of searching out the truth. Therefore, every Christian should learn the rules of cross-examination and use them on himself.

God assures us that if we judge ourselves, we will not be judged. (See I Corinthians 11:31.) He also warns us that our hearts are "deceitful above all things and desperately wicked . . ." (Jeremiah 17:9).

1 Never ask a question for which you do not already know the answer.



Cain became jealous when Abel's sacrifice was accepted by God.

From the very beginning, the witness must be aware that the cross-examiner knows the truth. The cross-examiner must be to the witness what God is to us.

After Cain murdered Abel, God brought him before His presence for trial.

God asked Cain a direct question. God already knew the answer: "And the LORD said unto Cain, Where is Abel thy brother?"

When Cain answered with a lie, God quickly exposed it and revealed the evidence that condemned him: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand" (Genesis 4:9–11).

Basic Prerequisite

In order to follow this rule, we must possess a thorough knowledge of the facts involved in a given case by diligently searching out all the information that is available. If a matter that requires a discerning answer is brought before us, "then shalt thou inquire, and make search, and ask diligently . . ." (Deuteronomy 13:14).

When Sapphira came into the room where her husband had died three hours earlier, she did not know that the lie that she and her husband had agreed to tell had already been exposed.

Peter cross-examined her with a question for which he already knew the answer:

Peter: "Tell me whether ye sold the land for so much?"

Sapphira: "Yea, for so much."

Peter: "How is it that ye have agreed together to tempt the Spirit of the Lord?"



The Beautiful Story

Sapphira, who lied to the Holy Spirit

behold, the feet of them which have buried thy husband are at the door, and shall carry thee out” (Acts 5:8–9).

Consequences of Carelessness

Failure to exercise diligence in checking out all the facts about a case can have serious consequences. It is equivalent to answering a matter before hearing it. God warns that doing such a thing results in folly and shame. (See Proverbs 18:13.)

The following court case is a classic example of failing to get all the facts before designing questions.

The Case of the Bush League Lawyer and the Ivy League Witness

The cross-examining lawyer attempted to discredit the witness:

Cross-Examiner: “Sir, did you graduate from Yale University?”

Witness: “Yes.”

Cross-Examiner: “Is it true that you graduated in the bottom 30 percent of your class?”

Witness: “I don’t know, sir.”

(The cross-examiner triumphantly presented as evidence a document showing that the witness had graduated from Yale in the bottom 10 percent of his class.)

Later in the trial, the defense attorney questioned the same witness:

Defense Attorney: “Is it true, sir, that you worked your way through college?”

Witness: “Yes, sir.”

Defense Attorney: “How did you work your way through school?”

Witness: “I worked in a bottling company.”

Defense Attorney: “Can you tell the jury what happened while you worked there?”

Witness: “A bottle exploded in my face and caused me to be blind during my years at Yale. I was unable to afford the necessary operation on my eyes until after I graduated.”

When the jury learned that the witness had been able to graduate from Yale in spite of the major handicap of blindness, their sympathies went out to him, and the prosecuting attorney lost the case.

He had made the fatal mistake of asking questions in cross-examination about facts that he had not thoroughly investigated.

Applying Rule Number 1 to Self-Examination

The most important conversations that we have every day are the ones that we have with ourselves.

All day long our spirits (which contain our consciences) communicate with our souls (which includes our minds, our wills, and our emotions). (See Romans 2:15 and Psalm 4:4.)

Before carrying out any thought, word, attitude or action, our spirits should “cross-examine” our souls. This is speaking the truth in our hearts. (See Psalm 15:2.)

In order to find the truth so that our spirits can ask our souls the right questions, we must first discover our motives. This is what God searches out by His Spirit. His Spirit is united with one’s human spirit at salvation. (See Romans 8:16.)

“The spirit of man is the candle of the LORD, searching all the inward parts of the belly” (Proverbs 20:27).

“I the LORD search the heart, I try the reins [inward drives], even to give every man according to his ways, and according to the fruit of his doings” (Jeremiah 17:10).

By discerning the true motives of our hearts, we will be able to apply rule number one effectively as we cross-examine our souls.

We will know the answers to such questions as: “Did you say those words to get even with one who wronged you?” “Did you look at that man or woman in order to lust after him or her?” “Did you do that good deed to receive the praise of people?”



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2 Never ask a question that does not establish personal responsibility.

One effective way to combat this human tendency is to design questions that require a “yes” or “no” answer wherever possible. It is difficult for a person to answer “yes” or “no” when a question clearly defines his guilt.

People would rather explain that other people or circumstances are really to blame. This natural tendency can be observed from the very beginning of man’s history. Notice that when God focused the discussion on a “yes/no” question, Adam continued to shift the blame.

God (Cross-Examiner): “And the LORD God called unto Adam, and said unto him, Where art thou?”



Adam (First Witness): “I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”

God (Cross-Examiner): “Who told thee that thou wast naked? Hast thou eaten of the tree,

whereof I commanded thee that thou shouldest not eat?”

Adam (First Witness): “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” Instead of answering “yes” to God’s direct question, Adam used his answer as an occasion to blame his wife and indirectly to blame God for what he did. This tendency to shift blame is revealed in Eve.

God (Cross-Examiner): “And the LORD God said unto the woman, ‘What is this that thou hast done?’”

Eve (Second Witness): “The serpent beguiled me, and I did eat” (Genesis 3:9–13).

The Case of a Man and His Word

Developer Cox assured investor Von Lorentz that his fee for the project would not exceed \$75,000. Mr. Cox then sent Mr. Von Lorentz a 180-page contract in which he had increased the development cost by a half-million-dollar “cushion”; his motive was to increase his own commission.

After signing the contract, Mr. Von Lorentz discovered what had been done.

Cross-Examiner: “Did you send a letter to my client stating that the original price of the development was \$3.1 million?”

Witness: “Yes.”

Cross-Examiner: “Did you receive a letter from my client thanking you because your fees would not exceed the sum total of \$75,000?”

Witness: “Yes.”

Cross-Examiner: “Did you then forward a 180-page, fine print contract to my client that included a revised price of \$3.6 million?”

Witness: “Yes.”

Cross-Examiner: “Isn’t it true that you built the \$500,000 cushion into that contract for your commission after giving your word on the original price in earlier letters?”

Witness: (Reluctantly) “Yes.”

Cross-Examiner: “When others are depending on your word and will be damaged if your word is wrong, is it not right to keep your word?”

Witness: “Yes.”

At this point, the judge agreed with the witness and ruled in favor of Mr. Von Lorentz.



Courtesy of Rowan Gillon

Applying Rule Number 2 to Self-Examination

When we ask ourselves precise questions based on the known motives of our hearts, it is important that the questions be designed to identify personal responsibility.

