

When Nothing Happens

Standalone Practicum Module · Mark 4:26-29; Luke 18:1-8; Isaiah 55:10-11; Habakkuk 2:1-3

SESSION OVERVIEW

Discovery Aim

Discover from the one parable found only in St. Mark that the farmer sleeps, that the earth produces of itself, and that the man who scattered the seed does not know how it works. Then face honestly what Scripture does and does not promise about outcomes, and stop measuring the wrong thing.

Catholic Touchstone

Hope is not the same as presumption, and it is not the same as certainty about another person's future. The Church prays that no one be lost, has never declared that any particular person is in hell, and does not promise anyone that their prayers will produce a visible result on a schedule.

WHAT YOU NEED TO KNOW

Who this module is for

The person who has prayed for someone for fifteen years. The parent whose adult child has not been to Mass since school. Anyone who has done every practice in the core study and has nothing to show for it.

This module runs a real risk of being falsely comforting, and false comfort is worse than none, because the people in this room have already been offered plenty of it and can smell it coming. Do not promise outcomes. What this module offers instead is a change in what is being measured.

The parable only St. Mark keeps

Mark 4:26-29. A man scatters seed on the ground, and sleeps and rises night and day, and the seed sprouts and grows, **he knows not how**. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. And when the grain is ripe, at once he puts in the sickle.

This is commonly identified as the only parable unique to St. Mark, and it is four verses long. The classification turns on how you treat passages like the watchful doorkeeper at Mark 13:34-37, so use the hedged form.

Track what the farmer does: he scatters, he sleeps, he rises, and eventually he harvests. The parable mentions nothing between the scattering and the harvest, which is not the same as saying nothing was done; a four-verse parable leaves out what is not its point. What it does say is that the earth produces of itself, and separately that the farmer does not know how. "The earth produces of itself" translates *automatē*, from which we get automatic.

And the phrase to take home is the middle one: he knows not how. That is not a failure of the farmer's education. It is the parable's point, and it is Jesus conceding, in his own words, that the mechanism is beyond the sower's explaining and his control. Be exact: it says he cannot account for it, not that he sees nothing. Verse 28 lists blade, ear and grain, which are visible.

The parable told specifically about this

Luke 18:1-8. St. Luke does something unusual and tells us the purpose before the story: he told them a parable "to the effect that they ought always to pray and not lose heart."

The widow has no leverage and no influence over a corrupt judge. She does have a case, and she states it: vindicate me against my adversary. What she adds to it is that she keeps coming back, and the judge relents because of it.

And do not stop before verses 7 and 8, which carry a real promise: will not God vindicate his elect who cry to him day and night, and he will vindicate them speedily. Then the ending, which is not tidy: "When the Son of man comes, will he find faith on earth?" A parable about persistence in prayer closes by asking whether he will find faith.

Jesus anticipated exactly the fatigue in your room and told a story about it, and did not promise the outcome would arrive on time.

What Isaiah 55 promises, and what it does not

Isaiah 55:10-11: as the rain and the snow come down from heaven and do not return there but water the earth, so shall my word be that goes forth from my mouth; it shall not return to me empty, but shall accomplish that which I purpose.

Read the promise carefully, because it is regularly overclaimed. It promises that God's word accomplishes God's purpose. It does not promise that it accomplishes your purpose, that it does so within your lifetime, or that you will see it.

Habakkuk 2:3 concerns a specific vision appointed for its time, and it is honest that the waiting is real. Take its wider use as an analogy rather than a promise about every unanswered prayer: if it seem slow, wait for it; it will surely come, it will not delay. The prophet is told, in effect, that the delay is real and that it is not abandonment.

The hard part, which you must not skip

Sometimes it does not happen in this life. People die outside the visible communion of the Church, and the module fails the room if it pretends otherwise.

Here is what the Church actually says, and it is more than most people expect and less than they want. She prays that no one should be lost (CCC 1058). She teaches that God predestines no one to hell, and that a person goes there only by a free and persistent turning away (CCC 1037). She canonizes saints and has **never** declared that any particular human being is in hell. And she distinguishes hope, which is a theological virtue, from presumption, which is a sin against it (CCC 2091-2092).

That last distinction is the one to teach. We may hope, seriously and with our whole hearts, for any specific person. We may not claim to know. Those two things together are what the Church offers, and offered honestly they hold more weight than a false promise.

