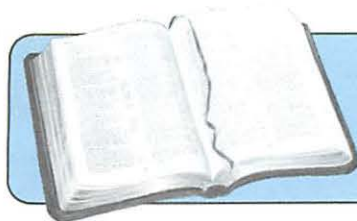


Wisdom Booklet 8



WISDOM QUIZ

Matthew 5:8

"Blessed are the pure in heart: for they shall see God."



How well do you understand the concept of being pure in heart?

True/False

1 A Christian with a pure heart is one who never does anything wrong.

(Read I John 1:10.)

☐ ☒

- A pure heart is established by the cleansing power of the blood of Christ. It is maintained by communion with the Lord, fellowship with His Spirit, and the continual cleansing of the Word. How can a Christian maintain a pure heart if he sins?

2 A heart is made pure by doing good deeds.

(Read I Timothy 1:5.)

☐ ☒

- A pure heart is not maintained by good deeds but by right motives. Even good deeds done with selfish motives will not make a pure heart. What are your motives for attending church, giving your offering, and reading the Bible? (See I Corinthians 13:1-3.)

3 A pure heart comes with spiritual maturity.

(Read Revelation 2:4.)

☒ ☐

- A brand new Christian can have a pure heart. In fact, he is more capable of a pure heart, since faith has just been exercised, and God has given that first love to establish an open and transparent fellowship with Him. Does God reveal His reasons for judgment of an impure heart to mature Christians or to young Christians? (See Matthew 11:25-27.)

4 God will test a pure heart by requiring us to give our most cherished possession to Him.

(Read Genesis 22:1-14.)

☒ ☐

- At specific times during our spiritual growth, God asks us to give back to Him our most cherished affection. His purpose is to keep our hearts pure of selfish motives and wrong dependence upon our own abilities, or upon the help of others. What was the last "Isaac" you gave to the Lord? What present affection is God asking of you?

5 Prayer is God's way to maintain a pure heart.

(Read II Timothy 2:22.)

☒ ☐

- A pure heart is maintained by the continual cleansing of God's Word. "Ye are clean through the word which I have spoken unto you" (John 15:3). "Sanctify them through thy truth: thy word is truth" (John 17:17). When were the Scriptures read to cleanse the heart of the nation? (See Nehemiah 8:6-8, 18.)

6 A Christian with a pure heart will escape trials and tribulations.

(Read James 1:2-4.)

☐ ☒

- God brings trials and tribulations to a Christian's life regardless of the purity of his heart. The purpose of trials and tribulations is to deepen spiritual maturity and to develop the character of Christ; however, they may cause a Christian with an impure heart to become bitter or disillusioned. How does genuine love come out of tribulation? (See Romans 5:1-5.)

Total Correct 4

Take Time to Be Holy



Take time to be ho - ly, Speak oft with thy Lord; A - bide in Him



al - ways, And feed on His Word. Make friends of God's chil - dren;



Help those who are weak; For - get - ting in noth - ing His bless - ing to seek.

WISDOM WORKSHEET ON MATTHEW 5:8



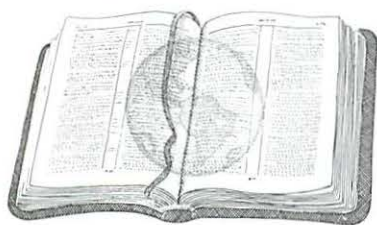
"BLESSED ARE THE PURE IN HEART..."



God requires His disciples to be pure of heart. He develops this purity of heart by causing circumstances and people to initiate trials, testings, and prunings in our lives. (See James 1:1-4.)

"For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place" (Psalm 66:10-12).

"... FOR THEY SHALL SEE GOD."



A pure heart enables us to "see God" in the pages of Scripture, in the world of nature, in the events of history, and in the circumstances of our lives. (See Hebrews 11:27.)

Therefore, "... think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice... for the spirit of glory and of God resteth upon you..." (1 Peter 4:12-14).

Linguistics

Languages,
Grammar, Vocabulary,
Communication



PURE

Greek: καθαρός (kah-thah-ROSS)

DEFINITION: Cleansed, spotless, free from impure mixture.

Do Resource A.

HEART

Greek: καρδιά (kar-DEE-ah)

Related to the English "cardiac."

DEFINITION: The life-giving center of the body; figuratively the inward drives and motives, the center of one's personality.

What does it mean to be pure in heart?

A pure heart is:

- cleansed by the blood of Christ.
"... Having our hearts sprinkled from an evil conscience..." (Hebrews 10:22).
- purified by the Word of God.
"Sanctify them through thy truth: thy word is truth" (John 17:17).
- filled with clean thoughts.
"... Whatsoever things are pure... think on these things" (Philippians 4:8).
- purged of deceptive motives.
"The heart is deceitful above all things, and desperately wicked..." (Jeremiah 17:9).
- freed from double loyalties.
"... Purify your hearts, ye double-minded" (James 4:8).

SHALL SEE

Greek: ὁράω (haw-RAH-oh)

DEFINITION: To have clear vision; figuratively, to have spiritual perception to "see" life from God's perspective, and thus to have fellowship with Him in prayer.

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How did God purify the heart of a blaspheming sea captain?

Rejecting his Godly upbringing, John Newton ran away to become the captain of a slave ship. Because of his drunken and depraved living, he lost his position, money, and health. Only after he was captured by pirates and made a slave did John Newton cry out to God. The Lord mercifully heard his prayer and poured out grace upon him. John Newton became one of the most powerful ministers of the eighteenth century. Because the Lord blessed Newton's purity of heart, his ministry influenced many people for God.



John Newton
1725-1807

How did John Newton influence the life and ministry of George Mueller?

As a young Christian, George Mueller was so moved by the biography of John Newton that he purposed to keep a similar narrative journal of the Lord's miraculous and gracious work in his own life. The result, *The Lord's Dealings with George Müller*, has challenged the lives of millions.

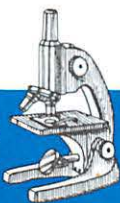


George Mueller
1805-1898

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How does the process of refining silver illustrate a pure heart?



Silver, one of the "precious" metals, is impure in its natural state.

Impure iron ore is purified by melting it in a crucible under intense heat. As the ore melts, the impurities rise to the surface, where they are then skimmed off. (See Psalm 12:6; 66:10.)

The purifying process must be repeated several times to produce silver of high quality.

A CRUCIBLE . . .

is a vessel in which metal ore is purified. The word *crucible* comes from the Latin word from which we get the word for "cross" and "trial."

How does a pile of sand become transparent?



Do Resource D.

How do the principles of pruning apply to the purification of the heart?



The pruning process begins with year-old trees. All extraneous, unproductive branches are pruned, for they rob the fruitful branches of light and nutrients.

The branches which remain are strengthened from the increased supply of nutrients and thus can bear the weight of their fruit. Well-pruned trees produce high-quality fruit.

Do Resource E.

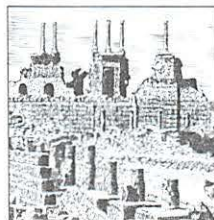
Law

Government,
Economics, Logic



How does a "pluralistic society" illustrate an impure heart?

Theoretically, a pluralistic society is one which tolerates all religions and beliefs, but subscribes to no particular one.



In practice, however, a pluralistic society is an unstable one (see James 1:9), for all societies must be controlled by laws founded on a religion. Because pluralism claims that it is not ruled by one set of laws based on one religion and belief, a pluralistic society undergoes continuous turmoil as prevailing religions and beliefs compete for its control.

Do Resource F.

How did the Scopes Trial illustrate the failures of a pluralistic society?

Up to the 1920s the American public school system was governed by Bible-based laws. It was illegal to teach the theory of evolution.



William J. Bryan
1860-1925

Then, in 1925, a group of educators, represented by attorney Clarence Darrow, challenged the law prohibiting the teaching of evolution. Although William Jennings Bryan, the defending attorney, won the case, Darrow accused the court and Christians of bigotry and intolerance. Many people, including some Christians, began to wonder, "Shouldn't we tolerate other beliefs and let them have equal say?" Soon, the evolutionary theory was introduced into school curricula and taught as an alternative to the creation account, all in the name of "pluralism" and "fairness." Eventually, in the 1970s, teaching the creation account in public schools was declared illegal!

Medicine

Health,
Nutrition, Behavior,
Counseling



How do the cleansing functions of our bodies illustrate the purifying of our hearts?

Purifying our bodies is not a one-time event, but a continuous process involving many bodily functions.

Do Resource G.

What are the four major ways our bodies purify themselves?

About ninety per cent of all bodily impurities are eliminated through the kidneys.



Kidneys
(Renal System)

Another six per cent are removed through our bowels.



Bowels

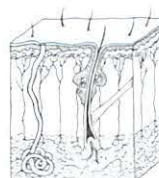
The word *cathartic* is from the Greek word *katharos*—in medicine it is a purgative to empty the bowel.

Further impurities are taken out by our skin and our lungs.

If these means are unable to remove impurities, we begin to experience headaches, colds, flu, diarrhea, and other symptoms.

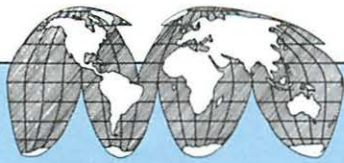
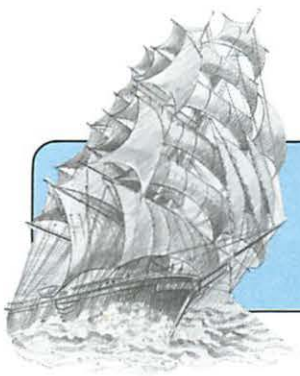


Lungs



Skin

When kidneys become congested, the skin begins to take over more body purification functions, and rashes, pimples, boils, and other conditions develop.



RESOURCE QUIZ

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

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- What are eight synonyms of pure? ...275
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- Why must silver be repeatedly refined? ...287
- Why does fool's gold smell like rotten eggs? ...288
- What allows you to see through sand? ...288
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HOW DO FRACTIONS HELP US TO BE PURE IN HEART?



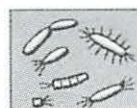
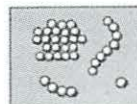
- How are double-mindedness and fractions alike? ...291
- How is the purity of gold measured? ...292
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- How do viruses, bacteria, and parasites differ? ...301
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- How are opportunistic germs and false teachers alike? ...306



POWER THROUGH PRECISION

LEARN WORDS THAT DEFINE THE PREREQUISITES AND THE PROCESS OF "SEEING" GOD

Although it is true that "no man has seen God at any time," it is also true that Christ is the image of God. (See John 1:18 and Colossians 1:15.) By being in Christ as Christians and having pure hearts, we are able to "see" God working in and through our lives.

Both Old and New Testaments emphasize our need to have pure hearts in order to commune with God.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul to vanity, or sworn deceitfully" (Psalm 24:3-4).

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4:8).

We purify our hearts through prayer and through reading of the Word. Then, in order to continue fellowship with Christ, we must maintain purity of heart. *"If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).*

PROJECT 1

SYNONYMS of pure

- | | |
|--|--------------------------------------|
| <input type="checkbox"/> 1 Holy | <input type="checkbox"/> 5 Undefined |
| <input type="checkbox"/> 2 Chaste | <input type="checkbox"/> 6 Cathartic |
| <input type="checkbox"/> 3 Clean | <input type="checkbox"/> 7 Purged |
| <input type="checkbox"/> 4 Uncorrupted | <input type="checkbox"/> 8 Faultless |

Because our hearts are "... *deceitful above all things, and desperately wicked* ..." (Jeremiah 17:9), impure motives will quickly slip into our hearts unless we faithfully and diligently exercise them to purity through the disciplines of prayer.

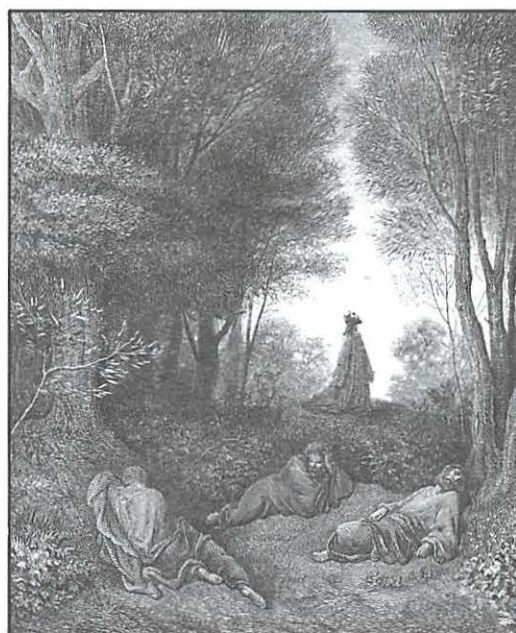
ANTONYMS of pure

- | | |
|---|---|
| <input type="checkbox"/> 9 Defiled | <input type="checkbox"/> 13 Tainted |
| <input type="checkbox"/> 10 Corrupt | <input type="checkbox"/> 14 Polluted |
| <input type="checkbox"/> 11 Impure | <input type="checkbox"/> 15 Vulgar |
| <input type="checkbox"/> 12 Double-minded | <input type="checkbox"/> 16 Adulterated |

Using your vocabulary cards, learn the precise definition of these words.

PROJECT 2

LEARN FOUR TYPES OF PRAYER THAT COME FROM A PURE HEART



Doré Bible Illustrations

In the garden, Christ communed with His heavenly Father through prayer. His disciples slept because they lacked the urgency and singleness of purpose necessary to practice the disciplines of prayer.

Paul charged Timothy to make the four disciplines of prayer, "... *supplications, prayers, intercessions, and giving of thanks, ... for all men*" (1 Timothy 2:1) a part of his life. What is involved in each of these aspects of prayer?

1 SUPPLICATION

The Greek word for supplication is δέησις (DEH-ay-sis), meaning "a petition for God to supply what is needed."

The word is found in the following verses:

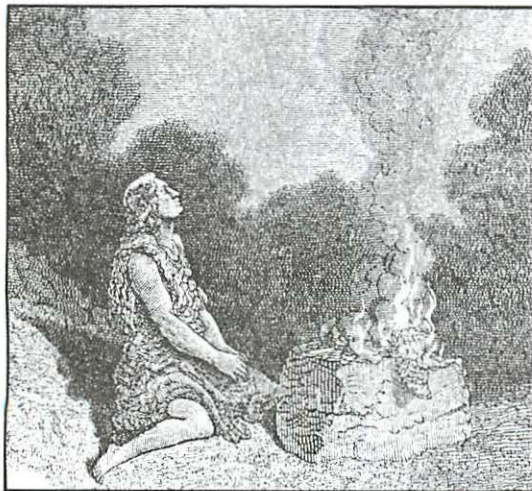
- “I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy” (Philippians 1:3-4).
- “Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf” (II Corinthians 1:11).

One who brings a supplication to the Lord must be pure in heart, “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil” (I Peter 3:12).

A supplication is a fervent request from a heart with a single focus. “. . . The effectual fervent prayer of a righteous man availeth much” (James 5:16).

2 PRAYERS

The precise definition of this word opens up a whole new world of communion with the Lord. We often think of the word *prayer* as meaning “to ask God for something,” but this Greek word προσευχή (pross-yoo-KAY) actually means “to worship.”



Doré Bible Illustrations

Abel's single-hearted and sacrificial worship to the Lord is an example of προσευχή prayer.