God will hold us responsible for every thought (see II Corinthians 10:5), every word (see Matthew 12:36), every deed (see II Corinthians 5:10), every attitude, and every motive. (See Jeremiah 17:10.)

The standards by which we measure our responsibilities must be the principles of God's Word, which do not change with circumstances or time.

3 Never ask an irrelevant question.

An irrelevant question is one that is not directly related to the objective of the cross-examination. It is one that digresses from the line of reasoning that the cross-examiner has established before the judge and jury.

An irrelevant question does damage in several ways: it bores the jury, frustrates the judge, and sidetracks the cross-examination.

The cross-examiner's ability to discern between relevant and irrelevant questions depends upon his knowledge of the case and his understanding of human nature.

When Solomon was faced with the task of cross-examining two women, each of whom claimed the same baby, he used his God-given ability to expose the truth.

First, he summarized the claims of both women: "The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living" (I Kings 3:23).

Solomon commanded, "Bring me a sword." As they brought the sword, he instructed that the living child should be divided in two so that each mother would have half. He then carefully observed the emotional responses of each woman.

The true mother instinctively responded by trying to save the baby's life. "Then



spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it.

"But the other said, Let it be neither mine nor thine, but divide it" (I Kings 3:26).

The responses of the women provided a double confirmation to Solomon as to the mother's true identity.

"Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof" (I Kings 3:27).

The significance of this account to cross-examination lies not only in the potential of discerning truth by understanding human nature, but in evaluating the response to wise and relevant questions: "And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment" (I Kings 3:28).

The ultimate test of a relevant question is whether or not it causes the witness to fear the Lord by seeing a demonstration of His wisdom in the cross-examiner.

Applying Rule Number 3 to Self-Examination

When we examine ourselves, it is very important that we ask relevant questions. The Pharisees had made the minor matters

of the Law, to which they could say they had complied, their basis for self-evaluation. They did not examine themselves on important laws that they were violating. By focusing on such things as paying tithes of mint, dill, and cummin, they deceived themselves about their status before God. Jesus forced the Pharisees to face their neglect of weighty issues such as giving true judgment, showing mercy, and building faith, saying, “. . . These ought ye to have done, and not to leave the other undone” (Matthew 23:23).

4 Never take longer than necessary for questions.

Long, drawn-out cross-examinations can cause confusion in the minds of the judge and jury.

The more time that a cross-examiner invests in preparing his questions, the less time he will need to ask them, and the more effective they will be.

When God interrogated Adam, He used only three short but penetrating questions: “Where are thou?”, “Who told thee that thou wast naked?”, “Hast thou eaten?” (See Genesis 3:9–11.)

When God cross-examined Cain, He asked two precise questions: “Where is Abel thy brother?” and “What hast thou done?” (See Genesis 4:9–10.)

Samuel’s cross-examination of King Saul is another illustration of brief, pointed questions.

God had informed Samuel the night before that Saul had disobeyed the command of the Lord by not utterly destroying the Amalekites.

The next day Saul greeted Samuel with the claim, “I have performed the commandment of the LORD.”

Upon hearing this, Samuel asked one convicting question: “What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?”

Saul shifted the blame by saying, “The people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God . . .” (I Samuel 15:13–15).

Saul had justified his rebellion in such a way that it could have taken a great deal of time and discussion to bring him to acknowledge his disobedience and repent of it.

Samuel asked two more questions. The first reminded Saul that when he had been “little in . . .

[his] own eyes,” he was made the head of the nation. The second question identified the sin of flying upon the spoil, and thus doing evil in the sight of the Lord.

(See I Samuel 15:17–19.)

Once again, Saul claimed

innocence: “Yea, I have obeyed the voice of the LORD But the people took of the spoil . . .” (I Samuel 15:20–21). This time he did acknowledge that the spoil should have been utterly destroyed. However, he continued to stress the people’s goal to make sacrifices to the Lord.

Precise questions must illuminate Scriptural principles.

Samuel asked one more question, and with it he gave his judgment. “Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD?” (I Samuel 15:22). This brought Saul to finally admit, “. . . I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice” (I Samuel 15:24).

The potential of making questions precise by basing them on principles is further illustrated in Elisha’s brief interrogation of his dishonest servant, Gehazi.

After Gehazi deceptively slipped away and falsely obtained a reward from Naaman, he returned to minister to Elisha.



The Beautiful Story

When Elisha asked him where he had been, Gehazi said he had not gone anywhere. Elisha responded by asking two precise questions. The first one exposed Gehazi's sin; the second question revealed this servant's total disregard for God's design, priorities, and purpose in life.

"... Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee . . ."

(II Kings 5:26–27).

Just as it is important to not take longer than necessary for questions, so it is equally important to not stop a cross-examination until all important questions have been asked. The following account illustrates this point.

The Case of the Witness Who Was on the Wrong Side

Cross-Examiner: "You loaned my client eighteen hundred dollars?"

Witness: "I did, sir."

Cross-Examiner: "When, sir?"



Courtesy of Shayna Covey

Witness: "In 1866."

Cross-Examiner: "Where did you get it?"

Witness: (Meekly) "I earned it, sir."

Cross-Examiner: "What was your occupation during the war?"

Witness: (Modestly) "Fighting, sir."

Cross-Examiner: "No further questions, Your Honor."

Until that moment, the outcome of the case had been in doubt. When the cross-examination revealed that the plaintiff was a veteran, it swayed the jury's decision in his favor. However the cross-examiner had stopped too soon. It was only after the trial that he found out that the soldier had earned the money by fighting on the enemy's side!

Applying Rule Number 4 to Self-Examination

We must examine ourselves periodically. Once accomplished, proper self-examination should bring new freedom from guilt and new vibrancy toward others.

In contrast, continuous introspection without clear resolution can destroy our spiritual well-being, because its focus is on self rather than on Christ.

5 Never be disrespectful to a witness.

A judge and jury will respond negatively to a cross-examiner who mistreats his witness. A lawyer can afford to be indignant, but never disrespectful.

Mistreating a witness will cause the judge, and particularly the jury, to respond with sympathy to the witness whether or not he is guilty.

For this reason, a successful cross-examiner will always show courtesy and respect to the witness.

This, in fact, is one of the primary reasons given for the outstanding success of English lawyer Sir James Scarlett, Lord Abinger.

"The gentlemanly ease, the polished courtesy, and the Christian urbanity and affection, with which he proceeded to the task, did infinite mischief to the testimony of witnesses who were striving to deceive, or upon whom he found it expedient to fasten a suspicion."

A courteous attorney who speaks frankly and who diligently seeks the truth will exert a powerful influence on the jury and its decision.