Have CCC 1821 in reach as well: we hope for the glory of heaven that God promises to those who love him and do his will, each of us hoping to persevere to the end, and the Church prays for all to be saved.

OLD TESTAMENT ROOTS AND FULFILLMENT

Twenty five years

Genesis 12:1-4 has the promise made to Abram at seventy-five. Genesis 21:5 has Isaac born when Abraham was a hundred. Twenty-five years between the promise and the child, with a badly handled detour in between. The Old Testament measures God's timelines in decades as a matter of routine.

The prophet who was told it would not work

Isaiah 6:9-13, which the core study meets at Session 9. Isaiah is sent to a people who will hear and not understand, and when he asks how long, the answer is: until the cities lie waste. And the last clause is that the holy seed is in the stump.

Forty years of being largely rejected

Jeremiah preached for roughly four decades, was largely rejected by the nation and its leaders, imprisoned, lowered into a cistern, and carried off to Egypt against his will. He was not wholly without hearers: Baruch, Ebed-melech and Ahikam all appear on his side, and the city fell exactly as he had said it would. Scripture does not treat his ministry as a failure. Anyone measuring by visible results would have to.

VOICES OF THE CHURCH

VOICES OF THE CHURCH | St. Teresa of Ávila, and a prayer traditionally hers

A short prayer is traditionally known as St. Teresa of Ávila's bookmark: let nothing disturb you, let nothing frighten you; all things are passing; God alone suffices; patience obtains all things.

The attribution is traditional, and the provenance details often repeated with it are not independently verified here, so present it as the prayer traditionally known as her bookmark rather than as a line from her writings. Either way, notice what it does not say. It does not say that what you are waiting for will arrive. It says that patience obtains, and that God is enough.

St. Teresa of Ávila, the prayer traditionally known as her bookmark. Traditional attribution, offered as such; the provenance details are not independently verified here.

VOICES OF THE CHURCH | Pope Benedict XVI on what hope is not

Pope Benedict XVI opened his encyclical on hope with St. Paul's phrase that in hope we were saved, and argued that Christian hope is not optimism about how things will turn out, nor a calculation of probabilities, but a present reality resting on someone who is trustworthy.

That distinction is the whole module in a sentence. What you have is not a forecast about the person you are praying for. It is a relationship with the one you are praying to, and the difference is what makes it survivable over decades.

Pope Benedict XVI, Spe Salvi (2007), especially the opening paragraphs. Document-level citation; paragraph numbers should be verified before publication.

VOICES OF THE CHURCH | Pope St. Paul VI on the fatigue itself

In the closing section of Evangelii Nuntiandi, on the spirit in which evangelization must be carried out, Pope

St. Paul VI names the obstacle directly: a lack of fervour that shows itself in fatigue and disenchantment, in weariness, and in the loss of interior joy, and he treats it as a serious matter rather than a mood.

It is worth knowing that a pope wrote about this exact condition in a document about evangelization, and put it at the end rather than the beginning, where it belongs.

Pope St. Paul VI, Evangelii Nuntiandi 80 (1975). Section-level citation.

CATECHISM CONNECTION

This is the part of the module people most need and least expect, and it is more precise than the reassurance they are usually given.

- **CCC 1058.** The Church prays that no one should be lost.
- **CCC 1037.** God predestines no one to hell; a willful turning away from God, persisted in to the end, is necessary. And note what the Church has never done: she canonizes saints and has never declared that any particular person is in hell.
- **CCC 1821.** We hope for the glory of heaven promised to those who love God and do his will, each of us hoping to persevere to the end, and the Church prays for all to be saved.
- **CCC 2090-2092.** Hope, and the two sins against it. Give the Catechism's definitions rather than paraphrasing: despair is ceasing to hope for one's own salvation, help or forgiveness; presumption is relying on one's own powers, or expecting forgiveness without conversion and glory without merit.
- **CCC 2725.** Prayer is a battle, against ourselves and against the tempter, and the Catechism says so plainly rather than promising it will feel productive.
- The suggestion to keep a written record over years is our practical device, not anything the Catechism prescribes.

LEADER NOTES

THREAD WATCH | leader only

Standalone module. It pairs with Session 9, which handled a specific refusal. This module handles years of nothing, which is a different problem and hurts differently.