προσευχή is the Greek word most commonly used in Scripture for prayer. It refers to the communion which only a consecrated heart can have with God. The prefix *pros* means “turning toward”; and the word *euche* means “a vow.” Thus, προσευχή expresses a “turning of ourselves toward God in total surrender.”

Prayer is an attitude of worship expressed in reverence, praise, and commitment. It is the attitude of a worshiper who has turned toward God with all his heart and soul.

The following verses use this Greek word:

- “. . . It is written, My house shall be called the house of prayer; but ye have made it a den of thieves” (Matthew 21:13).
- “Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak” (Mark 14:38).

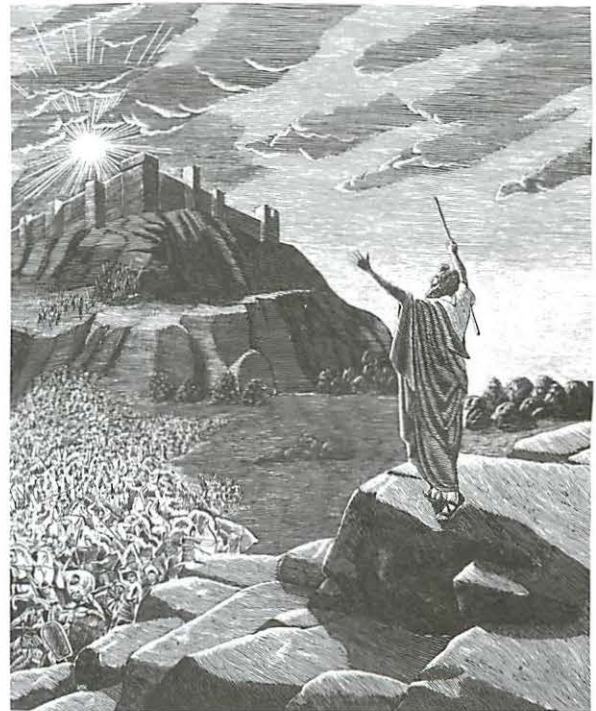
When we understand that this word actually means an attitude of worship, we can understand what God meant when He told us to “pray without ceasing.” (See I Thessalonians 5:17.)

Any supplications which we make must be preceded by this prayer of worship.

3 INTERCESSION

The Greek word ἐντευξίς (EN-tyoo-xis) means “to intercede” or “to step between two parties.” Christ interceded for those who crucified Him when He prayed, “. . . Father, forgive them; for they know not what they do . . .” (Luke 23:34).

Christ continues to make intercession for us before our heavenly Father. (See Romans 8:34.)



A symbol of intercessory prayer

When Moses held up his hand, Israel prevailed in the battle against Amalek. (Amalek is a type of the lower nature.) When Moses let down his hand, Amalek prevailed. (See Exodus 17:8-16.)

The nature of an intercessor is described in the Old Testament as one who “stands in the gap”

between God and man and appeals to God for mercy. Abraham stood in the gap for Lot. Moses stood in the gap for the nation of Israel. Daniel, Ezra, Nehemiah, and others stood in the gap for the remnant.

In every generation God looks for an intercessor to stand in the gap:

"The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezekiel 22:29-30).

4 GIVING THANKS

The Greek word for giving thanks is εὐχαριστία (yoo-kah-rih-STEE-ah). It refers to expression of praise and gratitude which should surround every prayer.

Christ demonstrated this aspect of prayer in His communion with His Father.

- *"Father I thank thee . . ." (John 11:41).*



Bible Art Series, Standard Publishing, Cincinnati

In the midst of a storm Paul "... gave thanks to God in the presence of them all . . ." (Acts 27:35).

Paul puts all of these elements together when he instructs the Christians not to be concerned over anything, *"... but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).*

WHY GENUINE PRAYER IS NOT POSSIBLE WITHOUT A PURE HEART

The singleness of purpose that is involved in a pure heart is illustrated by Paul as a runner who is focusing all of his energies and concentration on the goal set before him.



Singleness of purpose

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

"Let us therefore, as many as be perfect, be thus minded: and if any thing be otherwise minded, God shall reveal even this unto you" (Philippians 3:13-15).

HOW GOD ANSWERED THE PRAYERS OF A MAN WHO HAD A PURE HEART

George Mueller experienced amazing answers to prayer primarily because of his singleness of purpose.

Through his fervent prayers, he received over five million dollars for the care of thousands of orphans in Bristol, England.

Mr. Mueller's singleness of purpose and consequent suc-

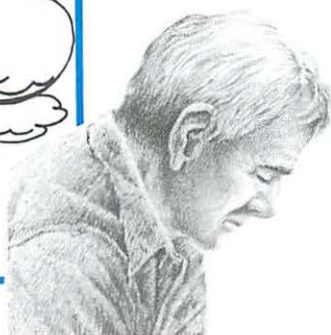
cess in prayer came from his continual cleansing of his heart and checking of his motives through the Word of God. In his journal we find the following guidelines which he used to ascertain the will of God and commune with Him in prayer.



George Mueller



"I will . . . open you the windows of heaven" (Malachi 3:10).



"HOW TO ASCERTAIN THE WILL OF GOD"

1. "I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be.
2. "Having done this, I do not leave the result to feeling or simple impression. If so, I make myself liable to great delusions.
3. "I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.
4. "Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.
5. "I ask God in prayer to reveal His will to me aright.
6. "Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

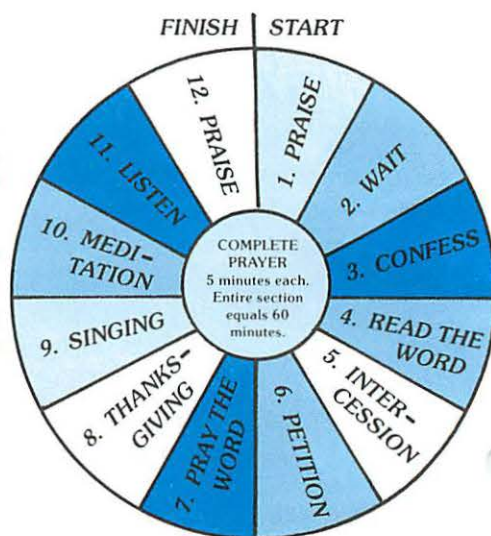
"In trivial matters and in transactions involving most important issues, I have found this method always effective."

"FIVE CONDITIONS OF PREVAILING PRAYER"

1. "Entire dependence upon the merits and mediation of the Lord Jesus Christ as the only ground of any claim for blessing. (See John 14:13-14; 15:16.)

2. "Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. (See Psalm 66:18.)
3. "Faith in God's Word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. (See Hebrews 11:6.)
4. "Asking in accordance with His will. Our motives must be Godly: we must not seek any gift of God to consume it upon our lusts. (See I John 5:14.)
5. "Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. (See James 5:7.)"

Jesus asked His sleepy disciples, "Could ye not watch with me one hour? Watch and pray, that ye enter not into temptation."

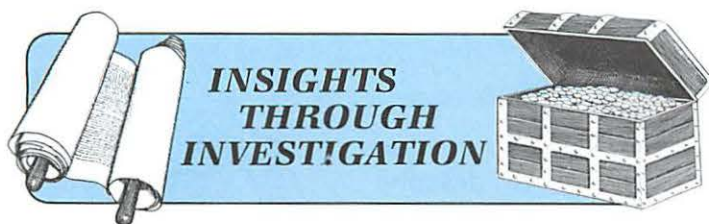


PROJECT 3

EXPERIENCE THE SPIRITUAL VISION AND POWER THAT COMES FROM A PURE HEART

- Single out an important need in your life or in the life of a loved one.
- Review the word definitions of "pure" and "impure." Make certain that the synonyms of "pure" characterize your life.
- Establish a regular time when you can enter into your "prayer closet" and pray to your Father in secret.
- Make sure your request is in agreement with Scripture.
- Begin your prayers with worship.
- Conclude your prayers with praise and thanksgiving.
- Write down your request and the answer which God gave.
- Share the results with others.

Date completed _____ Evaluation _____



INSIGHTS THROUGH INVESTIGATION

GREEK INVESTIGATION 8



μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι
Blessed (are) the pure in the heart, for

αὐτοὶ τὸν θεὸν ὄψονται.
they the God shall see.

ENGLISH

GREEK

Lexicon Form (Root words)

PURE

καθαρός (kah-thah-ROSS)

Stem καθαρ— (pure)

HEART

καρδία (kar-DEE-ah)

Stem καρδ— (heart)

SEE

ὁράω (haw-RAH-oh)

Stem ὁρα— (to see)

DISCOVERING THE MEANINGS OF GREEK WORDS

Discovering the meaning of a Greek word requires a survey of its etymology and its usage.

- Etymology—the origin and history of the word
- Usage—how the word is used grammatically in Greek literature

While an understanding of a word's etymology is helpful, the usage of a word is more important in discovering its meaning. In fact, quite often a word's etymology differs from how it is actually used or from its current meaning.

- Holy—etymological meaning: "whole, healthy, or complete"
- Holy—usage meaning: "separate from or without sin"

INVESTIGATING A WORD'S USAGE

A thorough investigation of the usage of a Greek word requires studying that word in at least five different areas of Greek literature:

1 Septuagint

The Septuagint is the Greek version of the Old Testament which was translated between 250–150 B.C. for Greek-speaking Jews who did not know Hebrew. The term *Septuagint* (*sept* meaning "seven" and *gint* meaning "ten times") refers to a tradition that seventy elders or scribes translated this version.



2 Classical Greek

The Classical Greek period extends from the beginning of Greek civilization (ca. 900 B.C.) to the empire of Alexander the Great (ca. 330 B.C.). The Classical Greek writers, who primarily used the Attic dialect of Greek, include Aristophanes, Aristotle, Demosthenes, Meander, Plato, Sophocles, and Zeno.

3 Apostolic Fathers

The Apostolic Fathers, who wrote primarily between A.D. 90 and 160, demonstrate in their works a familiarity with many New Testament books. Clement, Ignatius, Polycarp, Papias, Barnabas, Aristides, Justin Martyr, and Diognetus are some of the more prominent Apostolic Fathers.

4 Papyri

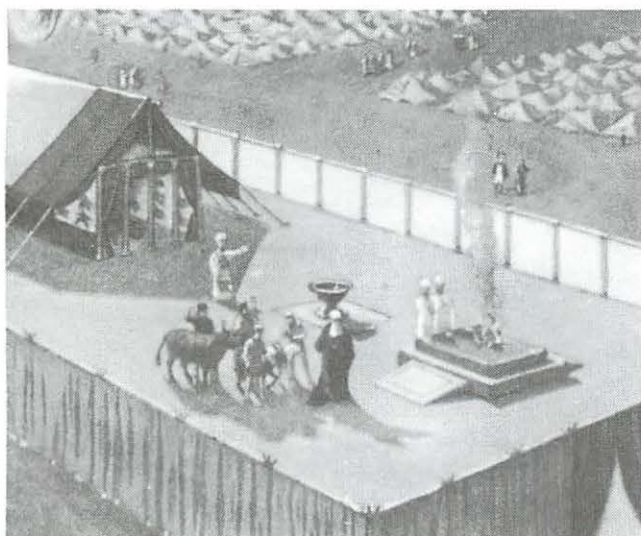
Papyri are called such because they were written on paper made from the papyrus reed, an Egyptian water plant. Some papyri from Ancient Egypt still exist; however, most extant papyri date to New Testament times, and, in fact, were written in Koine Greek, the same dialect in which the New Testament was written.

5 Greek New Testament

We can often gain insight into a particular New Testament word by tracing its development through the above mentioned works of Greek literature. Ultimately, however, we must determine the word's meaning from its usage in the New Testament, as it may be used in a specialized or less familiar way than it is in the other sources.

INVESTIGATING THE WORD καθαρός

The word καθαρός appears in a number of contexts. In Leviticus 7:9, it refers to ceremonial purity; in Matthew 27:59, physical purity; in Acts 20:26, moral purity; and in John 15:3, spiritual purity.



Bible Art Series, Standard Publishing, Cincinnati

Animals offered as sacrifices were to be ceremonially pure.

In the Septuagint, the word καθαρός refers to cleaning.

The Papyri use καθαρός to describe animals which are physically clean, without physical spots or blemishes, and thus able to be used as sacrifices.



Classical Greek uses this word in speaking of winnowed grain or grain which is unmixed with chaff. This concept seems to be closest to the New Testament's use of καθαρός to describe unmixed or uncontaminated actions or motives, or that which is sincere, without blame, untainted, or acceptable.



Farmers in some parts of the world still winnow their grain as it was done in New Testament days.

Listed below are all the New Testament references in which the word καθαρός appears. Read the passages so that you can determine for yourself how the word is used in each instance.

Matthew 5:8; 23:26; 27:59

Luke 11:41

John 13:10-11; 15:3

Acts 18:6; 20:26

Romans 14:20

I Timothy 1:5; 3:9

II Timothy 1:3; 2:22

Titus 1:15

Hebrews 10:22

James 1:27

I Peter 1:22

Revelation 15:6; 19:8, 14; 21:18, 21; 22:1

Date completed _____ Evaluation _____



HISTORY RESOURCE

HOW THE HAND OF GOD WAS MOVED BY A MAN WITH A PURE HEART



Engraving (1850) by an unknown artist; Mansell Collection

During the 1800s orphaned children were often hired to do factory work in Great Britain. Those who could not support themselves were sent to almshouses to live.

The clatter and thump of hymnbooks dropping into the old wooden pew racks echoed down the aisles of Gideon Chapel. The young minister stood anxiously at the door of the small building, waiting to bid his congregation good-day. "I wonder what they think? Are they excited about the plan? Will they support me?" he thought to himself. The people began to gather their belongings and file out of the pews.

Mrs. Endicott, the butcher's wife, was the first to reach the door, puffing and irate. "Aren't the almshouses good enough for those ragged orphans? Why must we start an orphanage? Bristol always did just fine without one. In fact, we did just fine without you!"

Before the young minister had a chance to recover from this shock, Mr. Simpson, the shopkeeper, grabbed his hand, shaking it agitatedly as he muttered, "Sounds like a daring scheme for such an inexperienced man of the cloth. Orphanages—disgustingly filthy places, I must say. I rather suggest

that you stick with preaching and leave the orphans alone."

On and on, again and again, the comments were the same: Leave the orphans alone. They don't need our help—that's what the almshouses are for. We hired you to preach, George, not to feed and house all the brats in town. Concentrate on preaching, George; the orphans will be fine, just fine, without you.

After the last person stalked out, George locked up the church building and started for home, weary and broken in spirit. As he trudged down the muddy cobblestone to the parsonage, he gazed up at the gloomy, overcast sky. He didn't understand them. He really didn't understand them.

How could they be so insensitive and uncaring? And he had thought that they would be excited about his plan to begin an orphanage!

"Is that you, George?" a cheerful voice inquired as he entered the parlor. Without a word, George slipped into his study, locked the door, and fell on his knees, away from the fragrant aromas drifting from the kitchen and the playful chatter of his children, George Mueller poured out his heart to God.

"Lord, I know that always in Your earthly ministry You suffered the little children to come unto Yourself. Always You had compassion on



George Mueller
1805-1898

a child who was weak and sickly, or maim, or hungry and frightened. You promised in Your Word that You would be a 'Father of the fatherless.'

"Loving Father, You also promised that You would provide for our every need, if only we will trust in You. I would believe that You promised that not only to wealthy churchgoers, or to pious Sunday School teachers, but also to the poor and wretched of the world. And so, Lord, I believe that You promised that to the poor and wretched orphans of Bristol.