On the other hand, a lawyer who constantly mistreats witnesses with temper tantrums and sarcasm soon prejudices a jury against himself, his case, and his client. Such was the attitude of a lawyer in a suit concerning the faulty workmanship of a masonry wall. This inexperienced attorney received a subtle rebuke from the witness whom he was mistreating.



Courtesy of Rowan Gillson

Cross-Examiner: “Was Domenico a good mason?”

Witness: “Oh, yes, verra fina mason.”

Cross-Examiner: “And Giuseppi, was he a good mason?”

Witness: “Even better.”

Cross-Examiner: (Sarcastically) “I suppose you claim all masons are good masons?”

Witness: “No, no! Justa lika lawyers—soma good—soma rotten.”

When a cross-examiner ridiculed the name of the witness, he demonstrated the high cost of being disrespectful to a witness.

Mr. Hooey had been injured in a train accident and was asking for \$50,000 in damages. The jury was inclined to deny the claim until the closing argument of the opposing attorney. He arrogantly summed up his case by saying, “In conclusion, I believe Mr. Hooey’s testimony is like his name—a bunch of hooey!”

The shocked jury awarded the \$50,000 to Mr. Hooey.

When a cross-examiner is disrespectful toward a witness, it is usually a visible evidence of his inward pride. His contempt

for the witness is only increased if he senses that the witness does not give him the honor and respect he believes is due him.

In the day of Esther, Haman worked his way up to a position of power and prominence. His pride was injured when, as a matter of religious principle, Mordecai the Jew refused to bow down to him.

Haman’s attitude is a clear example of the kind of disrespect that should never be found in the heart of a cross-examiner. His life also illustrates how the sympathy of the people will turn toward one who has been the object of contempt.

Just as Haman did not know the relationship between Esther and the Jews, so the disrespectful cross-examiner never knows how a judge or members of a jury will identify with a witness who is being mistreated. The judgment that Haman had planned for Mordecai was inflicted upon himself.

The Case of the Humiliated Handwriting Expert

The attorney who cross-examined an incompetent handwriting analyst demonstrated the kind of respect that is both proper and effective.

Cross-Examiner: “Mr. Ames, as I understood you, you were given only one sample of the lady’s genuine handwriting, and you base your opinion upon that single exhibit. Is that correct?”

Witness: “Yes, sir, there was only one letter given to me, but it was quite a long one and afforded me great opportunity for comparison.”

Cross-Examiner: “Would it not assist you if you were given a number of her letters with which to make a comparison?”



Doré Bible Illustrations

Witness: “Oh, yes, the more samples I had of genuine handwriting, the more valuable my conclusion would become.”

Cross-Examiner: (Taking another letter and folding down the signature) “Would you mind taking this one and comparing it with the others? Tell us if it is the same handwriting.”

Witness: “Yes, sir, I should say that is the same handwriting.”

Cross-Examiner: (Taking another letter from his files and folding down the signature) “Won’t you kindly take this letter, also, and compare it with the others you have?”

Witness: “Yes, sir, that is a variety of the same penmanship.”

Cross-Examiner: “Would you be willing to give it as your opinion that it was written by the same person?”

Witness: “I certainly would, sir.”

Cross-Examiner: (Taking a third letter from his files and again folding back the signature) “Be good enough to take just one more sample and say if this last one is also the woman’s handwriting.”

Witness: “Yes, sir, you understand I am not swearing to the fact, only giving an opinion.”

Cross-Examiner: “Of course, I understand. But it is your honest opinion as an expert that these three letters are all in the same handwriting?”

Witness: “I say it is my honest opinion.”

Cross-Examiner: “Now would you turn down the edge on each letter and read the signatures?”

Witness: (First letter) “Lila Noeme.” (The lady in question)

(Second letter) “William Henriques.”

(Third letter) “Frank Ellison!”

Applying Rule Number 5 to Self-Examination

Just as the cross-examiner is to respect the witness, so we are to have a proper respect for ourselves. Jesus instructed us to “love thy neighbor as thyself.” (See Matthew 19:19.) If we do not properly love ourselves, we will not be able to love our neighbors.

Satan desires that Christians despise themselves. In this state they will be unable to understand or accept the forgiveness of God.

6 Never be more complicated than necessary.

A cross-examiner maintains his effectiveness by communicating to the spirit and conscience of the witness. When he discusses complicated information with the witness, the witness responds predominantly through his intellect, and the impact on his conscience is lessened. A time of complicated discussion also endangers the understanding and attention of the judge and the jury.

For these reasons, it is vital that the cross-examiner simplify complex ideas, avoid using technical terms without explaining them, and ask questions that will not allow the witness to be more complicated than necessary.

The ultimate technique for avoiding complexity is the ability to put important ideas into the form of stories or illustrations. This is the method that Nathan used when confronting David about his sin.

Nathan appealed to David’s sense of justice by telling him about two men in one city, the one rich and the other poor: “The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.



“And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man’s lamb, and dressed it for the man that was come to him” (II Samuel 12:2–4).



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With this approach, Nathan was able to totally captivate the mind, will, and emotions of David. The response of David reveals that he clearly understood the issues involved.

“And David’s anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity” (II Samuel 12:5–6).

At that point, Nathan said to David, “. . . Thou art the man . . .” (II Samuel 12:7).

Applying Rule Number 6 to Self-Examination

Our self-examination can be seriously impaired when we allow our minds to grapple intellectually with theological concepts or “foolish and unlearned questions.” (See II Timothy 2:23.) God reminds us in I Corinthians 2:14 that the things of God are spiritually comprehended rather than intellectually understood.

7 Never ask a question for which you do not expect and require an answer.

Insufficient evidence can determine the outcome of a trial. If a cross-examiner allows a witness to avoid a question, it could cost him the case. Expert witnesses have a tendency to use questions as “springboards” to express their opinions to the jury.

First, an examiner should never ask a question for which he does not expect an answer. It is hard to believe that the governor of a Roman province, experienced in the law and politics of the empire, would violate such a crucial rule of cross-examination. Pontius Pilate began his line of questioning on solid ground.