The failure mode of this module is false comfort. The room can smell it, has been offered it before, and will disengage the moment it arrives. Promise nothing about outcomes. Change what is being measured instead.

Teach both sins against hope, in the Catechism's own terms. Despair is ceasing to hope for one's own salvation or forgiveness; presumption is relying on one's own powers or expecting glory without conversion. Do not redefine them as attitudes toward another person's fate; that is a separate point about the limits of what we can know.

Do not let anyone in the room pronounce on where a particular dead person is. Absent a canonization, no one should claim certainty about an individual's final state. The asymmetry matters: by canonization the Church does declare particular people to be in heaven, and she has never declared anyone to be in hell. If it comes up, CCC 1037 and 1058 are the whole answer.

Watch for the person who has stopped praying. They will not say so. The practicum is designed to find them without exposing them.

SESSION GOALS

1. Have the group find, from Mark 4:26-29, that the farmer sleeps and that the text says twice the growth is not his doing.
2. Land "he knows not how" as Christ conceding that the mechanism is hidden, rather than as a consolation prize.
3. Have them read Isaiah 55:11 precisely, and see what it does not promise.
4. Teach the Church's actual position on hoping for a particular person, including the distinction between hope and presumption.
5. Work the objection that "God's timing" is unfalsifiable, and concede the logical point honestly.
6. Have every person build a written record of what they have actually seen, which is almost always more than they remember.
7. Set a review date measured in years.

TIMED PLAN

Minutes	Movement
0:00-0:05	Opening prayer.
0:05-0:12	Win questions. Expect these to run; let them.
0:12-0:24	Read Mark 4:26-29 aloud twice. Build 1 and 2.
0:24-0:32	Build 3, Isaiah 55:10-11 and what it does not promise.
0:32-0:42	Live discovery: how long did the people in Scripture wait?
0:42-0:52	Build 4, Luke 18:1-8.
0:52-1:04	Build 5, the hard part. Give the Church's position precisely and do not soften it.
1:04-1:16	Build 6, the build-then-press on unfalsifiability.
1:16-1:28	Practicum: the record and the review date.
1:28-1:30	Take-homes and closing prayer.

If you only have 75 minutes, cut these first

- Fold Build 3 into Build 2 and make the Isaiah point in two sentences. Saves eight minutes.
- Run the discovery with Abraham and Jeremiah only. Saves five minutes.
- Cut Build 4 and put Luke 18:1-8 on the take-home. Saves ten minutes, and it is the cheapest cut here because Mark 4 carries the session.

- **Do not cut Build 5 or the practicum.** Build 5 is the only place in the whole study where the Church's teaching on hoping for a specific person is given, and the room needs it.

IF IT GOES SIDEWAYS

IF IT GOES SIDEWAYS | leader only

If someone asks directly whether a person who has died is saved, do not answer it and do not let the room answer it. Give CCC 1037 and CCC 1058: God predestines no one to hell, the Church prays that no one be lost, and she has never declared any particular person to be there. Then stop, and find that person afterward.

If someone has clearly given up praying and says so, receive it without any correction at all in the moment. The practicum will do more for them than you can in ninety seconds.

If the room starts trading reassurances, stop it once. Say plainly that the Church does not promise outcomes and that false comfort is worse than none. They will trust the module more afterward, not less.

If someone is angry at God about this, let them be. Habakkuk opens with lament and complaint to God and is not rebuked for it. Point at chapter 1 and move on.

This module can surface real depression rather than discouragement. If you see it, do not treat it as a spiritual problem to be solved in the room, and follow up privately.

Discussion Guide

When Nothing Happens

Mark 4:26-29; Luke 18:1-8; Isaiah 55:10-11; Habakkuk 2:1-3

OPENING PRAYER

Lord Jesus, some of us have been praying for the same person for longer than we have done anything else, and nothing has changed that we can see. We are tired and we have not stopped. Teach us what you actually promised and what you did not, and give us the patience of people who are not in charge of the harvest. Amen.

WIN

- ▶ What is the longest you have waited for anything that mattered?
- ▶ What have you given up on, and how did you know it was time?

BUILD

Read Mark 4:26-29 aloud twice. It is four verses, it is commonly identified as the only parable unique to St. Mark, and almost nobody in the room will be able to quote it from memory.