"Dear God, You know that I need a thousand pounds and a building large enough to house thirty active children. I need food, clothes, and bedding for them, and Christian workers who will love them and teach them to live in Your ways. I have done all I can do of myself for the children and it is nothing. Because I know that this burden in my heart was placed here by You, I now leave my petition in Your sovereign and loving hands, confident that You will answer my prayer, Amen."

George prayed all week, bringing the orphans of Bristol before the throne of grace. Early on Friday morning, he began his customary time of Bible study by reading in the Psalms. As he thrilled to the poetic beauty of Psalm 81, verse ten seemed to leap from the page: *"I am the Lord thy God which brought thee out of Egypt; open they mouth wide, and I will fill it."*

God had given him his answer! Leaning back in his chair, George laughed with joy as he read the verse over and over again and rejoiced in the power of the promises of God. God had promised, and Bristol would have an orphanage!

HOW GOD TRANSFORMED A DEPRAVED HEART INTO A PURE ONE

The testimony of George Mueller's daily seeking of God's will and of God's amazing answers to his prayers and rich rewarding of his faith has blessed Christians all over the world. They are often especially challenged to learn that God saw fit to bless George Mueller's life despite his turbulent youth, in which he fought, rather than sought, God's will.

When George was young, his father, a wealthy tax collector, would give him large sums of money, with the stern admonition for him not to spend any



A cobblestone street in an Old German town

of it. He thought that the experience of having money without spending it would teach his son to value money and be frugal with it. Instead, almost the opposite happened, for the temptation of having so much money was often more than George could handle. He spent his money by going out with friends and then he covered up by lying or by falsifying his accounts.

Although his father usually discovered George's deceit and punished him severely, George was not deterred from his dishonesty. Instead, the punishments only made him resolve to be more careful the next time so that he would not be caught. Soon, George was stealing from tax money his father had collected.

When George was ten, his father sent him away to the classical cathedral school in Halberstadt, for he wanted his son to become a clergyman. In those days, the government controlled the church, and much power and wealth accompanied a prestigious religious position. Away from the influence of his strict parents, George soon picked up more of the ways of the world. On the night his mother died, George was playing cards and getting drunk in a local tavern. Even his mother's funeral did not fill him with remorse. Instead, George flung himself into his wild lifestyle with more abandonment than before.

In 1821, the Mueller family moved to another town and sixteen-year-old George was left behind for the summer to finish collecting taxes for his father and to study with a tutor. After lying to his tutor about his destination, George pocketed the tax money that he had just collected and traveled to Brunswick, where he checked into a luxurious hotel. There he proceeded to squander his time, energy, and his father's tax money in a life of debauchery and sin.

When the money ran out, George was not overly concerned. He merely went to his uncle's house. At the end of the week, however, his uncle, disgusted by George's wicked living and wild parties, asked him to leave. George then checked into another elegant hotel whose manager at first assumed, upon looking over George's expensive clothes, that George was a wealthy young man "living it up" on holiday. When the manager eventually did become suspicious and demanded that George pay his bills, he discovered that George had no money. George had to sell some of his fine clothes in order to pay the hotel bills.

George was still not daunted. He went to yet another luxurious hotel in another city, and stayed for two days, continuing in his riotous living, until he came to his senses and realized that it would be best to leave before he was found out again. Just as he was leaving, however, he was caught and arrested for thievery. Thus, at sixteen years of age, George Mueller was imprisoned with hardened prisoners.

George was in prison almost a month while the authorities contacted his father, who then had to pay all of George's hotel bills and prison fines. After punishing him harshly, George's father took him home and made plans to send him to Halle, one of the hardest and strictest schools in Germany, hoping that the notoriously strict discipline there would reform his wayward son.



A narrow street similar to those in Halle

Tired of getting in trouble, George resolved to start over and live a life that would please his father. He began tutoring students in language and mathematics and succeeded in impressing both his new students and his father. However, all his outward goodness was of his own effort; inwardly, George was still as rebellious and dishonest as he had ever been. When the time came for George to leave for Halle, he pretended to comply to his father's

wishes, but went instead to Nordhausen, because the discipline there was not as strict as it was at Halle.

At Nordhausen, George studied so diligently that he soon rose to the top of his class and became a favorite of the director. However, he continued in sin, so much so that he was ill at one time for three months from the effects of his dissolute life.

After studying at Nordhausen for over two years, George at last entered theological studies at Halle. Although he was studying to be a clergyman, George, along with most of the divinity students at Halle, lived in iniquity.

Again and again, George attempted to "turn a new leaf" and to live a decent life, for he was miserable and sick inside over his frequent shameless lying, stealing, drinking, and immorality. Every time he tried to reform, however, he fell back again even deeper, for he was powerless to change his ways. One day he was drinking in a tavern with some fellow divinity students when he saw an old schoolmate named Beta. Although he had never cared for the young man, considering him overly serious and studious, George decided to befriend Beta, hoping that this association might help him become a better person.

In November of 1825, George and Beta were out walking when Beta mentioned that he usually met with some friends for a time of reading the Bible, singing hymns, and praying on Saturday nights. George was immediately interested, feeling that maybe at the meeting he would discover what he had been searching for all his life.

The next Saturday night, Beta took George to the house where the Christian friends met, where Mr. Wagner, the host, warmly welcomed him. The meeting fascinated George; the friends in all the wild parties of his past had never been as genuinely happy as the people were here. The working of the Holy Spirit in the meeting deeply moved George, and for the first time, he realized keenly his own sinfulness, and God's great love for him. That night, George Mueller trusted in Jesus Christ for his salvation.

As George walked home that night, he realized that he was, for the first time in his life, truly happy. Because he had enjoyed the Bible reading and Christian fellowship at the meeting so much, he went back to Wagner's house the very next day in order to read the Scriptures for himself.

George Mueller became a new man. He began spending much time reading the Bible and praying because he desired to know God's will more than

anything else. Although other students ridiculed him, George stood steadfast and unwavering in his faith in Jesus Christ.

HOW GOD TAUGHT GEORGE MUELLER TO TRUST IN HIM FOR HIS DAILY NEEDS

When he began preaching in England, George's only salary came from the pew rents in his little church. The more he and his wife prayed about it, however, the more convinced they became that even the pew rents showed a lack of faith on their part. They decided not to accept the salary from the pew rents any more, but from then on to live by faith and make their physical needs known only to God.

Convicted by the Biblical injunction, "Sell that ye have and give alms," in Luke 12:33, they also gave away most of their earthly possessions. Years later, George Mueller testified, "We do not in the least regret the step we then took. . . . This has been the means of letting us see the tender love and care of our God over His children, even in the most minute things. . . ."

While George was still a new Christian, the Lord taught him the joy and privilege of giving earthly possessions and wealth to others, and storing up treasures in heaven, and he experienced God's rich repayment for giving his life to the Lord's work and to His people. Most importantly, George discovered that as God's servants are faithful stewards with a little, God will entrust them with more.

HOW GOD CALLED GEORGE MUELLER TO WORK WITH ORPHANS

Wherever George Mueller preached and traveled, he saw children—filthy, neglected, scantily-dressed children. In that day, children of poor parents were working twelve-hour days in potteries, tobacco factories, or textile mills by the time they were five or six years old. Their jobs were often strenuous and dangerous, and their days were always long and hard. Unless they worked, however, their families were not able to afford even basic necessities, such as food and shelter. For the many children who had no parents and families, a job was essential in order for them to keep alive.

Even the children who worked in factories were considered fortunate compared to those who had to work in the coal mines. These children pulled



The George Eastman House Collection, Rochester, N.Y.

Children working in a textile mill

heavy sledges of coal behind them through narrow, hot tunnels on their hands and knees for hours at a time. If they did not work hard enough, they were brutally whipped.

Moved by the sight of these destitute children, whose faces, amazingly enough, often still held a grin, George began giving out bread to some of the younger or sicker youngsters who begged on the streets by his home. The word spread quickly, and soon a mob of sixty to eighty dirty, noisy, pushing children appeared at his door every day for bread.

As time went by, George grew more and more aware of the particularly indigent conditions of orphaned children (the neighbors continued to



Library of Congress

Young boys working in the coal mines

complain about the daily noisy mob), and he began to seriously consider starting an orphanage. George knew that starting an orphanage required a great amount of money, but he also knew that God was able to provide. Excited about this new ministry to which God had called him, he approached his church with the plans for starting a home for the

orphans of Bristol. When he met only with discouraging rejection, George sought further guidance from the Lord. He received it in the promise, "... *Open thy mouth wide, and I will fill it*" (Psalm 81:10). Again, George purposed to trust in God alone to supply every need.

George had also been burdened for years for a school which would train young people to spread the Gospel in England and other countries. On March 5, 1834, George announced in a public meeting that he was forming "The Scriptural Knowledge Institute for Home and Abroad." When he and his wife got home that evening, a man stood outside their small parsonage. He was a tailor, and he held in his arms two new suits of clothes, one each for George and his fellow worker, Henry Craik. God had already begun "filling their mouths" by clothing their backs.

Even as he watched the Lord providing the needs of the Scriptural Knowledge Institute, George remained heavily burdened to help the orphaned children of Bristol, especially when one of his new students, who was an orphan, was forced to leave the Institute to live in a poorhouse. George strongly desired to do something in a more practical way to relieve the sufferings of poor children. Even more, he desired to demonstrate to the world that God did not forsake those who trusted in Him.

On December 7, 1834, the first donation for the orphanage came in—one shilling. Several days afterward came a cabinet. Although George had never told people about the needs he had in starting an orphanage, or indeed, even that he was going to start one, more donations came in: six spoons here, three blankets there; a milk jug, a bed, and sixteen thimbles one day, three plates on another, four combs, an iron, and a gift of one hundred pounds on the next. Marveling at the working and leading of the Lord, George continued to pray, and supplies continued to come in, sometimes in a trickle, often in a veritable downpour. By April 21, 1835, enough money and supplies had been contributed to open the first Orphan House at No. 6 Wilson Street, which housed thirty orphan girls. Only a year and a half later, the work expanded to a total of three orphan houses with ninety-six orphans.

The three orphanages were financed solely by faith, on a day by day, week by week basis.



Fred G. Warne, George Muller, Loizeaux Brothers

Orphan children cared for by George Mueller

Constantly, George faced bills to pay or a need to buy food or clothes for the orphans. He spent many hours every day in prayer, not only for the physical and financial needs of the orphanages, but for the daily, evident leading of the Lord in the work of the



Fred G. Warne, George Muller, Loizeaux Brothers

Prayer brought new outfits for the girls.

orphans. George also faithfully kept a journal, which he later published under the title, *The Lord's Dealings with George Müller*. Each journal entry tells how the Lord miraculously provided for every need, and guided George in making crucial decisions as to the direction of the ministry.

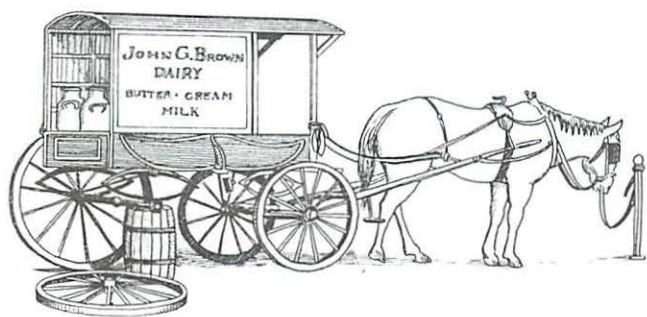
George thought of the orphanages as a testimony to the world of the fact that God heard and answered prayer, and as a means by which He might show Himself mighty.



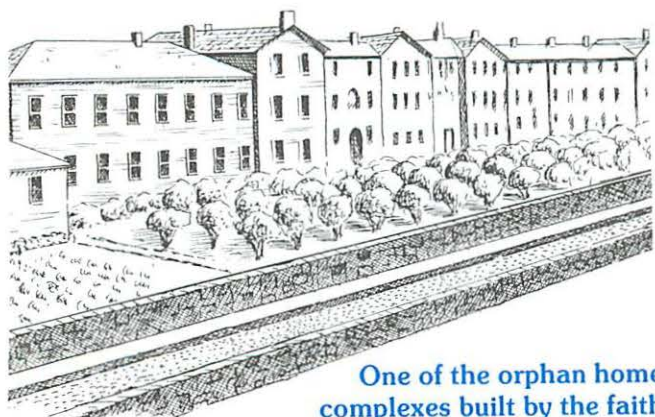
Fred G. Warne, George Muller, Loizeaux Brothers

The need for food was a daily motivation to pray.

Probably the best-known story of how God miraculously provided for the orphanages took place early one morning as the orphans were getting ready for school. There was absolutely no food for breakfast. Reminding the orphans that they must not be late for school, George bowed his head and gave thanks for the food which God was going to provide. A moment later, someone knocked on the front door. It was a local baker who sheepishly explained that he had been unable to sleep the night before. He could not understand why, but for some reason he had felt compelled to get up at two o'clock in the morning, bake some extra bread, and bring it to the orphanage as soon as possible.



Just as the children had thanked the baker and were about to eat the fresh bread, there was another rap on the door. George opened the door to a distressed-looking milkman. He was having trouble with his cart and could not repair it with the heavy weight of the milk on it. He asked George if he would be so kind as to take the milk so he could repair his wagon and be on his way. Thus, by the gracious, providing hand of God, the orphans were able to eat a hearty breakfast and arrived at school—on time.



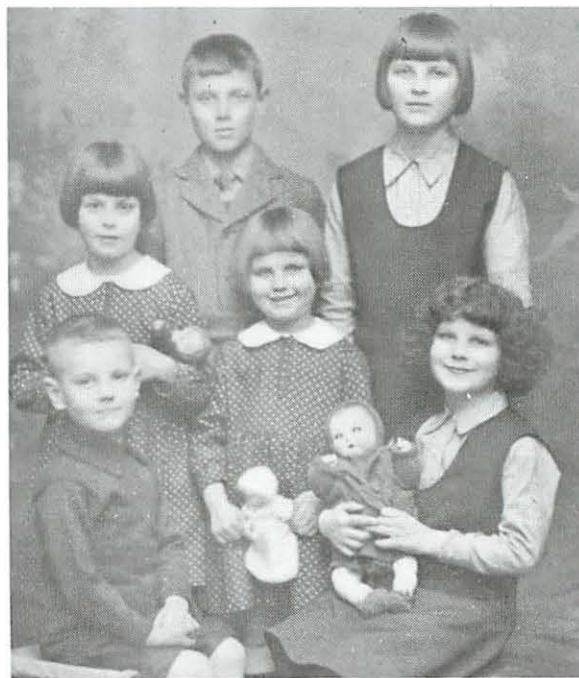
One of the orphan home complexes built by the faith of George Mueller



Fred G. Warne, George Muller, Loizeaux Brothers

Learning was balanced with proper work.

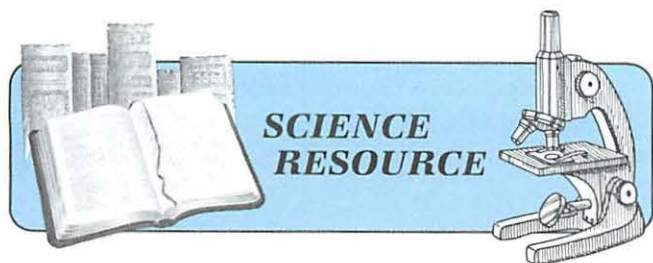
- From the commencement of the orphanages in Bristol until George Mueller's death in 1898, God provided a total of £1,381,170 (over \$5 million) solely as the result of prayer.
- From April 1836 to May 1898, 10,024 orphans received care in the Bristol Homes.
- Between March 1834 and May 1898, 287,407 Bibles, 1,459,506 New Testaments, 21,365 copies of the Book of Psalms, and 222,986 portions of the Word of God in foreign languages were distributed.
- During his ministry in England, George Mueller gave over \$1 million to missions in addition to caring for orphans.