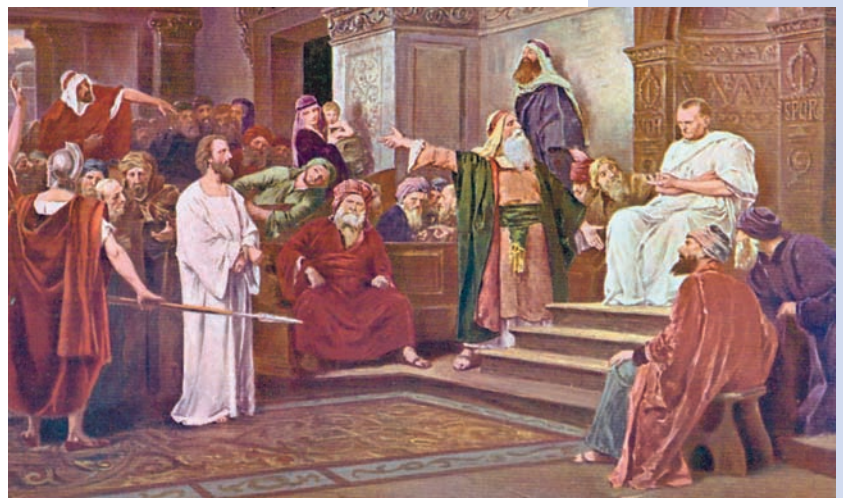
“Art thou the King of the Jews?”

“What hast thou done?”

“Art thou a king then?”

To each of these questions, Pilate received an honest and relevant response. Then he broke his pattern by asking a somewhat rhetorical question, “What is truth?” Because he did not allow the Witness to answer the question, he had to determine the outcome of the trial on the basis of insufficient evidence.

If Pilate had allowed Jesus to answer the question, he would have been more prepared to stand behind the verdict of innocence that he announced to the crowd after cross-examining Him. (See John 18:33–38.)



Furthermore, the cross-examiner must require that questions be answered precisely—not used as springboards for offering information that may confuse the issue. Unless the cross-examiner insists that questions be answered to his satisfaction, a wrong verdict may result. The danger of ignoring this possibility is seen in the life of Isaac when his son Jacob deceived him and stole the blessing from his older brother. As Jacob entered the room dressed in Esau's clothing, a “cross-examination” took place.



Dore Bible Illustrations

Cross-Examiner: “Who art thou, my son?”

Witness: “I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.”

Cross-Examiner: “How is it that thou hast found it so quickly, my son?”

Witness: “Because the LORD thy God brought it to me.”

Cross-Examiner: “Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.”

Cross-Examiner: (After feeling the witness's hands) “The voice is Jacob's voice, but the hands are the hands of Esau.”

The fact that Isaac was not satisfied with Jacob's answers is confirmed in his next question.

Cross-Examiner: “Art thou my very son Esau?”

In spite of lingering doubts, Isaac left questions unanswered and made a hasty judgment, giving the blessing to one who had deceived him. (See Genesis 27:15–24.)

Applying Rule Number 7 to Self-Examination

When the Holy Spirit prompts our consciences with questions about our words, thoughts, attitudes, actions, or motives during a time of self-examination, we must make sure that we answer those questions. Otherwise, we will be like the man whom James describes, “He beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was” (James 1:24).

8 Never allow the witness to distract you with extraneous testimony.

The ability of the human mind to rationalize away all sin is the same ability in the mind of a witness to redirect the course of a cross-examination by using extraneous testimony.

A wise and skillful cross-examiner will maintain control of the testimony throughout the examination. If extraneous testimony is introduced, he will not allow it to sidetrack his inquiry.

The Apostle Paul knew the power of extraneous testimony in derailing a cross-examination. He used this understanding to his own advantage.

When a riot broke out in Jerusalem against Paul, he was rescued by the chief captain and taken into custody in the castle.

The next day, Paul was brought before the chief priests and all their council. They put him on trial. There were many false accusations against him.

Before the chief priest could conduct his interrogation, Paul introduced extraneous testimony into the hearing.

Paul perceived that one part of his “jury” was made up of Sadducees, who did not believe in the resurrection. The other

part was composed of Pharisees, who did believe in the resurrection. Fully aware of this difference in doctrine, he called out to the council: “Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope



and resurrection of the dead I am called in question” (Acts 23:6).

This “question” immediately divided the council and sidetracked the whole cross-examination.

“And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. . . . And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle” (Acts 23:7, 10).

Detecting the Weakest Point in a Witness’s Testimony

A skilled cross-examiner can often detect the most vulnerable point in a witness’s testimony by listening for the one area that the witness takes the most effort to explain.

At this vulnerable point, he is most likely to introduce extraneous testimony.

The tendency of a guilty person to introduce extraneous testimony is demonstrated by the woman at the well. (See John 4:7–30.)

Applying Rule Number 8 to Self-Examination

Because God’s ways are not our ways, and His thoughts are not our thoughts, it is very easy for us to focus on extraneous issues and disregard matters of major concern to God. Although the Pharisees had been organized to preserve the purity of the Law, their traditions gradually displaced such important laws as “honor thy father and thy mother.” (See Matthew 15:1–8.)

The ultimate goal of mourning is to have God break our hearts by allowing Him to focus our thoughts on the things that break His heart.

9 Never cross-examine a witness unless you can prove he is wrong.

The whole purpose of a cross-examination is to expose error, clarify misunderstandings, or explain different perspectives. If none of these objectives can be achieved, it is wiser for an attorney not to cross-examine the witness. When an attorney cross-examines a witness and fails to prove him wrong, he verifies the original testimony of that witness, making it much more convincing to the judge and the jury.

The following cases show what can happen when cross-examiners violate this rule

The Case of the Witness Turned Expert Under Cross-Examination

In a Massachusetts case involving a contested will, one of the witnesses to the will had been a stenographer in the office of the lawyer who originated the will. She testified (as is permitted under the law of that state) that in her opinion, the testator was perfectly sane when he signed the will.

The appearance of the witness was youthful and inexperienced and not calculated to have much, if any, weight with the jury. Then the cross-examination began.

Cross-Examiner: “How would you evaluate the mental capabilities of the defendant?”

Witness: “I would say that he was sane.”

Cross-Examiner: (In an attempt to discredit the witness) “Have you ever in your life seen anyone who it was claimed was insane?”

Witness: (Pausing for a moment, then answering) “I guess I have—I was employed in an insane asylum for two years as an attendant!”

The Case of the Foreigner Who Turned Out to Be a Coroner

A young attorney was defending his client in a murder case. He claimed that the death was a result of suicide and not homicide. An old German doctor had performed the autopsy and was convinced that the fatal bullet wound could not have been self-inflicted.

Cross-Examiner: “Doctor, you seem very certain about your findings in this case. You do not give it as your opinion that the wound in this case could not have been self-inflicted, but you state it as a matter of fact—swear to it as a matter of fact. Now, I would like to ask you—by any chance is this the first

autopsy you have ever made? I don’t find your name anywhere in our local medical directory.”

Doctor: “No, I can say that I have made a previous autopsy.”

Cross-Examiner: “Well, can you go as far as to say you have made five autopsies?”

Doctor: “Yes—yes, I think I can say that I have made five autopsies.”

Cross-Examiner: “Well, sir, why beat about the bush? Let’s put it this way: Can you say you have made a thousand autopsies?”