- 1. Mark 4:26-29. Make a list of everything the farmer does, in order. Then make a list of everything he does not do.**

ANSWER | share after the discussion

What he does: he scatters seed. He sleeps and rises, night and day. And when the grain is ripe, he puts in the sickle.

What the parable does not mention: any tending, watering, worrying or inspecting between the scattering and the harvest. He sleeps and rises. Note the limit: a four-verse parable omitting those things is not the same as saying they did not happen, and the point is the farmer's ignorance and lack of control rather than his idleness.

The text says the earth produces of itself, and separately that the farmer does not know how the seed grows. Those are two different claims, one about agency and one about his understanding, so do not collapse them into a single doubled statement. The Greek behind that phrase is *automatē*, from which we get automatic.

Ask the group how they feel about a parable in which the farmer sleeps, and whether they are able to.

- 2. Look at the middle of verse 27: "he knows not how." Why would Jesus put that in?**

ANSWER | share after the discussion

Because it is true, and because he is conceding it rather than being caught out by it. The mechanism is

hidden, and the parable says so in the Lord's own words.

This matters more than it looks. When somebody objects that they cannot account for what God is doing, the Christian answer is not that you can explain it if you think harder. It is that you were told in advance you would not be able to, by Christ, in a parable about exactly this. Note carefully what the parable does not say: verse 28 lists visible stages, so this is about explanation and control rather than about seeing nothing at all.

Notice also the sequence in verse 28: first the blade, then the ear, then the full grain. Growth is real and slow and staged, and none of the stages look like the harvest.

3. Isaiah 55:10-11. Read it carefully. What exactly is promised, and what is not?

ANSWER | share after the discussion

Promised: that God's word does not return to him empty, and that it accomplishes that which he purposes and prospers in the thing for which he sent it.

Not promised: that it accomplishes **your** purpose. That it happens within your lifetime. That you will see it. That the person you are praying for is the thing it is accomplishing.

This verse is overclaimed constantly, usually kindly. Read it exactly as it stands and it is still enormous, and it is a different promise from the one people quote it as making.

Habakkuk 2:3 is the honest companion, and note its own reference: a vision appointed for its time. If it seem slow, wait for it. Its wider use here is analogy, not a promise covering every intercession. The prophet is told the delay is real, and that the delay is not abandonment. Those are not the same thing.

LIVE DISCOVERY | let the group find it

Send them looking, with a calculator if necessary.

Three assignments. First reader: Genesis 12:1-4, then Genesis 21:5. Second reader: Isaiah 6:9-13. Third reader: anything they can find about how long Jeremiah preached, starting from Jeremiah 1:2-3.

Then ask: how long did each of these people wait, and what did they see?

What they should find: Abram receives the promise at seventy-five and Isaac is born when he is a hundred. Twenty-five years, with a badly handled detour in the middle. Isaiah is sent to a people who will hear without understanding and see without perceiving, and asks how long, and is told: until the cities lie waste. Jeremiah's ministry spans roughly four decades across several kings; he was largely rejected, imprisoned, and lowered into a cistern, though Baruch, Ebed-melech and Ahikam stood with him, and the city fell exactly as he said it would.

Then ask the question that turns the module: by what measure was any of that a success at the time? And whose measure are we using on ourselves?

4. Luke 18:1-8. St. Luke tells us the purpose of the parable before he tells it. What is it, and how does the parable end?

ANSWER | share after the discussion

The purpose, stated in verse 1: "to the effect that they ought always to pray and not lose heart." St. Luke rarely does this, and here he does not want it missed.

The widow has no leverage and no influence over a corrupt judge, though she does have a case and states it plainly: vindicate me against my adversary. What she adds is that she keeps coming back, and he relents because of it.

Then read verses 7 and 8, which most treatments of this parable skip: God will vindicate his elect who cry to him day and night, and will do it speedily. That is a genuine promise, and it is a promise of God's vindication rather than a guarantee that a particular person will convert on our timetable. And the ending is not tidy: "when the Son of man comes, will he find faith on earth?"

Say the useful part plainly: the Lord anticipated the exact fatigue in this room and told a story about it. He did not promise that the answer would arrive on schedule. He told them not to lose heart, which is only ever said to people at risk of it.

5. The hard question. Some people die without ever coming back. What does the Church actually say?

Leader: give this precisely. More is at stake in the wording here than anywhere else in the module.

ANSWER | share after the discussion

She says less than people want and more than they expect, and the precision is the comfort.