Fred G. Warne, George Muller, Loizeaux Brothers

Sheltered, clothed, and happy

Date completed _____ Evaluation _____



SCIENCE RESOURCE

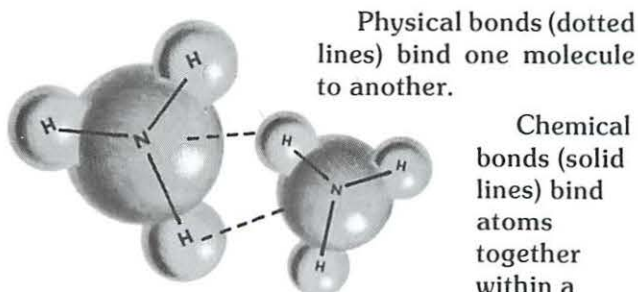
HOW DOES THE REFINER'S FIRE RELATE TO THE PURIFYING OF OUR HEARTS?



"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another" (Isaiah 48:10-11).

1 FIRE REVEALS THE TYPE OF BOND WHICH HOLDS A SUBSTANCE TOGETHER.

Molecules are held together by two types of bonds. Chemical bonds hold the atoms together in a molecule. Physical bonds bind molecules to one another.



An ammonia molecule has three hydrogen atoms and a nitrogen atom.

The strength of a solid's chemical and physical bonds determines whether it will melt or burn when

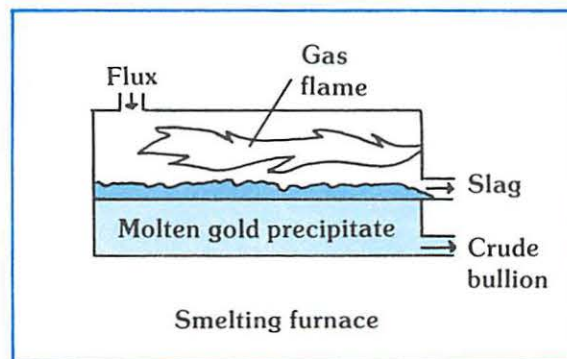
heated. A solid with strong chemical bonds melts, rather than burns. Melting breaks the weaker physical bonds which bind molecules together, but does not alter the substance's actual molecular structure. The solid will return to its original form when cooled.

A solid with weak chemical bonds burns when heated. Burning breaks the weak chemical bonds in a molecule. The atoms split apart and rearrange themselves into different substances.

2 FIRE SEPARATES PRECIOUS METALS FROM IMPURITIES.

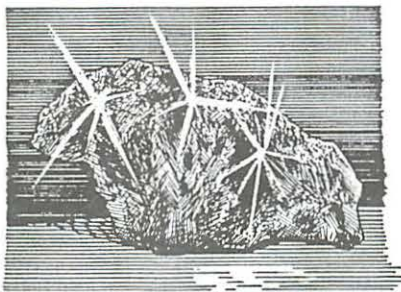


Silver or gold ore is refined by heating the ore until it melts. Melting breaks the physical bonds, turning the ore into a freely flowing liquid. Because most impurities are less dense than silver or gold, they float to the top as the metal settles to the bottom. The impurities, called dross, are skimmed off the top. The metal is now about 90% pure.



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Not all of the dross can be removed at one time because as the gold or silver cools, the physical bonds reform and trap the remaining impurities inside the solid. To be completely refined, the gold or silver must be "refired" several times.



After the second fining the metal is about 99% pure, after the third fining 99.9%, and so on. In Scripture silver had to be refined seven times before it was considered "pure."

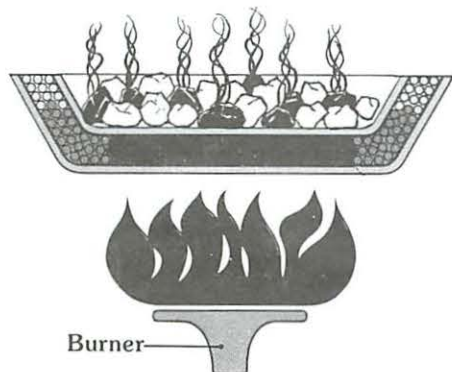
The melting points of most substances change depending upon their degree of purity. For instance, ice melts whenever salt is thrown on it, even if the temperature is below freezing. When pure copper is mixed with zinc to form brass, its melting point drops as much as 300°C.

On the other hand, as a substance is purified, its melting point rises higher and higher. Pure silver remains a bright and shining solid until its precise melting point is reached (961°C). Then it melts quickly and completely into a beautiful silver liquid.

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6).

3 FIRE DISTINGUISHES TRUE GOLD FROM FOOL'S GOLD.

One can easily determine whether a substance is true gold or fool's gold by heating the substance. True gold will melt into a shiny yellow liquid, while fool's gold, which is a compound of iron and sulfur (FeS_2), will burn, sizzle, and smell like rotten eggs.



Nuggets of gold melt and turn shiny, while pieces of fool's gold burn.

Heating causes the sulfur in fool's gold to burn. This creates a chemical reaction that produces sulfur dioxide (SO_2), the substance which gives rotten eggs their characteristic smell.

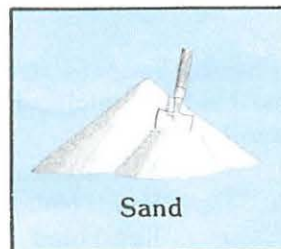
4 FIRE BONDS PURE METALS TO STRENGTHEN THEM.



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While pure silver and pure gold are beautiful to look at, they wear down quickly and are not durable enough to be of much use. To improve their usefulness, a metallurgist adds selected amounts of other pure materials to silver or gold after it has been purified. For instance, a mixture of pure metals, called an *alloy*, is often far more useful than any of the individual metals which compose it. Before 1965, U.S. coins were an alloy of 90% silver and 10% copper. The copper made the coins more durable than coins of only silver. Coins made after 1965 contain an even smaller percentage of silver. Silver is also mixed with 35% pure nickel and 58% pure gold to form an alloy of white gold.

5 FIRE PRODUCES TRANSPARENCY IN SAND.

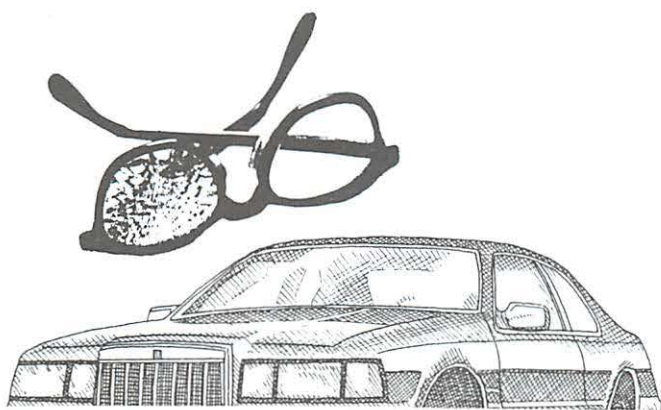


The atoms in granulated sand move in a random arrangement so that they are not able to transmit light faithfully.

When sand is heated, it melts, and the atoms rearrange themselves into a transparent crystalline pattern which transmits light. We call sand which is in this crystalline, transparent state, "glass."

After the glass is formed, it is reheated in an *annealing* process which removes points of stress, or in a *tempering* process which produces additional hardness and strength.

Tempered glass is approximately four times stronger than regular glass. A piece of glass is tempered by first heating it to just below its melting point. Then, it is cooled quickly with a blast of cold air, causing the surface layer of the glass to cool almost instantly, while the inner core of the glass remains hot. As the surface layer cools, it shrinks much more rapidly than the inner core of the glass. In fact, it shrinks so quickly that it creates compression forces of over 10,000 pounds per square inch. This tension between the inner core and the outer surface is what gives tempered glass its strength.



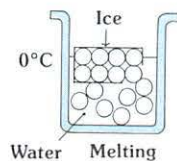
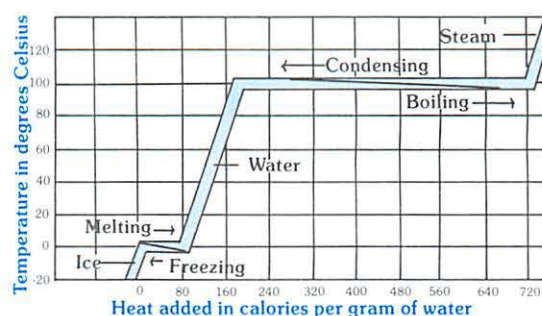
Tempered glass is four times stronger than regular glass.

When tempered glass is broken, it shatters along the thousands of tiny stress lines which give it its strength. Because these tiny pieces are much safer than the jagged pieces of ordinary broken glass, all automobile glass is required to be tempered. The next time you are riding in your car, check the windows for the insignia stating that it is made of tempered "safety glass." If you look at your car's windows through polarized sunglasses, you can see the imprint of the tiny blasts of cold air used in the tempering process.

6 FIRE CHANGES THE STATE OF WATER SO THAT IMPURITIES CAN BE ELIMINATED.

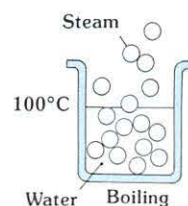
Ice melts when heat causes its molecules to vibrate so fast that they break the bonds holding them together. This happens at 32°F (0°C). As the forces holding the solid together are broken, the molecules are free to twist and turn and to flow over and around one another in a liquid state.

If water is heated even further, it reaches a point at which the molecules are moving fast enough to break apart from one another. As the bonds that hold the liquid together break, water boils and the molecules of water go flying off into the air. Water boils at 212°F (100°C).



0°C

Water Melting



100°C

Water Boiling

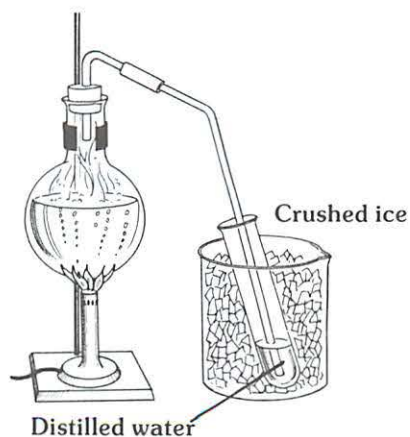
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Freezing is the opposite of melting. Condensing is the opposite of boiling. All four are physical changes which do not affect the composition of water.

In all three of these states (solid, liquid, gas), water is the same. It remains a molecule of H_2O . The only difference between the three stages is the motion of the molecules. Ice molecules of H_2O move slowly and are bound together in a rigid structure. Liquid molecules of H_2O move much faster and are held together loosely by weaker bonds that allow the molecules to flow over one another. Molecules of water that are in the form of a gas are called *steam*. Molecules of steam are moving so fast that all of the forces that once bound them together have been broken.

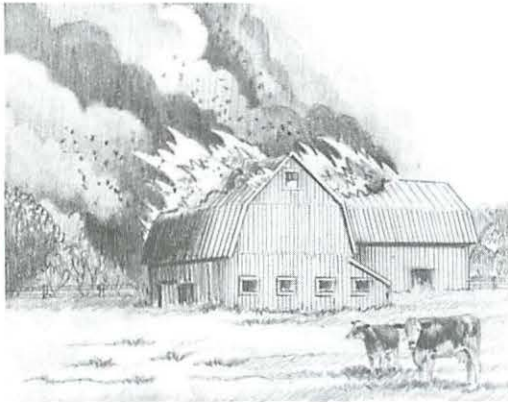
Water can be purified by boiling it. The process, called distillation, heats water until the molecules are moving so fast that they break the physical bonds which hold them together. The individual molecules of water disperse into the air as steam, leaving any impurities behind in the container.

As the steam is collected and cooled, it condenses and forms a pure liquid.



Impurities in water are left behind in the flask as the water boils.

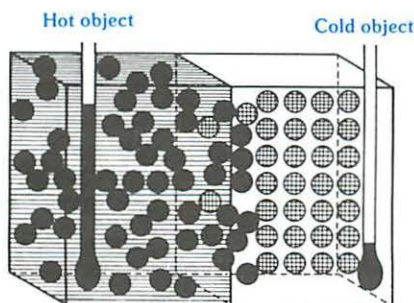
7 FIRE SEPARATES THAT WHICH IS DURABLE FROM THAT WHICH IS PERISHABLE.



Heat is defined as “the average kinetic energy of a group of atoms.” *Kinetic* simply means “moving.” *Kinetic energy* is the “energy of motion,” and all atoms are in motion. They vibrate, shake, twist, and under some conditions move from place to place.

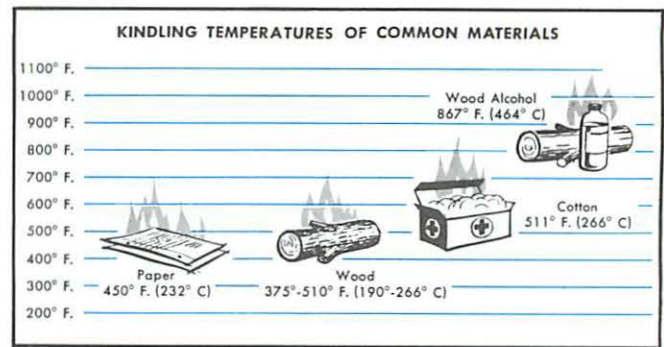
Heat is the term given to the energy of this motion. The hotter a substance is, the faster its atoms are moving. The colder something is, the slower its atoms are moving.

A thermometer measures the kinetic energy of atoms. As the atoms in the thermometer mercury move faster, they bounce into each other with greater force. This drives the atoms farther apart, causing the mercury in the thermometer to expand up the thermometer tube, indicating the change in temperature. As temperature falls, the mercury atoms move more slowly and settle back together. The mercury contracts in the tube and registers a lower temperature.



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When a match strikes a piece of wood, the molecules in the wood speed up, the physical bonds holding them together begin to stretch, and the temperature rises. But instead of melting, the wood burns, changing composition and eventually becoming nothing more than a puff of smoke and a pile of ashes.



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PROJECT 1

Review each major point in this resource and make analogies from it on how God uses “fiery trials” to purify our hearts.

1. How do fiery trials test the bonds of our affection toward God and toward things?
2. How do fiery trials separate impurities from our lives?
3. How do fiery trials distinguish what is true from what is false?
4. How do fiery trials bond us to others who have also gone through the fire?
5. How do fiery trials produce transparency in our lives?
6. How do fiery trials change our attitudes so that we can more easily reject impurities?
7. How do fiery trials help us discern that which is durable from that which is perishable?

PROJECT 2

Have each member in the family share a “fiery trial” which God allowed to come into his life and how it purified, or could have purified his heart.

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Peter 4:12).

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Peter 1:7).