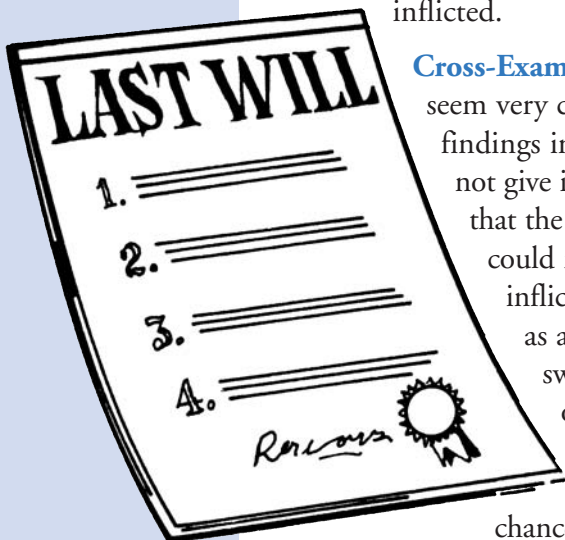
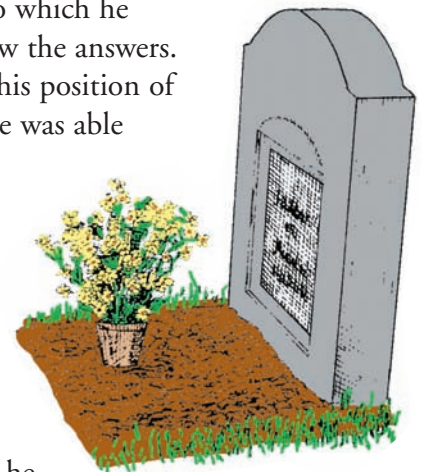
Doctor: “Well, I think I can truthfully say I probably have. You see, I was coroner for forty years for the city of Berlin before I came to this country!”

When Joseph’s brothers came to Egypt during the famine to buy corn, Joseph recognized them and began one of the most moving cross-examinations in history. Since his brothers did not recognize him, he was able to skillfully ask questions to which he already knew the answers. Because of his position of authority, he was able to require them to answer every question, and he knew before he started that he could prove that they were wrong in their treatment of him many years earlier.

The effectiveness of Joseph’s interrogation is evidenced by the confession and repentance that the brothers made among themselves and to Joseph when he revealed himself to them.

“And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us . . . And they knew not that Joseph understood them; for he spake unto them by an interpreter” (Genesis 42:21, 23).

After his brothers repented, Joseph wept aloud and said, “I am Joseph your brother, whom ye sold into Egypt” (Genesis 45:4).



Applying Rule Number 9 to Self-Examination

We are instructed in I Corinthians 11:31–32 that “if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”



Doré Bible Illustrations

If we fail to see and correct our faults during a time of self-examination, we develop a hardness in our hearts and expose ourselves to the chastening hand of God.

10 Never make a final point until the witness is prepared to respond to authority.

A “final point” is one that directly confronts the witness with the basic facts of the case and forces him to respond to the truth.

The function of the final point is to appeal to the conscience of the witness so that the witness will openly acknowledge the truth.

Nathan’s “final point” to King David was this: “Thou art the man.”

If Nathan would have accused David of adultery and murder before preparing him

with the account of the unjust and unmerciful rich man, David’s response probably would have been quite different.

Solomon’s “final point” to the quarreling mothers was “give her the living child, and in no wise slay it: she is the mother thereof.”

If Solomon had not prepared the witnesses for his response by the testing of their motherly instincts, his decision would have been judged as purely arbitrary, even though it may have been correct.

The preparation for the final point may take a few moments, as in the case of “God v. Adam,” or it may take much longer and be much more elaborate as in the case of “Joseph v. His Brothers.”

The account of the nation of “Israel v. Achan” provides a significant example of the importance of this final rule of cross-examination.

The mighty nation of Israel was defeated by the tiny city of Ai. Thirty-six Israelites were killed in the humiliating battle—all because the commandment of the Lord had been violated. Someone had taken “accursed things” from the inhabitants of Jericho.

God Himself designed the setting for the cross-examination. He instructed Joshua to bring all Israel before Him, tribe by tribe. The tribe of Judah was singled out by the Lord.

Then all the families came before the Lord and the family of the Zarahites was selected. Next, the households were brought to the presence of the Lord, and the household of Zabdi was taken.

Finally, the men of this household presented themselves before the Lord, and Achan was named as the guilty one. In this awesome setting, Joshua made his final point:

Cross-Examiner: “My son, give, I pray thee, glory to the LORD God of Israel, and make



confession unto him; and tell me now what thou hast done; hide it not from me.”


Witness: “Indeed I have sinned against the LORD God of Israel, and thus and thus have I done”

Cross-Examiner: (After confirming the facts of his confession) “Why hast thou troubled us? The LORD shall trouble thee this day.”

That day “all Israel stoned him with stones” (See Joshua 7.)

The way to prepare a witness to respond truthfully is very effectively demonstrated by Abraham Lincoln.

The Case of the Missing Moonlight



“Grayson was charged with shooting Lockwood at a camp meeting on August 9, and with running away from the scene of the killing, which was witnessed by Sovine. The evidence of guilt and identity was nearly certain. Unable to secure experienced counsel, Grayson’s mother hired a young lawyer—by the name of Abraham Lincoln.”

Lincoln: “And you were with Lockwood just before and saw the shooting?”

Witness: “Yes.”

Lincoln: “And you stood very near to them?”

Witness: “No, about 20 feet away.”

Lincoln: “May it not have been 10 feet?”

Witness: “No, it was 20 feet or more.”

Lincoln: “In the open field?”

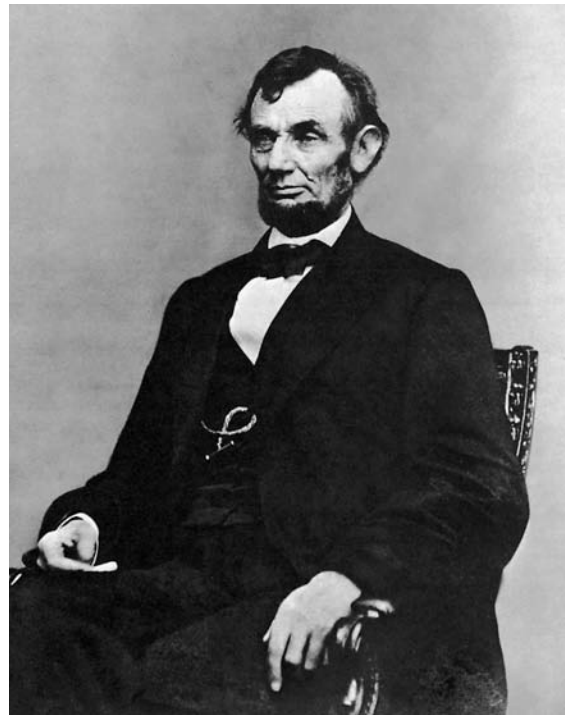
Witness: “No, in the timber.”