CCC 1058: the Church prays that no one should be lost.

CCC 1037: God predestines no one to hell. Going there requires a willful turning away from God, persisted in to the end.

And a fact about her practice: the Church canonizes saints, declaring with authority that particular people are in heaven. She has never once declared that any particular human being is in hell. Not one.

CCC 2090-2092: hope, and the two sins against it, and the Catechism's own definitions matter here. Despair is ceasing to hope for one's own salvation from God, for his help in attaining it, or for the forgiveness of one's sins. Presumption takes two forms: presuming on one's own powers, or presuming on God's mercy so as to expect forgiveness without conversion and glory without merit. Neither of those is the same as pronouncing on somebody else's eternal fate, which is a separate matter and simply exceeds what we are given to know.

So here is the position, and hold both halves. You may hope, seriously and with your whole heart, for any particular person, living or dead. You may not claim to know. Absent a canonization, anyone who tells you they know has gone past what the Church says. Note the asymmetry: she does declare particular saints to be in heaven, and has never declared anyone to be in hell.

That is less than a promise. It is also a great deal more than nothing, and it is true, which is the only kind of comfort that survives ten years.

6. Someone says: "God's timing" is unfalsifiable. It is built so it can never be wrong. Twenty years of nothing, and the answer is always wait longer. At some point this is a refusal to accept reality. Are they right?

ANSWER | share after the discussion

Work the build-then-press below, and notice that the first move is to concede the logic rather than dispute it.

DIG DEEPER

Habakkuk 1. The prophet opens with lament: he has cried for help and has not been heard, and he asks how long. He is not rebuked for it. Anyone in your group who is angry about this has a book of the Bible that starts near where they are.

Jeremiah's career. Roughly four decades across several kings: largely rejected by the nation and its leaders, imprisoned, lowered into a cistern, and finally carried into Egypt against his will. Baruch, Ebed-melech and Ahikam are the exceptions worth naming. Scripture does not treat it as a failed ministry, and no visible metric of his own time would have agreed.

The stump. Isaiah 6:13 ends the hardest commission in Scripture with the note that the holy seed is in the stump. Not a harvest. A stump with something alive in it.

BUILD THEN PRESS

Build the objection at full strength:

Build it at full strength. It is the sharpest objection in the whole study and it deserves a serious answer rather than a warm one.

The logical point is correct. "God is working in ways you cannot see" cannot be disproved by any observation whatsoever. No amount of nothing counts against it. That is the structure of an unfalsifiable claim, and a person who deploys it glibly has earned the objection.

And build the strong form rather than the weak one. The objector need not claim that nothing will ever happen. They can simply suspend judgment, decline to believe in hidden activity they have no evidence for, and adjust what they do accordingly. That is a reasonable position, and it is harder to answer than the flat denial.

And it has real costs. It can keep somebody praying for forty years while never asking whether they should change anything, and it can be used to avoid an honest reckoning with a relationship that has been damaged by our own conduct.

It can also be cruel. Told to a grieving parent, "God is working" can function as an instruction not to feel what they feel, and as a reason never to say out loud that they are angry.

And the strongest version: an unfalsifiable claim is exactly what you would expect a religion to produce to keep people from leaving. That is not a stupid suspicion. It is a reasonable one.

Then press, from the text:

Now press.

First, concede the logic, out loud and without qualification. The objector is right that the claim cannot be falsified from where we stand. Any Catholic who pretends otherwise is bluffing, and the person across the table will know.

Second, answer the strongest version rather than a weaker one. The skeptic need not claim that nothing will

ever happen; they can simply suspend judgment and act on the evidence they have, which is a reasonable position and not a bluff. What Christian perseverance rests on is not evidence of hidden change in this particular person. It rests on revelation and on trust in the God who gives the growth. Say that plainly rather than trying to win on evidential ground you do not hold. And if someone does assert that nothing will ever happen, note that this is a claim about another person's future that they have no access to either.

Third, notice that Scripture concedes the point rather than hiding it. Mark 4:27: **he knows not how**. The hiddenness of the mechanism is not an apologetic patch invented when the results did not arrive. It is in the parable, in the Lord's own words, before anyone had a reason to need it.

Fourth, Luke 18:1. Jesus told a parable specifically so that people would pray and not lose heart, which means he expected the losing of heart, and he expected it to be reasonable.