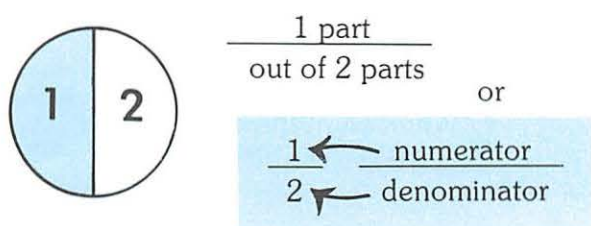
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1 HOW DOES LEARNING ABOUT FRACTIONS HELP US TO UNDERSTAND BEING PURE IN HEART?

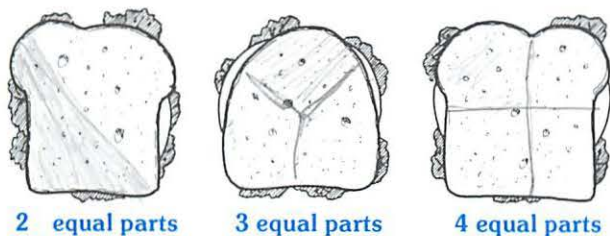
The problem of double-mindedness or a divided heart can be pictured with fractions because a fraction expresses a part of a whole.

If a circle is divided into two parts, the fraction representing the shaded part of the circle is

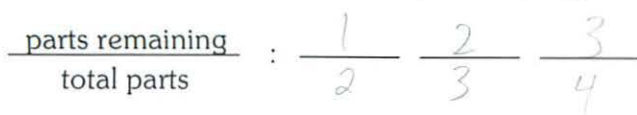


The number above the line is called the *numerator*; the number below the line is called the *denominator*.

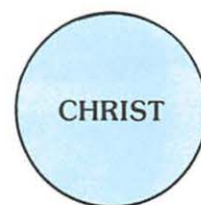
- Divide one sandwich into two equal parts, the second one into three parts, and yet the third into four equal parts.



- Shade one part of each of the sandwiches. If you gave the shaded part of the sandwiches away, how much would be left of each sandwich?



The pure in heart have dedicated their whole hearts and lives to one purpose: to glorify God by obeying Him.



United heart
centered on Christ
and His Word

David yearned for a pure heart when he prayed, "... *Unite my heart to fear thy name*" (Psalm 86:11).

Those whose hearts are not pure, but divided, are told in James 4:8, "... *Purify your hearts, ye double-minded.*"

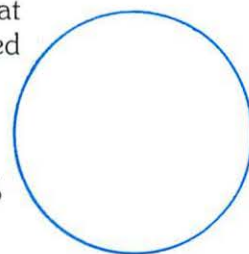


"A double-minded man is unstable in all his ways" (James 1:8).

A double-minded man has multiple purposes, intentions, or designs. He thinks according to the Bible some of the time and according to the world the rest of the time.

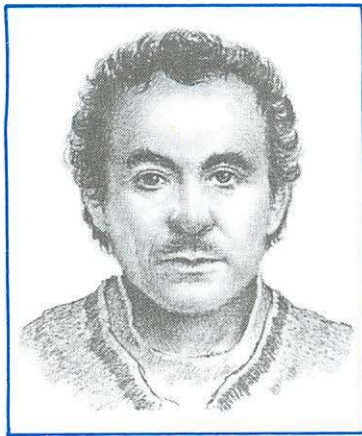
- Make a pie graph in the circle, illustrating the singlemindedness of your own heart. What percentage of it is fully dedicated to God?

_____ %



2 HOW DID GEHAZI DEMONSTRATE A DIVIDED HEART?

Gehazi was the servant of the prophet Elisha. When Naaman, the captain of the Syrian army,



came to Elisha to be cured of his leprosy, Elisha gave instructions to Naaman through Gehazi.

At first, Naaman rejected Elisha's instructions, but he later humbled himself and obeyed them. As a result, Naaman was miraculously healed of his leprosy.

Before Naaman returned to his home in Syria, he offered Elisha a generous gift which Elisha refused to take. But Gehazi thought, "... *I will run after him, and take somewhat of him*" (II Kings 5:20).

The following pictures represent the silver, raiment, and gold Naaman brought from Syria. (See II Kings 5:5.)



talents of silver



changes of raiment



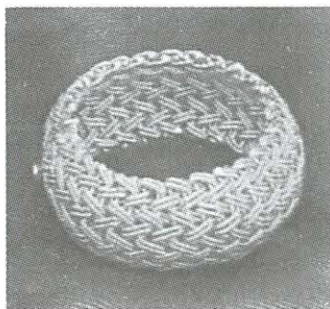
pieces of gold

- Shade the parts of silver, raiment, and gold which Gehazi took for himself. (See II Kings 5:23.)
- What percentage of each did Gehazi not take?
 ____ % of silver ____ % of garments ____ % of gold

As the consequence of his greed and deception, Gehazi contracted leprosy, the same disease of which Naaman was cured.

3 HOW DOES PURE GOLD ILLUSTRATE A PURE HEART?

Pure gold is very easily shaped and molded by craftsmen into a form of beauty and value. Similarly, a pure heart is easily molded and shaped by God into a life of great value.



World Book photo, courtesy Tiffany and Co.

HOW IS THE PURITY OF GOLD MEASURED?

A karat is a measure of twenty-four units which is used to measure the purity of gold. For instance, 12 karat gold is 50% real gold.

$$\frac{1}{24}$$



1 Karat (1K)

What percentage of "18K gold" is pure gold?

18 karat (18K) gold = 18 parts gold
 6 parts other metal

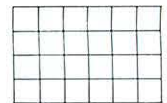
$$\frac{\text{Parts of gold}}{\text{Total parts}} = \frac{18}{24}$$



Divide the numerator of the fraction by the denominator. Your answer will be the decimal .75 or seventy-five hundredths. Since percent (%) means "parts of a hundred," .75 = 75%.

- What is 14K gold?
- What percentage of gold is it?

$$\frac{\quad}{\quad} = \frac{\quad}{\quad} = \quad \%$$



- What is 24K gold?
- What percentage of gold is it?

$$\frac{\quad}{\quad} = \frac{\quad}{\quad} = \quad \%$$



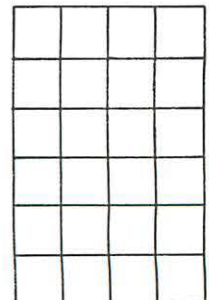
When something is 100%,
 we say that it is pure.

4 HOW DOES OUR USE OF TIME INDICATE PURITY OF HEART?

Our days are measured in twenty-four units, just like gold. God wants every hour to be spent in fellowship with Him and in harmony with His will. What percentage of your day yesterday was spent doing what you knew pleased God?

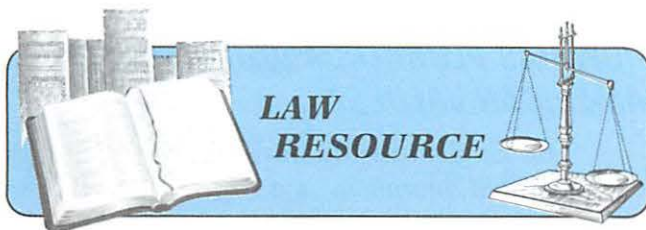
- Shade the boxes according to the hours you spent doing the following.

1. Sleep—Did you meditate on Scripture before sleeping and upon waking?
2. Eating—Did you thank God and eat properly?
3. Work—Did you work diligently as unto God?
4. Other activities—Were they the best use of your time?



According to your answers, what percentage of your day was lived with a pure heart? ____ %

Date completed _____ Evaluation _____



LAW RESOURCE

THE HIDDEN DANGERS OF A "PLURALISTIC" SOCIETY



Independence Hall, where the Constitution of the United States and the Declaration of Independence were adopted

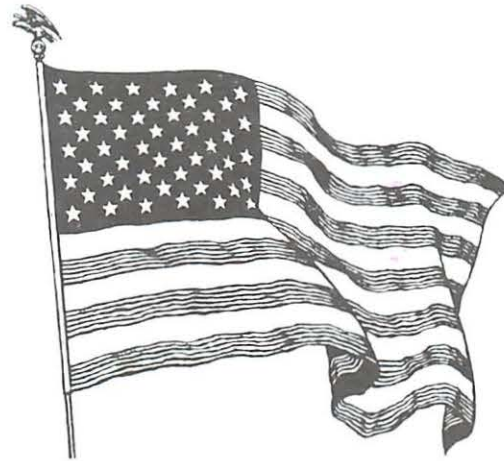
Four hundred years ago, courageous Christian families fled their mother country and settled in the wilderness of North America. They left behind friends and possessions in the hope that the New World would provide freedom to worship God and teach their children the principles of His Word.

Two hundred years later, the descendants of those Christians met in Philadelphia to draft a document which gave birth to a nation anchored to the rock of Biblical truth and morality. This nation was not to be a democracy governed by the whims and fancies of individuals, but a republic governed by Biblical principles. (See Judges 17:6.)

In his article, "Competing Ethical Systems," Dr. James Hitchcock explains that this American republic has always been viewed as a Christian nation:

"Through much of its history America has been assumed to be a religious nation, and indeed a good deal of the time a Christian nation. . . . If much of this religiosity has been superficial and even

sometimes hypocritical, it has nonetheless expressed the aspirations of probably the vast majority of Americans over the past two centuries. . . ."



Complacent Christians are losing important social, moral, and political battles because they are fooled by the deceptions of democratic pluralism.

For generations, children across America have pledged their allegiance "...to the flag... and to the republic for which it stands, one nation under God. . . ." What has happened to our republic during the last twenty-five years? What forces have eroded and undermined the traditional Christian institutions of marriage, the family, the church, and government so that they no longer "stand . . . under God"?

"Democratic pluralism" is one of those major forces which has undermined our society, because it promotes the destruction of all absolute moral values and beliefs in order to ensure the "toleration" of all religious and social viewpoints.

ARE WE STILL "ONE NATION UNDER GOD"?



In the 1950s, public opinion regarded religious beliefs and worship as beneficial to the moral fiber of the nation.

"Americans were exhorted to 'go to church on Sunday,' without much regard for which church or why. To be thought a non-believer,

or even a non-churchgoer, could be damaging to a public figure's career. . . ."

"People routinely referred to the 'Judaean-Christian ethic' as a foundation on which belief and behavior could be based. . . ."



"To cite one particularly sensitive example, the nation was overwhelmingly family-oriented. Hence, there was general agreement about the undesirability of divorce, unmarried cohabitation, homosexuality, and other practices.

"However common they may have been in actuality, there was little inclination to defend them in theory. Agencies of public expression, like the schools and the mass media, tended overwhelmingly to honor this moral consensus. . . ."

During the past twenty-five years, the moral foundations of our nation have been shattered with remarkable swiftness, leaving behind a society without concern for fundamental moral values.

WHAT MAKES PLURALISM DANGEROUSLY DESIRABLE?

Many Americans view the abolition of absolute values and moral restraints as desirable. "In a democracy no set of values may be imposed on anyone, all values are entitled to expression, and the aim of the public policy is to maximize the freedom of expression enjoyed by each particular 'point of view.'"

Its supporters present democratic pluralism as a harmless and positive framework "... in which the state remains scrupulously neutral, all movements enjoy an equality of expression, and a multiplicity of values interact with one another.

"Demands by any particular group or idea for favored treatment constitute a violation of democratic courtesy. The fragmentation of values is viewed positively, as simply bringing about greater variety and multiplicity in the world."

HOW HAS PLURALISM UNDERMINED AMERICAN VALUES?

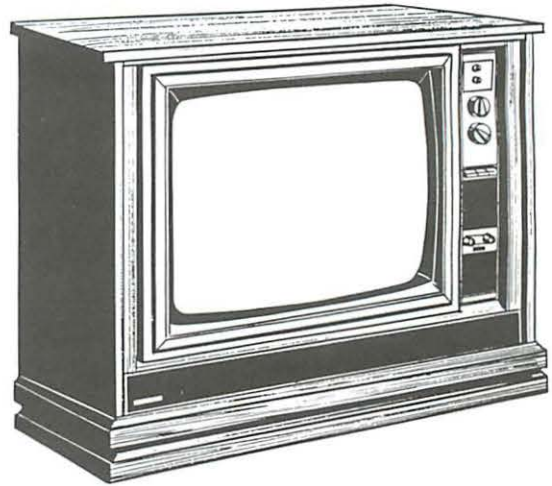
The English historian, E. R. Norman, has observed that 'pluralism' is a word which society employs during the transition from one religion or set of values to another. Practically speaking, it is nearly impossible to maintain a balanced equality among prevailing "points of view" in any society.

The values of a society cannot remain permanently fragmented, as the pluralist proposes. "Public policies of various kinds require decisions which inevitably reflect values. Hence value judgments must be made, whether or not this fact is publicly acknowledged.

"Each time such a judgment is made, one set of values is inevitably preferred over another set. Someone's beliefs are favored at the expense of someone else's."

Those who call for "pluralism" view it as a demand for tolerance or a desire to make room for newer "points of view." In reality, unless a society maintains an authoritative value system, it finds itself powerless to maintain a truly tolerant environment.

Dr. Hitchcock observes that this necessary authoritative value system is attacked most often and most obviously by the mass media.

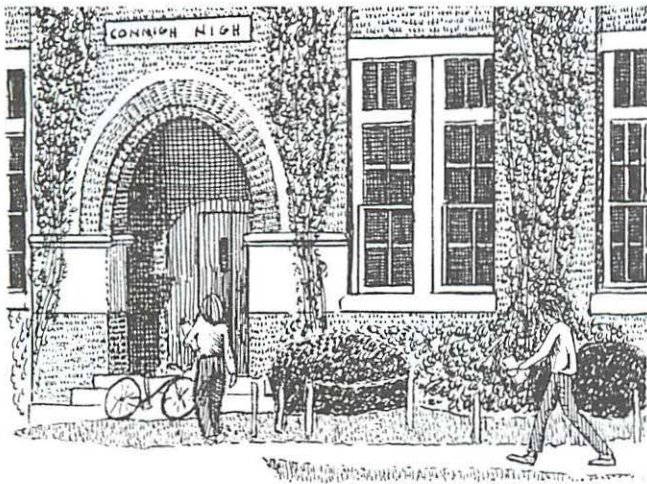


"Here the reigning pieties of twenty years ago—religion, capitalism, patriotism, the family—find themselves subject to relentless attack. 'News' coverage emphasizes obsessively the problems associated with all these traditional institutions.

"They are habitually represented as dying, and as dying because they are rigid . . . [with] their only hopes for survival based on their ability to change beyond all recognition. (Thus the family will survive, we are told, but only if we understand it as any group of people living in the same dwelling.)

"In those areas of the media which purport to be merely entertainment the powerful weapon of ridicule is constantly directed at traditional values and those who espouse them."

"Such people are routinely depicted as insecure, stupid, neurotic, and ridiculous. In television fiction, for example, religion is often shown as a deforming influence, rarely as a positive and supportive element in people's lives. Religious believers are either hypocrites or fanatics."



ARE PUBLIC SCHOOLS REALLY "NEUTRAL"?

Apparently the media does not hold a monopoly on prejudice against the values and beliefs of Christianity. "... Other powerful social agencies, especially those controlled by the government. . ." share a contempt for Biblical morality.

"Consider, for example, the public schools. Officially neutral as to values, these schools increasingly are based on secular, humanist assumptions which are actively opposed to religious values."