Lincoln: “What kind of timber?”

Witness: “Beech timber.”

Lincoln: “Leaves on it rather thick in August?”

Witness: “Rather.”



Library of Congress

Abraham Lincoln followed all ten rules of cross-examination presented in this Resource, thereby revealing the true murderer in this case.

Lincoln: “And you think this pistol was the one used?”

Witness: “It looks like it.”

Lincoln: “You could see the defendant shoot—see how the barrel hung, and all about it?”

Witness: “Yes.”

Lincoln: “How near was this to the meeting place?”

Witness: “Three-quarters of a mile away.”

Lincoln: “Where were the lights?”

Witness: “Up by the minister’s stand.”

Lincoln: “Three-quarters of a mile away?”

Witness: “Yes,—I answered ye twiste!”

Lincoln: “Did you not see a candle there with Lockwood or Grayson?”

Witness: “No! What would we want a candle for?”

Lincoln: “How, then, did you see the shooting?”

Witness: (Defiantly) “By moonlight!”

Lincoln: “You saw this shooting at ten at night—in beech timber, three-quarters of a mile from the light—saw it all by moonlight? Saw it nearly a mile from the camp lights?”

Witness: “Yes, I told you so before.”

“Mr. Lincoln then drew an almanac out of his coat pocket and read to the jury that the moon on that night was unseen and only arose at one the next morning. The witness later broke down and confessed to the murder.”

Application of Rule Number 10 to Self-Examination

For the believer, the “Cross-Examiner” is the Holy Spirit. He convicts of sin and of righteousness and of judgment to come.

The witnesses are our consciences. They have the Law of God written in them and they continually accuse or excuse us. (See Romans 2:15.)

The facts and final point of every self-interrogation are the universal, unchanging principles of God’s Word.



We must examine ourselves on a regular basis because “the heart is deceitful above all things, and desperately wicked: who can know it?” (Jeremiah 17:9).

We must first prepare our hearts for the “final point” of God’s Word by daily affirming that we are under its authority and that it is the final rule of every area of our lives.

Project:

1. Identify the rules of cross-examination.

Read the account of Jesus “cross-examining” the woman at the well. (See John 4:1–42.)

List the rules of cross-examination that Jesus employed in this account.

2. Apply the rules of cross-examination to self-examination.

Read I Corinthians 10–11.

Outline the topics discussed prior to the instructions about communion in I Corinthians 11:23–34.

Review and act upon the rules in preparation for your next time of communion.

- What are the motives of your heart?
- Are you responsible for all your thoughts, words, actions, attitudes, and motives?
- What Scriptural principles are you violating in your life now?
- Have you delayed in asking for forgiveness from God or others?
- Have you weakened your conscience by despising its witness to you?
- Have you become argumentative over philosophical or doctrinal issues?
- What prompting of the Holy Spirit have you rejected or neglected?
- What worldly pleasures distract you?
- Is the Holy Spirit grieved with you?
- Have you confessed your sin, and are you truly repentant?

Date Completed: _____ **Evaluation:** _____



Medicine

Resource

How Does Mourning Affect Appetite?

When David mourned over his sin and the impending death of his newborn son, he did not eat for seven days. (See II Samuel 12:13–22.)

When Ezra and the nation of Israel prayed and confessed their sin, they wept and Ezra cast himself down before the house of God. “He did eat no bread, nor drink water; for he mourned because of the transgression of them who had been carried away” (Ezra 10:1–6).

When Nehemiah mourned over the deplorable condition of the remnant of God’s

people in Jerusalem, he “sat down and wept, and mourned certain days, and fasted . . .” (Nehemiah 1:4).

Mourning is an emotional response to the fact that a person is “poor in spirit.” It acknowledges that he is a beggar before God without any resources of his own. Like other emotional responses, mourning affects the

entire body and leads to many physical expressions. Some people weep. Others grow weak and tremble. Still others grow dizzy and faint. The heart often feels as if it

has been broken, and the stomach may become “tied up in knots.”

The one expression of mourning, however, that is common to everyone, is the loss of appetite. Surprisingly, this loss of appetite includes a slackening of desire for all the pleasures that the body once craved. Hunger for food disappears. Jewelry loses its attractiveness. Fancy cars lose their appeal. Ambition fades, and the lure of sensual thoughts dims.

What causes our appetites to decrease when we mourn?

1. Mourning activates the limbic system of the brain.

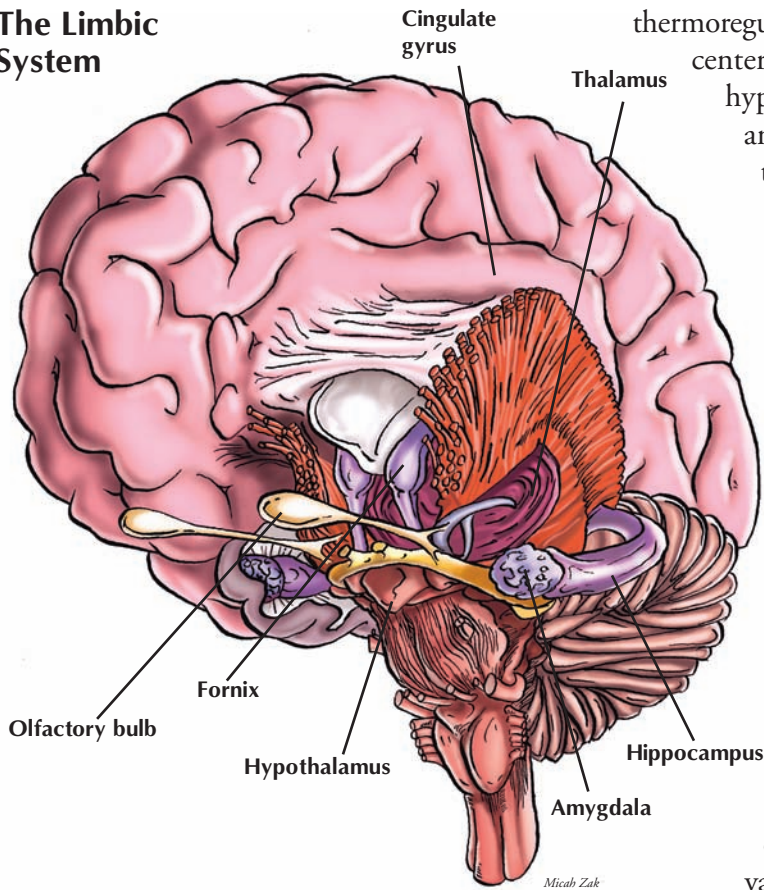
The limbic system is the body’s center of emotions. It processes all the feelings of pain, pleasure, anger, rage, fear, sorrow, affection, agreeability, and mourning. It is made up of several small lobes of the fore-brain that include the hippocampus, the cingulate gyrus, and parts of the cortex, thalamus, and hypothalamus. These lobes are all tied together through an intricate network of nerves and blood vessels. If these interconnections are destroyed, a person may lose all sense of emotion and reality.