Fifth, be honest about what is actually promised. Isaiah 55:11 promises that God's word accomplishes God's purpose. It never promised you would see it, or that it would be your purpose. If we stopped overclaiming that verse, the objection would have less to bite on.

And then give the objector the concession that matters most. They are right that "wait longer" can be a way of never examining anything. So examine it. Is there something you have done that needs an apology? Has your praying turned into managing? Have you confused praying for someone with waiting for them to admit you were right? Those are real questions, and the module before this one asked them.

The measurement changes rather than the effort. Luke 10:20 already moved the joy off the results, and this is the week that costs something.

SEND

- ▶ What have you actually seen in the last five years, however small? Not what you hoped for. What you saw.
- ▶ What are you measuring, and who told you to measure that?

PRACTICUM

PRACTICUM | the record and the review date

PRACTICUM: the record. Twelve minutes, individual and silent for most of it.

Step one, seven minutes of silence. On paper, one person's name at the top. Then list every single thing you have observed since you started praying for them. Every one, however small, and do not filter for significance.

Prompts, because people underestimate this badly: a conversation that went differently than usual. A question they asked. A funeral or a wedding they came to. A time they did not change the subject. Something they said about their childhood. A crisis they told you about first. A softening you noticed and dismissed.

Step two, two minutes. Count the items. Almost everyone will have more than they expected, and some will have none, and both are real findings. Nobody reads their list aloud.

Step three, two minutes. At the bottom of the page, write a review date. Not next month. Pick a date two years from today and write it down, and put it in your calendar before you leave the room.

Step four, one minute. Underneath the date, write one sentence: what I will look at on that day. Our suggestion, and it is only ours: look at whether **you** changed, not whether they did.

Debrief, whole group, two questions only. Did anyone find more on their list than they expected? And is there anyone whose list is empty?

Leader guidance. The empty list is the important one and the person will not want to say so. Have this ready: an empty list is not evidence that nothing is happening. Mark 4 says the growth runs beyond the sower's explaining and beyond his control, and verse 28 says the stages that do appear are blade, then ear, then grain, none of which looks like harvest. It is evidence that you have been carrying this without any encouragement at all for a long time, which is a heavier thing than most people around you realize. Say that, and then move on quickly so they are not looked at.

LIVE IT THIS WEEK

LIVE IT THIS WEEK

The next two years. Keep going, and stop measuring the wrong thing.

- Keep praying for them by name, daily. Nothing in this module reduces that.
- Keep the list. Add to it when something happens, even something you would normally dismiss. Two years of small entries reads very differently from two years of memory.
- Put the review date in your calendar tonight, not tomorrow.
- Once this week, say out loud to God the honest thing, unfiltered. Habakkuk opened his book with lament and complaint and was not rebuked for it.
- And ask one honest question: is there anything I have done in this relationship that needs an apology rather than more prayer?
- **If what surfaced tonight was heavier than discouragement, tell somebody this week.** Sustained hopelessness is worth talking to a doctor or a counsellor about, and not only to a priest.

CLOSING PRAYER

Lord Jesus, you told us about a man who scattered seed and then went to sleep, and you said plainly that he did not know how any of it worked. Give us that sleep. Take from us the need to see it, and keep us from both despair and from pretending we know how it ends. We will keep saying their names. Do what we cannot. Amen.

SCRIPTURE MEMORY

"And should sleep and rise night and day, and the seed should sprout and grow, he knows not how."

Mark 4:27

Leader Reference Card

When Nothing Happens

Every passage used in this session, in the order it appears.

Passage	Where and why
Mark 4:26-29	Primary text, read aloud twice. The only parable found in St. Mark alone.
Luke 18:1-8	Build 4. The purpose stated first, and the question at the end.
Isaiah 55:10-11	Build 3. What is promised and what is not.
Habakkuk 2:1-3	Build 3. If it seem slow, wait for it.
Habakkuk 1:1-4	Dig Deeper. The prophet complains and is not rebuked.
Genesis 12:1-4; Genesis 21:5	Live discovery. Twenty-five years between the promise and Isaac.
Isaiah 6:9-13	Live discovery and Dig Deeper. Sent to people who will not listen, and the holy seed in the stump.
Jeremiah 1:2-3	Live discovery. The span of a ministry nobody listened to.
Luke 10:20	Build 6, the press. Rejoice that your names are written in heaven.