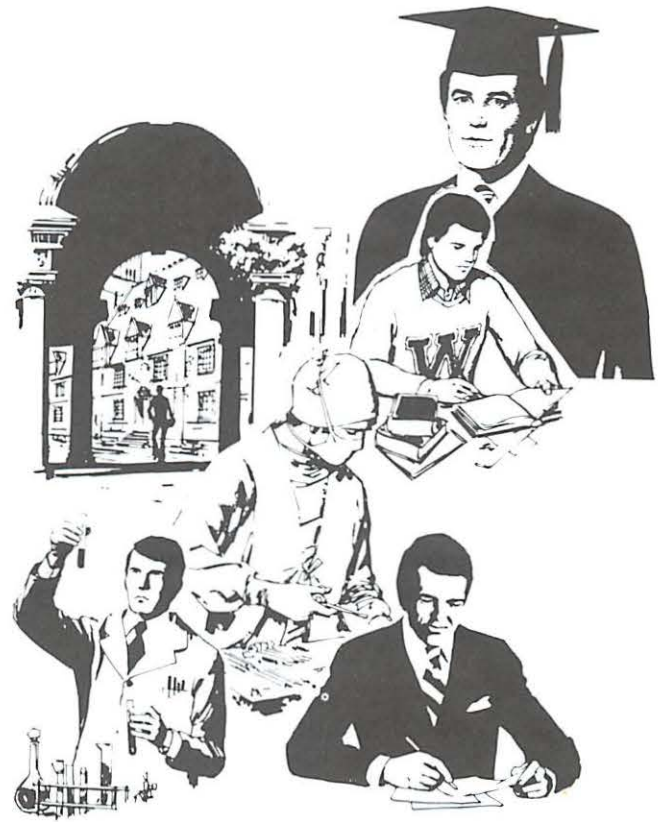
"The courts and school bureaucracies are obsessively vigilant against the least sign of 'sectarian' influence in the schools—not so much as the whisper of a prayer, reading from Scripture, or a reverential mention of God is permitted."

"Recent decisions have even forbidden students to use school property for private religious meetings. Meanwhile, however, the concept of academic freedom is simultaneously expanded to permit, even in some cases to require, the expression of all kinds of 'controversial' political and social opinions, some of which are profoundly inimical to the parents of students in the schools."

"This model of 'neutral' state schools soon becomes an unacknowledged model for various private institutions which are not required by law to exclude religion. . . ." They "easily fall into the habit of thinking that religion is merely 'private' and 'divisive.'"

"Thus recently, one large business corporation, having actively promoted transcendental meditation among its employees, refused to distribute an evangelical Christian magazine which those same employees were offered free, on the grounds that to do so would be to offend those who were not practicing Christians."

HOW DOES PLURALISM PUT GOD OUT OF THE MINDS OF STUDENTS?



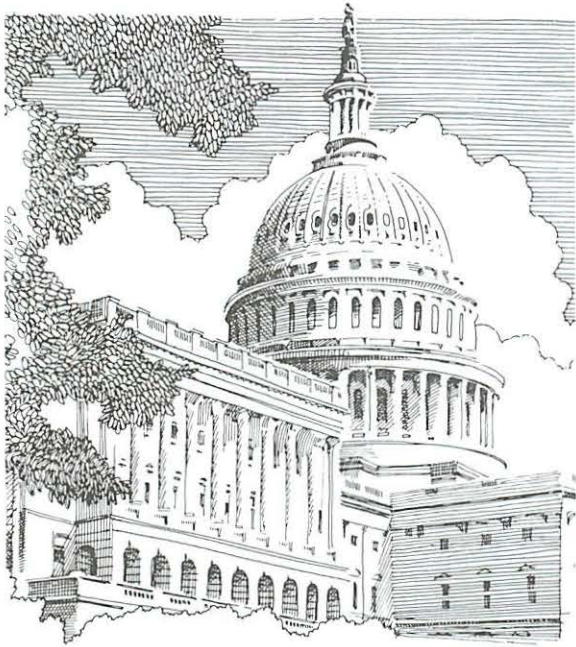
The traditional values of our nation's early educational system have been abandoned. Curricula that once revolved around the Word of God now focus on the social relevance of secular humanism.

The pluralist argues that the home and church should teach religion, not the school. Therefore, all religion must be excluded from public schools.

"This misses the point, however, that in modern American society virtually everything which is deemed worth learning—from patriotism to first aid—sooner or later finds its way into the school curriculum. When something is definitely excluded from the school, impressionable children and young people have difficulty not assuming that it is either false or unimportant.

"Religious liberty is severely curtailed, in that religion is defined as something one is free to practice strictly in private but which has no legitimate public expression."

"Thus, as in the 1980 election, the cry is continually raised that religion is 'meddling' in politics. There have even been court cases, supported by established organizations like the American Civil Liberties Union, which would invalidate any legislation shown to have been enacted under 'sectarian' influence."



In theory, the governmental agencies in a pluralistic society are to remain "scrupulously neutral." In reality, the state aggressively attacks the concept of moral absolutes.

"Government agencies of all kinds profess a new similar 'neutrality' about religion, which in practice often turns out to be hostility. The principle of separation of church and state is so dogmatically, even fanatically, applied that religious believers are in effect excluded from full rights of citizenship.

"This becomes especially critical as these government agencies move toward usurping more and more of the authority traditionally vested in the family, and do so in accord with frankly secular and sometimes overtly antireligious values. . . ."

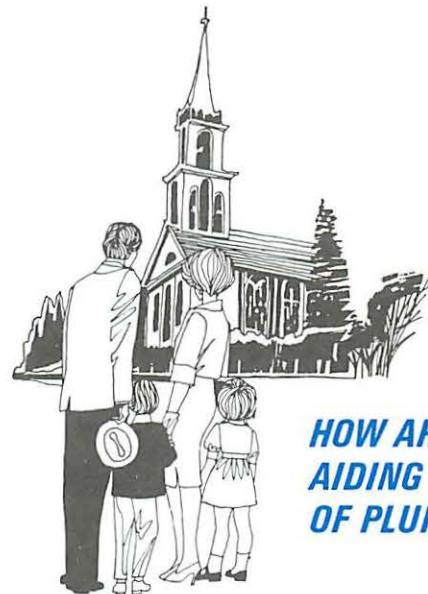
PLURALISM VS. CHRISTIANITY— "A COMPLEX CONFLICT"

"If the situation now existing in America were simply one of a militant secularism on the one hand confronting an equally aggressive organized religion on the other, there would be little cause for concern. The religious instincts of the American people are probably still so strong that in such a contest secularism would lose.

"However . . . religion now finds itself on the defensive but does not defend itself. Victories go to its enemies frequently by default. Many Christians are tremendously complacent and locked into the kind of privatism which secularity seeks to promote.

"So long as their immediate world is not disturbed—they can continue to attend their church services or their prayer meetings—they pay little attention to what is going on in the larger world.

"Many are emotionally unprepared to admit that they are in a diminishing minority so far as public expression of values is concerned. They seem constitutionally incapable of accepting the role of being on the defensive. They hope that somehow their problems will be solved for them."



HOW ARE CHURCHES AIDING THE CAUSE OF PLURALISM?

"The so-called 'mainline' churches in fact aid and abet the process of secularization rather than oppose it. Many of their clergy, their national bureaucrats, their prominent lay people appear themselves to be highly secular in outlook, their religiosity either a hangover from the past or else a mere facade for promoting secular causes. . . ."

"Internal confusion is rife within the churches. Doctrine, whether concerning traditional beliefs like the divinity of Christ or concerning moral behavior, is treated as unimportant, and in some churches, theologians have worked for years to undermine whatever certainty exists on doctrinal matters.

"This confusion extends now to many of the people in the pews, who may vaguely feel that there is something wrong in a society but who cannot really judge what it is because they lack the educated faith to do so. . . ."

WHY DO CHRISTIANS MISUNDERSTAND THE MOTIVES OF PLURALISM?

The democratic pluralistic system is a system of conflict. Christians, however, seem to suffer from the belief that it is a system which seeks, ultimately, to reconcile all differences concerning absolute values, and thus, allow the forces of secular thought to win victory after victory.

"Although they speak reverentially about pluralism, they persist in misunderstanding its nature. Rather than a system in which diverse groups mute their differences in the interests of mutual harmony, pluralism is a system in which diverse groups push their own interests strongly and persistently."

"In a pluralistic society no group is taken seriously until it proves its ability to command social power. But social power is something many Christians seem to regard as inherently evil. . . ."

HOW DID THE "SEXUAL REVOLUTION" STRENGTHEN THE CAUSE OF PLURALISM?



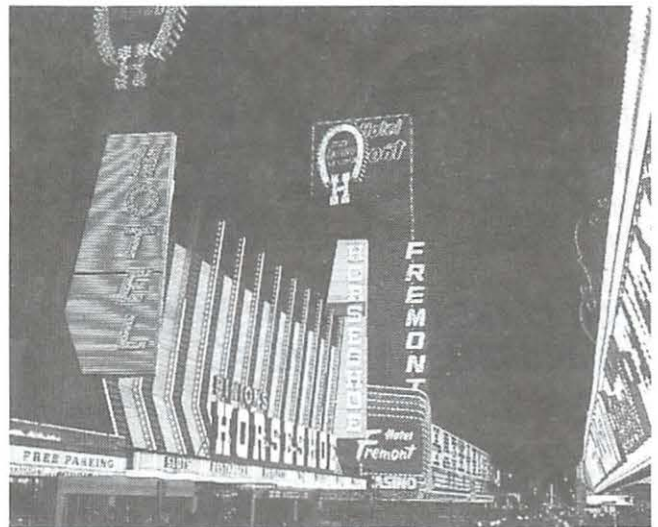
Ewing Galloway

Modern American education demands the destruction of the purity of the moral absolutes in the name of academic freedom.

"It is often claimed that traditional Christianity overemphasized sexual morality, especially at the expense of 'social morality' or considerations of justice. Whether or not this is true, it is the case, however, that a concern with sexual morality, or with sexual behavior, is not likely to go away. . . ."

"In the 'sexual revolution' of the past fifteen years, many an individual has undergone an almost complete personality change as a result of the sexual adventuring which has marked a radical departure from previous standards of behavior."

"Certain proponents of the sexual revolution therefore know exactly what they are doing when they promote it, for they realize that if people of traditional values can be made to change their minds . . . on this matter, they will prove easily malleable in other areas as well."



H. Armstrong Roberts

A nation's laws and values can be cleverly destroyed when moral absolutes are viewed as "rigid" and "restrictive." One illustration of this shift in values is legalized gambling.

"The assault on traditional Christian morality is an attempt to shatter all deeply held, uncompromisable moral convictions, to make people into perfectly mobile, infinitely manipulable creatures."

WHAT IS CHRISTIANITY'S GREATEST POINT OF VULNERABILITY?

"Secularism has also chosen to assault Christianity on the point of sexual ethics because it calculates that Christianity is most vulnerable there." The spirit of hedonism and materialism which has arisen in American society . . . has induced in many people a sense that they have a "right" to the fulfillment of every personal desire.

"Thus every moral rule, especially one cast as 'Thou shalt not,' is treated as an intolerable interference with personal liberty. Shrewd secularists have calculated that the maximum amount of resentment can be aroused against Christianity precisely at the point of its sexual teachings."

"Christians who endeavor to deflect this attack by modifying or even abandoning that teaching merely compound the problem, because they seem to admit that the churches have indeed always taught false and deforming doctrines, just as their critics charge."



WHAT IS THE ROLE OF THE FAMILY IN A PLURALISTIC SOCIETY?

"No one who is in the least sensitive to the contemporary moral and political climate can doubt that the family is under strong attack. It is an attack which comes from several different directions, for in one form it comes from people who are themselves family members . . . but who are eager to be relieved of family responsibilities."

"The ethic of 'do your own thing' first had devastating effects on the attitude of children toward their parents, then on the attitudes of parents toward children."

"There is no lack of people in influential positions in government and private social agencies who are eager to assume responsibility for the well-being of children, to take upon themselves (or, more precisely, on the agencies they represent) the responsibilities which parents either no longer want or are deemed incapable of assuming."



The family is viewed as a hindrance and obstacle to the ultimate success of democratic pluralism.

"This attack on the family is often cloaked with blandishments—the public agency offers the beleaguered parent relief from heavy burdens, or offers the child a wider, more comprehensive experi-

ence of the world than the narrow provincialism of family life can provide.

"But at the bottom, it is an attack motivated by the conviction that the family is a bad institution, one which restricts and limits its members and from which they must be liberated."

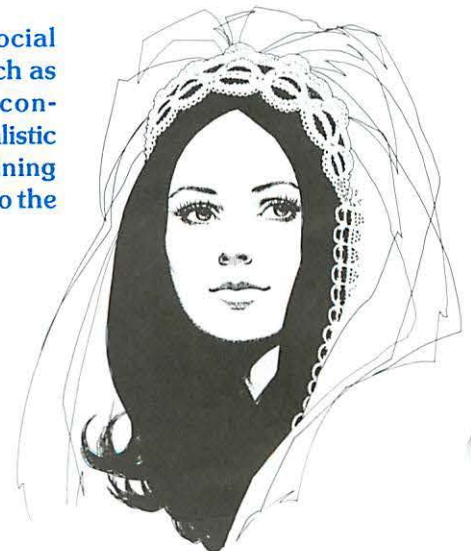
"In this context the family is also recognized as an institution which provides the individual with the maximum possible zone of privacy, something which in itself is deemed a bad thing. Even more than the church, the family is the vehicle by which traditional moral values are preserved and handed on. It is the means by which they are enabled to live lives quite at variance, often enough, with general social trends."



"Family and religious loyalties, tenaciously held to, are the maximum possible source of resistance to any kind of social or political totalitarianism."

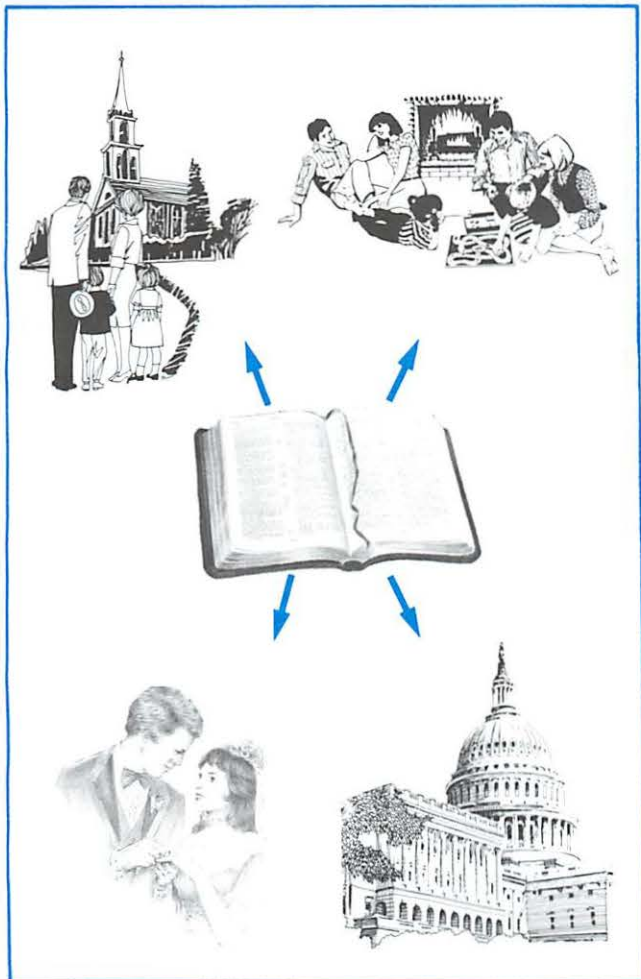
"Thus to those who would use public policy to impose a new ethical universality, the family can only be an obstacle, to be attacked and undermined in every way possible. . . ."