During the process of mourning, the limbic system produces substances that carry coded messages from one lobe to another. Some of these substances, called hormones, are carried in the bloodstream. Others, called neurotransmitters, send their messages along the network of nerves that interconnect its various parts. The emotion of mourning includes the result of the sum total of all these messages within the brain.



Doré Bible Illustrations

The Limbic System



thermoregulatory (temperature regulating) center for the body. The lateral hypothalamus “turns on” hunger, and the ventromedial section of the hypothalamus “turns off” hunger. The total mechanism for controlling hunger is made up of a complicated chain of more than thirteen hormones and neurotransmitters.

One neurotransmitter called an opioid peptide (OPE-ee-oid PEP-tide) is thought to be responsible for the sensation of hunger. Other neurotransmitters such as bombesin (BOM-buh-sin) and CRF (41-aminoacid Corticotropin Releasing Factor) are known to decrease a balance and deactivate the desire for food.

Feedback from the hypothalamus to the limbic system appears to affect other appetites as well. Even a short period of mourning diminishes all the desires for “pleasure” originating in the limbic system.

2. The limbic system causes the hypothalamus to transfer mourning to the body.

As the hormones and neurotransmitters produced by the limbic system are picked up by the hypothalamus, they produce dramatic physical changes throughout the body. The hypothalamus controls the release of more than a dozen other hormones that can cause the entire body to react physically to our emotions. The hypothalamus can stimulate tears, dizziness, stomach cramps, weakness, surges of strength, nausea, and dilation of the pupils of the eyes. Most importantly, it controls the appetite for food.

3. The hypothalamus deactivates the appetite.

There are many medical theories about the control of appetite. All of them agree that the center of control is located within the hypothalamus, which also serves as the

4. The loss of appetite reverses the body's metabolism.

Metabolism is the term used to describe the chemical reactions that balance the energy requirements of the body. The reactions that produce energy are called catabolic reactions. Those that require energy are called anabolic reactions.

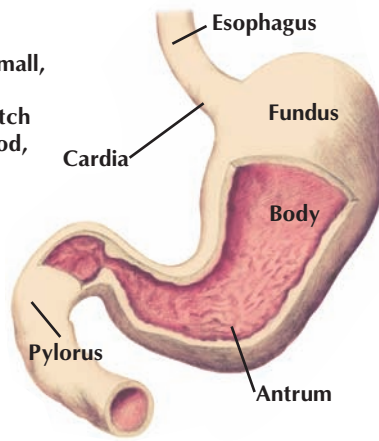
An example of a catabolic reaction is the breakdown of stored fat and glycogen to yield energy. Digestion is another catabolic reaction. It converts food into energy. Under unfavorable conditions, such as starvation, the components of the body are broken down to produce energy. This is also catabolism.



Painting by Frederick Barnard

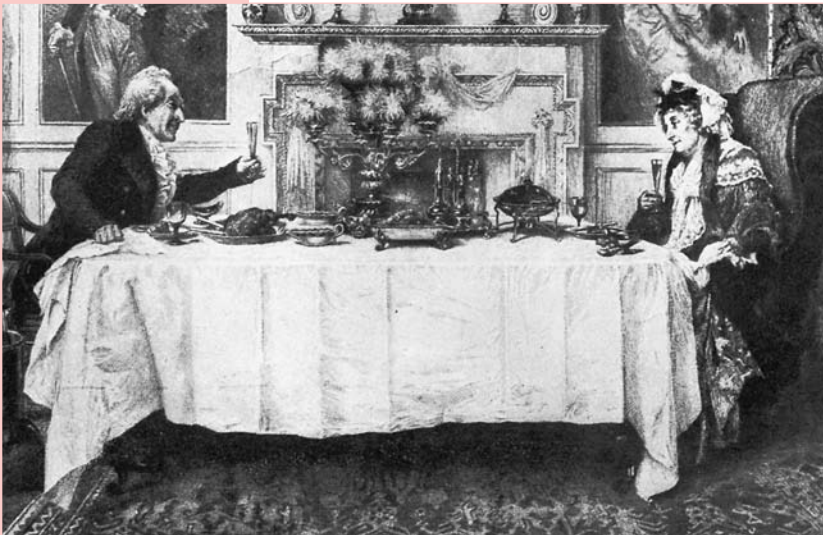
Failure of the hypothalamus to stimulate appetite leads to starvation.

The stomach is a small, wrinkled bag when empty. Its walls stretch to accommodate food, then shrink back between meals. Commonly known as hunger pains, these contractions do not indicate whether the body is in a true state of hunger.



Anabolic reactions lead to regeneration of macromolecular and structural body components. They consume energy, and often result in overall physical growth.

When the anabolic and catabolic reactions balance, the person will most likely maintain his body weight, which means that the person consumes adequate calories to maintain his daily energy needs. When the anabolic exceeds the catabolic reaction, increase in weight and net growth (in either direction, vertical or horizontal) will result. When the catabolic reactions predominate, as in periods of fasting, the person loses weight.



Painting by Walter D. Sadler

Failure to turn off appetite leads to obesity.

The body strives to maintain a perfect balance between these catabolic and anabolic reactions. However, there are times in which the metabolism is out of balance, such as immediately after a large meal or after several hours of fasting. If more energy is produced

than the body can use, the body's metabolism works to store energy in the forms of fat and glycogen.

Between meals, however, the metabolism is reversed, and the stored energy is reabsorbed and used up to fuel the body's needs. Since the average meal provides up to four hours of available energy, the body is involved in the storing process for about twelve hours each day. During the other twelve hours (late morning, late afternoon, and evening hours), the metabolism reverses, and the stored energy is released. Metabolism reverses "temporarily" six times a day. Temporary reverses in metabolism do not break appetite addictions.

Metabolic changes also dramatically alter the appetite centers of the hypothalamus. The prolonged absence of a catabolic reaction eventually reduces the hunger that characterizes the first few days of a fast.