Permanent social relationships such as marriage are condemned in a pluralistic society as "confining and retarding" to the individual.



WHAT ARE THE DEVASTATING RESULTS OF A COORDINATED ATTACK?

"The brilliance of the secularist strategy lies precisely in the fact that it attacks on all fronts simultaneously. If the attack on traditional values proceeded piecemeal, each such assault would be isolated and made to seem bizarre and incredible."



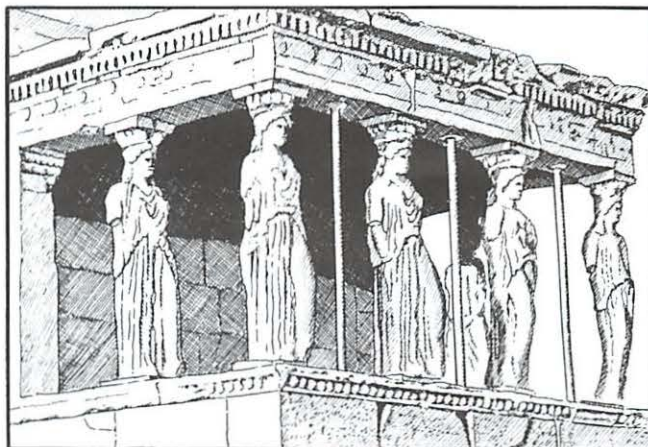
The mass media constantly attacks traditional values and institutions as "rigid," "dying," and "old-fashioned."

"In the past this has often been the fate of social radicals who mounted a campaign before their time. *However, if all traditional values are attacked simultaneously—religion, family, patriotism, etc.—each particular assault gains credibility.*

"All familiar signposts are obliterated at the same time, and the confusion makes the rediscovery of any particular one more difficult. There can be no compelling defense of any challenged belief because the assumptions on which such a defense might be made are also under attack.

"Believers in traditional values are likely to withdraw in confusion and demoralization."

WHY DOES PLURALISM TRY TO EXALT THE INDIVIDUAL?



The ancient Greeks proclaimed, "Man is the measure of all things." By destroying the moral values and institutions ordained by God, the philosophy of democratic pluralism has re-established this humanistic attitude in America.

"In a sense underlying all of these specific iconoclastic movements, although also in a sense an outgrowth of them, is the so-called 'human potential' movement—the great potpourri of ideas and pseudo-ideas which promise people that they will discover their 'true selves,' that they will experience unlimited 'growth,' that they will 'get in touch' with themselves.

"It includes a countless variety of notions, including transcendental meditation, EST, encounter groups, and what is broadly called humanistic psychology.

"In the end the human potential movement is destructive of all personal relationships and of all settled values. By encouraging people to think of themselves as possessing limitless possibilities, and by encouraging them also to believe that they have obligations only toward themselves, it makes life essentially a series of adventures, oriented solely to the personal gratification of the individual.

"All permanent social relationships, including all personal commitments, can only be regarded as confining and retarding.

"It must be realized that the shattering of familiar bonds like those of the family is not merely a historical accident, a possibly unwanted and unanticipated by-product of other, more benign developments. Among some people, at least, the attack on these values is deliberate and calculated.

"Two forces in particular are correctly perceived as formidable, indeed insurmountable, obstacles to a wholly secularized world—religion and the family. Thus, both must be systematically assaulted

and undermined. Every taboo must be shattered, the more sacred the taboo the more compulsive the shattering.

"It is again no accident that avant-garde moral opinion now concentrates on the most ancient and most terrible of all taboos, that against incest. So long as even a single moral absolute is allowed to stand, the wholly secularized and relativized society which the revolutionaries aim at will fall short of completion. . . ."

HOW DOES PLURALISM PROMOTE A PREDICTABLE PATTERN OF CHANGE?

1. "First, unthinkable thoughts are expressed publicly, in the media and elsewhere, justified on the grounds of free speech and the need to hear 'all points of view.'"
2. Secondly, "certain respectable people—clergy, professors, judges, etc.—announce that such ideas must be taken seriously, even if not approved."
3. Thirdly, "the 'rigidity' of past beliefs is scorned, to the point where those who hold to traditional opinions are made to feel slightly guilty."
4. "Finally a few respectable individuals proclaim publicly their acceptance of the new idea."

"Within an amazingly brief period of time, what had been unthinkable becomes quite thinkable, then becomes a new orthodoxy. Those who hold to the old idea are quickly placed in the position of being eccentric and in need of justification. . . ."

WHY IS THE ABOLITION OF GUILT ESSENTIAL TO A PLURALISTIC SOCIETY?

"A major aim of the moral revolution is to abolish all guilt, which amounts in practice to abolishing all sense of moral responsibility. The new sensibility will feel perfectly free only when the very possibility of moral disapproval, whether expressed from the outside or from one's own conscience, has been eliminated. . . ."

HOW CAN CHRISTIANS WIN THE BATTLE AGAINST PLURALISM?

"A religious revival . . . is taking place, the strength and scope of which remains as yet uncertain. . . . In America the most significant form of this revival is among the evangelical Protestants, who show a new cohesiveness, a new militancy, and in some cases a new sophistication."

"Quite predictably, this newly generated evangelical aggressiveness has stirred anger and

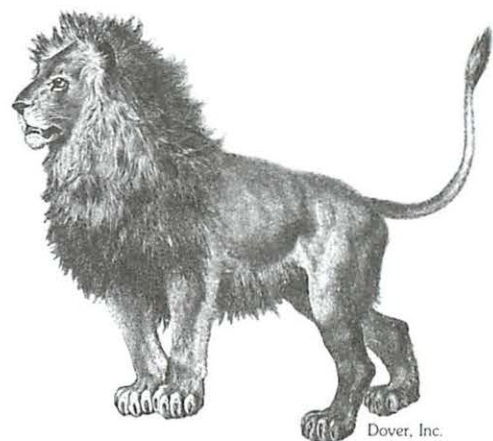
panic in those who had assumed that secularism had the public arena all to itself. Suddenly there are warnings, some of them emanating from high church circles, about mixing religion and politics, from people who had no objection at all so long as religion was supporting the secularist political agenda."



Historical evidence indicates that no society can exist without religion. "The elementary rules of behavior which make civilized existence possible seem always to depend on religious authority."

"Secularism at present thrives on its ability to undermine traditional beliefs. . . . What is at stake is the survival of all values and of any kind of belief." The destruction of such values will ultimately lead to the destruction of humanity. (See Deuteronomy 13:6-11.)

Adapted from James Hitchcock, "Competing Ethical Systems," *Imprimis* (Hillsdale, Michigan: The Center for Constructive Alternatives, 1981), pages 1-4. Used by permission, August 1984.



CHRISTIANS WILL EITHER BE THE "HEAD" OR THE "TAIL"

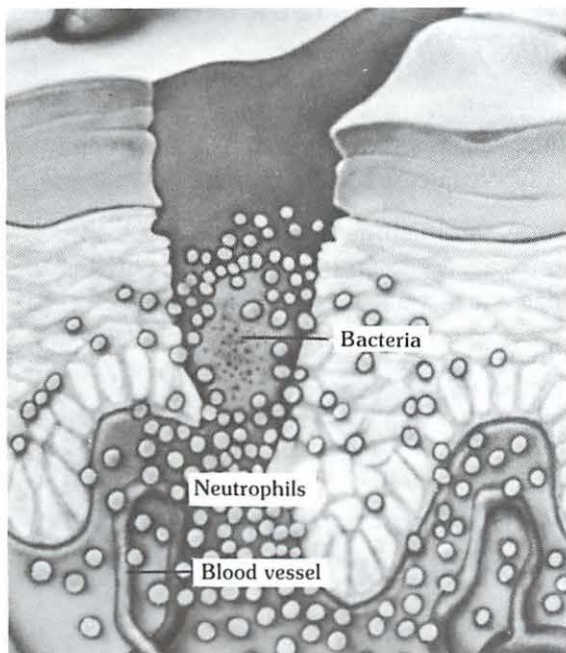
God warned His own people that only as they remained strong by obeying His commandments would they exercise leadership and influence. "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God . . ." (Deuteronomy 28:13).

Date completed _____ Evaluation _____



MEDICINE RESOURCE

HOW DO "OPPORTUNISTIC" GERMS ILLUSTRATE THE NEED TO BE PURE IN HEART?



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Bacteria invading the body through a break in the skin

"Opportunistic" germs are disease-causing organisms around, on, and in our bodies. As long as our bodies' cells remain strong, well-nourished, and cleansed, opportunistic germs remain harmless to us. However, when the body weakens, germs multiply quickly and cause infection.

Opportunistic germs come in the following forms:

1 VIRUSES

Viruses are the smallest, simplest infectious microorganisms; they are *mycoplasmas*, smaller than fungi, bacteria, or parasites. A virus consists of a protein coat surrounding a *nucleic acid* core, which is the genetic information necessary for the virus to reproduce.

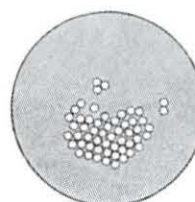
Viruses are often classified as both living and non-living organisms because by themselves, viruses

are literally lifeless and cannot reproduce. A virus can only reproduce when it occupies a living cell and takes over its life-sustaining processes.

To enter a cell, a virus first "knocks" on its door. A strong cell will be able to resist the virus; a weak cell will allow the virus to enter.

Sometimes a virus can "disguise" itself as a normal cell part, very much like a wolf in sheep's clothing, and approach a cell. The cell, deceived, will actually enfold and accept the virus, not recognizing its cell-destroying "message."

Because virus-directed chemical synthesis exhausts and poisons it, the cell eventually dies.

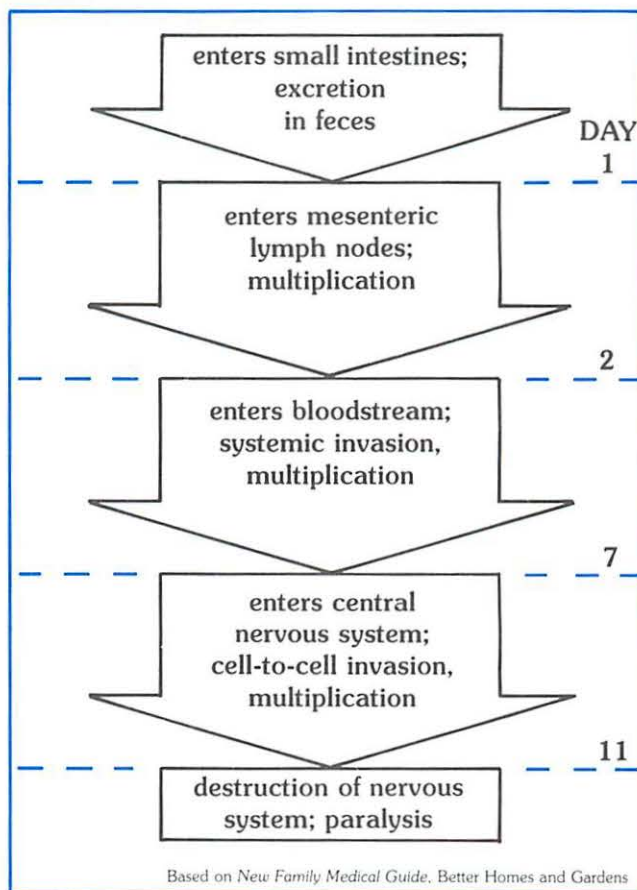


Viruses

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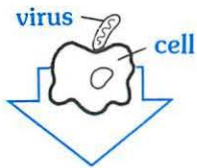
HOW DOES A VIRUS SPREAD THROUGHOUT THE BODY?

The following sequence traces the spread of a polio virus (poliomyelitis).



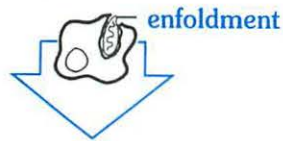
THE SEVEN STEPS OF MULTIPLICATION IN THE LIFE CYCLE OF A VIRUS

1 Absorption onto the cell membrane



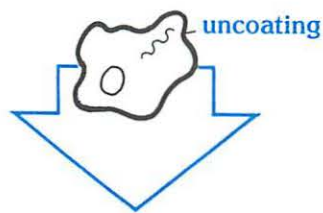
Virus particle “knocks at door, seeking admittance.”

2 Entry into the cell



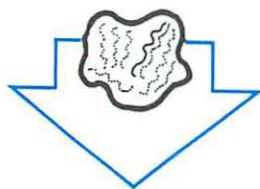
Virus particle is enfolded by vulnerable, permissive cell.

3 Establishing communication



Virus “sheds coat”; asks cell, “Can you read me?” If the answer is, “Yes, I read you,” viral genes command the cell: “Reproduce me!”

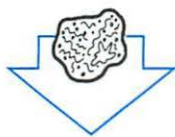
4 Synthesis of viral gene templates



FACTORY STAGE 1

Viral gene serves as template, from which many “mirror-image copies” are made. The copies are then copied, to form masses of viral genomes.

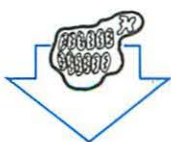
5 Synthesis of infectious nucleic acid



FACTORY STAGE II and III

Cell becomes occupied by “virus parts” that need only to be assembled into whole virus particles.

6 Assembly of virus particles (virions)

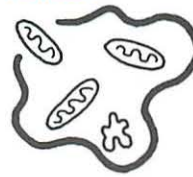


WAREHOUSE STAGE

Viral protein parts (capsids) assemble onto linear strands of viral nucleic acid (genome), forming a new generation of virions.

7 Release of virions

release



MARKETING STAGE

Infectious virions are released from disrupted cell to repeat infection cycle.

HOW DO WE PROTECT OUR BODIES AGAINST VIRUSES?

- Each cell must be kept strong so that it can effectively resist viruses, and thus strengthen the body. Weak cells open the entire body to infection.
- Proper nourishment, fresh water, appropriate exercise, conscientious personal hygiene, and sufficient rest all strengthen our bodies' cells.
- When one cell of a healthy body is infected by a virus, other mobile body cells (the white blood cells) fight against the virus.

HOW DOES THE CHURCH PROTECT ITSELF AGAINST SIN AND FALSE DOCTRINE?

- Believers are kept strong in Christ so they are able to resist sin and false doctrine and stand strong. The strength of the church is determined by the dependence of each member on Christ. (See II Corinthians 10:4-5.)
- Faithful Bible study, the constant indwelling of the Holy Spirit, active service for the Lord, and conscientious, daily cleansing from sin all strengthen the believer so that he can better resist sin and false doctrine.
- When a believer falls, the pastor and other church leaders discipline and admonish him, helping him to correct the sin and false doctrine and preventing him from spreading it to other believers. (See Galatians 6:1; Romans 16:18; I Corinthians 5:11.)

PROJECT

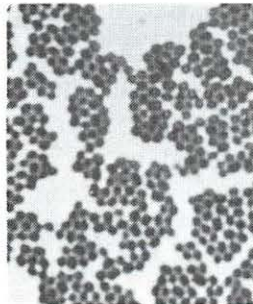
Can you find Scriptural illustrations or analogies for the seven steps of multiplication in the life cycle of a virus?

2 BACTERIA

Bacteria are single-celled organisms which come in four basic shapes: rod-shaped, spherical, curved, and spiral. They are larger than viruses; in fact, some bacteria cells contain viruses.