5. Reversing metabolism releases the body from its bondage to appetite.

One theory suggests that fasting may be to appetite what going "cold turkey" is to drug addiction. Some of the chemicals produced by the limbic system are known to be addicting to the body.

These substances, called opiates, stimulate the desire to eat and drink. The potential of the body to become addicted to food is confirmed in Philippians 3:18–19, which suggests that one can indeed make a god of his belly.

These addicting opiates, which lead to overeating and obesity, are apparently blocked during times of mourning. Their absence causes withdrawal symptoms and explains why the first few days of a fast are the most difficult.

If a fast is continued beyond the point of withdrawal, the body is freed from its bondage to the opiates that produce hunger. Because he breaks the bondage of addiction to food, a person who fasts is more likely to keep off excess weight than someone who

diets and never breaks the opiate addiction.

Mourning is like fasting. It frees a person from an appetite for the things of this world. That which once gave pleasure loses

its appeal. When fasting accompanies times of mourning, both the digestive system and the soul are cleansed of appetites that are destructive to the body.

How is anorexia different from the loss of appetite prompted by mourning?

Anorexia may be the result of addiction to one or more of the neurotransmitters that produce a loss of appetite.



Anorexics have been known to quarter a pea and consider it a four-course meal.

As the body produces excess amounts of these substances to satisfy its addiction, the rest of the body wastes away because of no appetite. The anorexic shuns food as if he had just completed a ten-course meal. Eating may actually cause withdrawal symptoms as the addicted “hunger transmitters” are silenced with food.

Just as the anorexic becomes “addicted” to fasting, so it is possible for a person to



become addicted to mourning. Yet God did not intend mourning to be perpetual. He provided a solution for mourning at the cross. In every instance of mourning recorded in Scripture, the period of mourning was followed by a time of rejoicing when God responded to man’s emptiness and filled him with His own righteousness.

What are the benefits of losing one’s appetite during times of mourning?

There are both spiritual and physical benefits that result from times of mourning and fasting. These benefits increase physical health and spiritual life.

1. Spiritual alertness is greatly increased.

The purpose of mourning in the presence of God is to pinpoint our sin, learn to abhor it, confess it, and turn from it.

These objectives can be accomplished only when one is alert to the convicting power of the Holy Spirit.

When God-given appetites of the body are allowed to dominate the mind, will, and emotions, various sins of the flesh become obvious. In this condition, “the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other . . .” (Galatians 5:17).

By interrupting the appetite for food, we free ourselves to increase our ability for spiritual discernment.

The increased spiritual alertness that comes from mourning and fasting is illustrated in the life of Daniel.

“In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth . . .” (Daniel 10:2–3).

Because of Daniel’s mourning and fasting, God rewarded him with spiritual understanding: “Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand,

and to chasten thyself before thy God, thy words were heard, and I am come for thy words” (Daniel 10:12).

2. Mental ability is sharpened.

Spiritual alertness and mental ability go hand in hand. For this reason, God promises to give wisdom and success to those who seek Him.

As Daniel and his three companions disciplined themselves, God gave them

“knowledge and skill in all learning and wisdom . . .” (Daniel 1:17).

Just as overeating causes us to become sluggish in our minds, so the lack of food can, under proper conditions, increase our mental ability.

We are able to have the most effective

mental concentration when we experience minor discomfort. The loss of appetite and the accompanying emotions of mourning certainly provide such discomfort.

3. Control over other appetites is strengthened.

The hypothalamus is also the center for appetites other than food. When mourning causes the hypothalamus to shut down the appetite of hunger, it appears to shut down other appetites as well.

During times of mourning, there is a marked decrease in ambition, endurance, and physical strength.

In effect, mourning detaches the body from the appetites of the flesh.

4. Capacity for joy is heightened.

To the degree that we humble ourselves through mourning, we are able to experience joy.

The promise to those who mourn is that they shall be comforted. This means being drawn closer to God. In His presence is “fullness of joy,” and at His right hand there are “pleasures for evermore” (Psalm 16:11).

Mourning is not to be continued indefinitely. If there is no end to mourning, it will lead to despair.

Project:

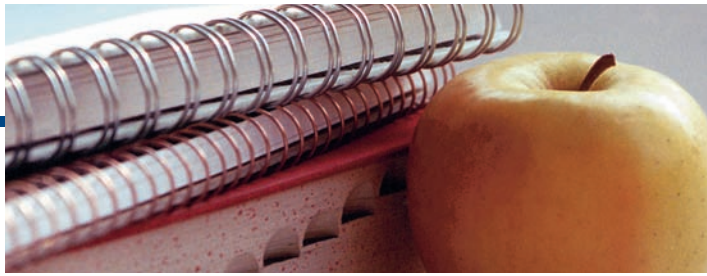
After King David mourned and fasted for seven days, he “arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house . . . and he did eat” (II Samuel 12:20).

The emotional uplift from true mourning to rich joy is repeatedly expressed in the Psalms. Using a concordance, find at least five Scripture passages that mention both mourning and comfort, or weeping and joy.

1. _____
2. _____
3. _____
4. _____
5. _____

Date Completed: _____ Evaluation: _____





Life Classroom

Worksheet

Relating a Life Classroom to This Wisdom Booklet

True learning does not take place without a change in thinking and a change in behavior. Record below how

God has arranged circumstances and situations to give you insight into this Wisdom Booklet.

- Students thirteen and older may transfer their insights into their *Journal of Knowledge*, section four. (Note: Journals may be worked on simultaneously.)

1 Describe the situation:

2 What we would like to know more about as a result of this situation:

3 How has this situation brought application and insight in the following areas?

Major Concept or Resource Topic:

Life Principles:

Character Qualities:

Practical Skills:

Application Verified by Parent _____ Date _____

Amazing Grace

John Newton, 1779

Walker's Southern Harmony

1. A - maz - ing grace, how sweet the sound
 2. 'Twas grace that taught my heart to fear,
 3. Through man - y dan - gers, toils, and snares,
 4. The Lord has prom - ised good to me,
 5. And when this flesh and heart shall fail,
 6. When we've been there ten thou - sand years,

That saved a wretch like me!
 And grace have my al - fears re - lieved;
 His word my hope se - come;
 And mor - tal life shall cures;
 Bright shin - ing as the sun,

I once was lost, but now am found—
 How pre - cious did that grace ap - pear
 'Tis grace has brought me safe thus far,
 He will my shield and por - tion be
 I shall no pos - sess - less days with in the veil
 We've no less to sing God's praise

Was blind, but now I see.
 The hour I will first be - lieved!
 And grace will lead me home.
 As long as life en - dures.
 A life of joy and peace.
 Than when we first be - gun.

Tune: AMAZING GRACE

Meter: C.M.