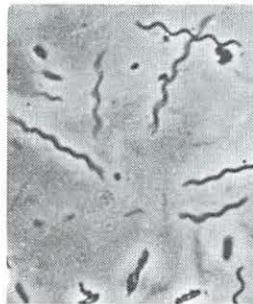
Bacilli
Rod-shaped



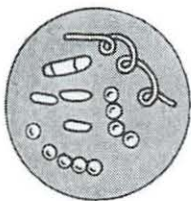
Cocci
Spherical



Vibrios
Curved



Spirilla
Spiral



Bacteria

A single grain of soil may contain more than 100 million bacteria. Some of these are beneficial. For instance, some bacteria aid in digestion, while others kill harmful organisms in the intestines.

Disease-causing bacteria live and grow in the soft tissues, the blood, and the bones of the body. They get their nourishment by digesting blood, muscle, or other body tissue.

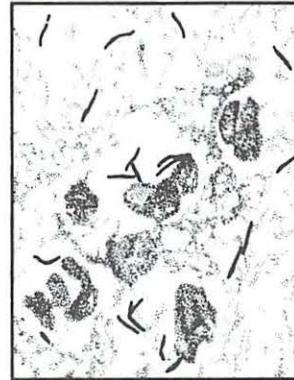
The toxic metabolites from these bacteria find their way into the bloodstream, where they cause diseases such as scarlet fever, tetanus, gonorrhea, meningitis, and syphilis.

Bacteria are called opportunistic germs because they lie dormant until conditions become

favorable, at which time they begin to multiply at an incredible rate.

A single bacterium can divide into two new cells in less than half an hour. At this rate, in twenty-four hours, the single bacterium has become sixteen million new bacteria, and in forty-eight hours, billions!

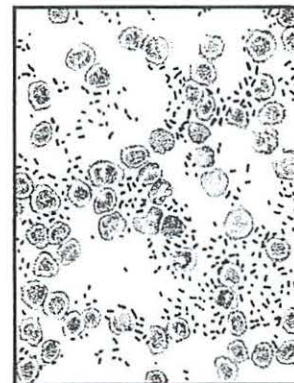
WHAT ARE SOME DISEASES CAUSED BY BACTERIA?



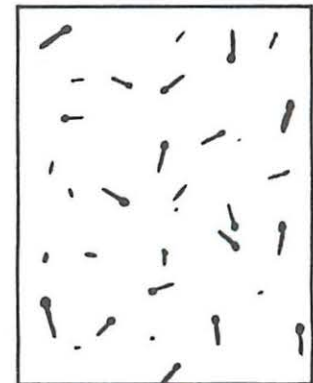
Bacilli of Tuberculosis
(Enlarged 1,200 diameters)



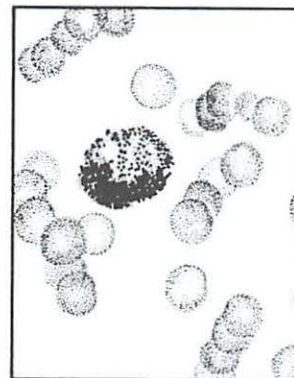
Bacilli of Diphtheria
(Enlarged 1,200 diameters)



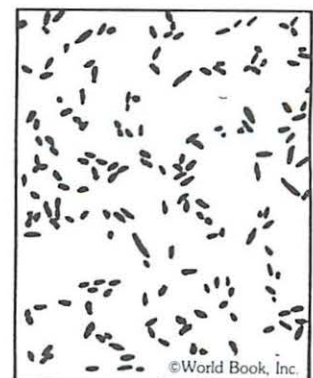
Pneumococci of Pneumonia
(Enlarged 900 diameters)



Bacilli of Tetanus
(Enlarged 1,200 diameters)



Cocci in a Blood Cell
(Enlarged 1,200 diameters)



Bacilli of Typhoid
(Enlarged 1,200 diameters)

HOW DOES THE BODY PROTECT ITSELF FROM HARMFUL BACTERIA?

Cleanliness

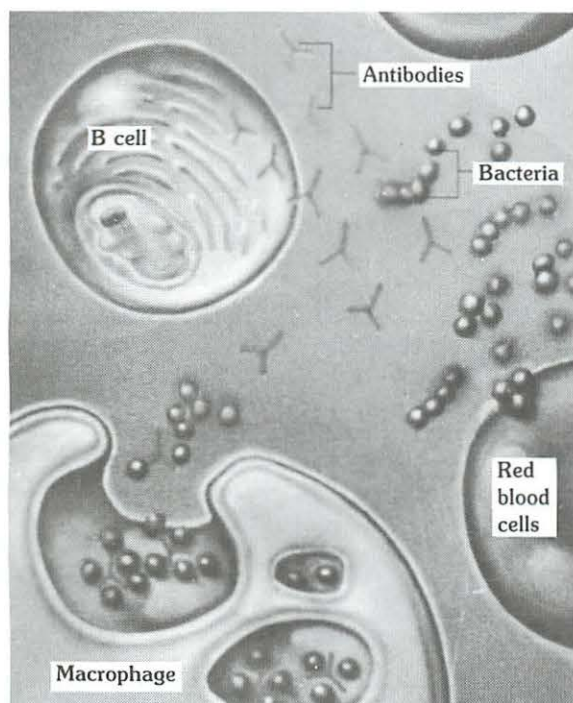
The first “line of defense” in protecting our bodies from harmful bacteria is a regular, thorough program of purification. This includes removing as many harmful bacteria as possible from our food and drinking water.

Often the communities in which we live operate water-purifying plants. Some people buy purified water from the store. Others have access to naturally pure water from a well.

We protect our food from harmful bacteria by sealing and refrigerating foods which tend to spoil easily. Before the days of refrigeration, salt was used to naturally preserve foods because salt forcefully extracts water from bacteria cells, collapsing them. Salt is still used today to “cure” food before it is cooked or prepared.

Conscientious personal hygiene also protects our body from harmful bacteria, and we should immediately cleanse and treat all wounds.

Counterattack



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Antibodies produced by white blood cells attract clumps of harmful bacteria. Large cells called *macrophages* then destroy the bacteria.

The body's second “line of defense” is its white blood cells and antibodies. The white blood cells recognize foreign cells and attack them. A white blood cell first engulfs the bacteria, and then digests them by enzymes.

Normally one white cell can overcome up to fourteen invading bacteria. However, if the body is weakened through improper nutrition, a white cell may only be able to attack one bacterium, or possibly none at all.

Antibodies, which our bodies produce, attack and coat bacteria, interfering with nutrient absorption and reproduction. To speed the healing process, doctors sometimes inject either antibodies from animals or other humans (gamma globulin) or manufactured antibiotics into muscle tissues.

WHAT ARE SOME OF THE MOST COMMON ANTIBIOTICS?

ANTIBIOTIC	INFECTION TREATED
Ampicillin	pneumonia
Chloramphenicol	Rocky Mountain spotted fever; typhoid fever; whooping cough
Dicloxacillin	staphylococcal infections
Erythromycin	scarlet fever
Gentamicin	pneumonia
Neomycin	skin infections; burn infections
Nystatin	fungus infections
Penicillin G	gonorrhea; strep throat syphilis
Rifampin	tuberculosis
Tetracycline	typhus

HOW DOES THE BODY WELCOME DISEASE-PRODUCING BACTERIA?

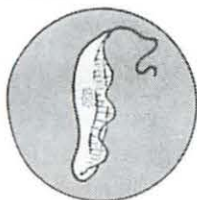
It is impossible for the body to keep bacteria out. They are taken into the body through the air that is breathed and through the food and liquids that are consumed.

The tiniest scratch in the skin, if neglected, can be the site where bacteria will begin to multiply and then spread to other parts of the body.

3 PARASITES

A parasite is an organism which lives at the expense of another. The word *parasite* comes from two Greek words, *para* meaning "protection" and *sitos* meaning "food." The linguistic history of the word refers to "one who eats at the table of another, repaying with flattery" (or an empty payment).

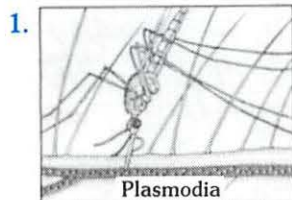
Many parasites are relatively harmless because they consume only small amounts of the host's food at a time. Other parasites, however, cause severe pain and physical injury, like the liver fluke, which actually ravages body tissue. A few parasites even cause death.



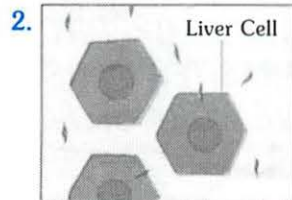
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Protozoa

Protozoa, which are one-cell animals, abound in nature. While most are harmless to the human body, certain ones cause serious illnesses such as African sleeping sickness, dysentery, and malaria.

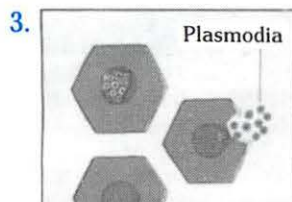
THE LIFE CYCLE OF THE MALARIA PARASITE



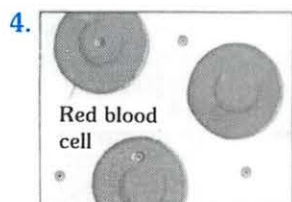
An infected mosquito injects plasmodia protozoa with its bite.



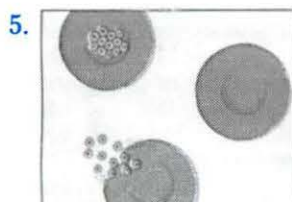
Each plasmodium invades a liver cell and multiplies.



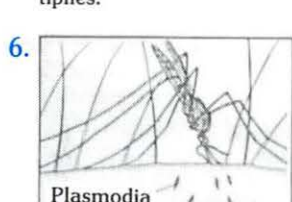
The cells burst, releasing clumps of plasmodia.



Each plasmodium enters a red blood cell and multiplies.



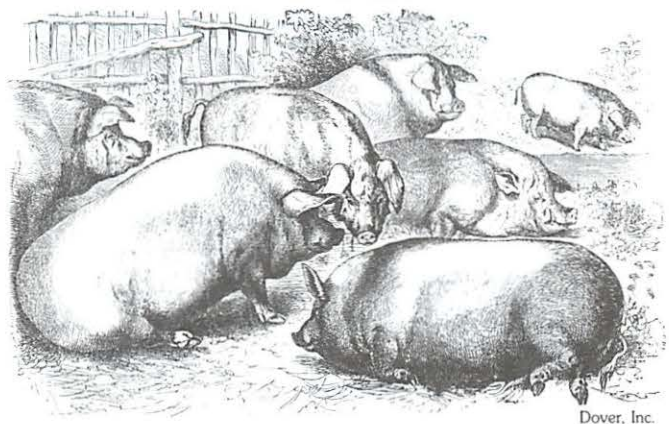
The cells rupture, and plasmodia invade more red cells. This cycle continues. Every time the red cells rupture, the victim suffers from attacks of chills and extremely high temperatures.



When a mosquito bites a malaria victim, it becomes infected with plasmodia and spreads the disease to others.

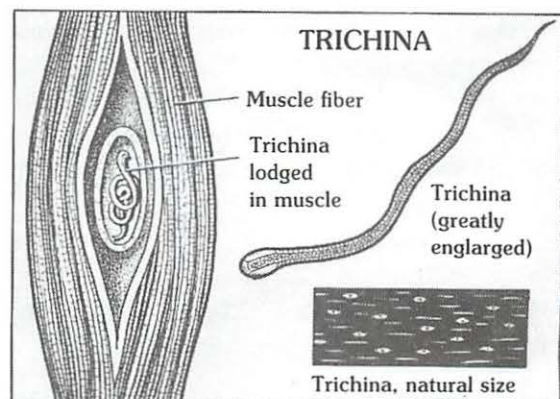
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THE TRICHINA PARASITE



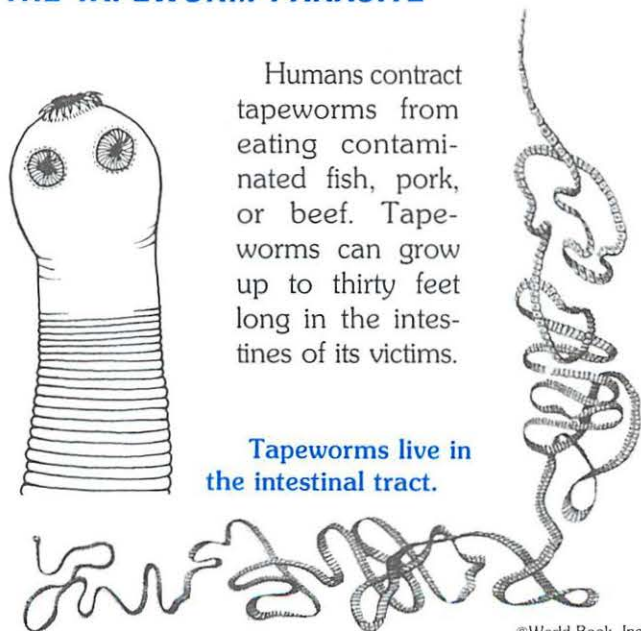
Dover, Inc.

The trichina worm produces the painful disease *trichinosis*. It enters people's bodies when they eat contaminated, improperly cooked pork. Other animals which carry the trichina parasite are bears and rats. The parasite lives in the muscles of its victim as illustrated in the following diagram, and causes fever, muscular swelling, and intestinal pain.



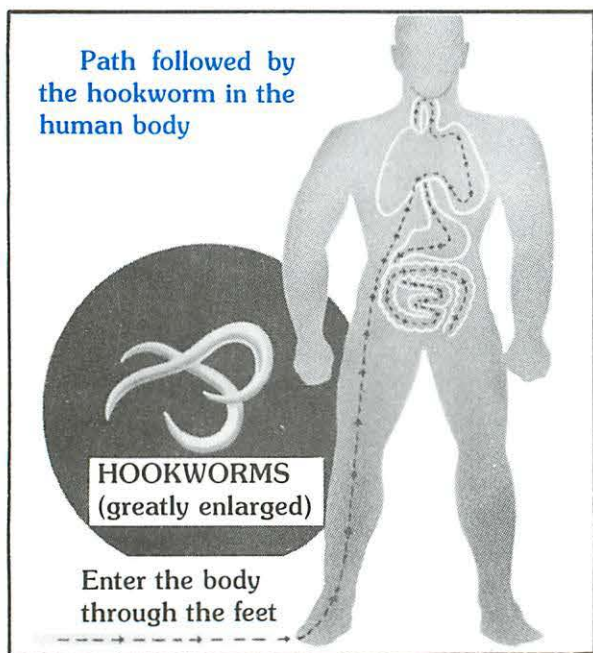
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THE TAPEWORM PARASITE



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THE HOOKWORM PARASITE



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Humans contract hookworm by walking barefoot in soil where the worms live or by drinking contaminated water. Once the hookworm enters the host, it moves quickly to the lungs. From the lungs it moves quickly to the throat, where it is swallowed into the intestines.

A person with hookworm may suffer from the following symptoms: anemia, swelling of the abdomen and legs, and a "creeping eruption" of red, itchy skin.

HOW SHOULD THE CHURCH RESPOND TO PARASITES?

- There must be a clear instruction from God's Word to the entire church. This Scriptural "medicine" should inflict any parasites and dislodge them.
- Those remaining in the church should be admonished not to be like the parasites. (See II Thessalonians 3:6-15.)
- Christians can simulate a parasite by living in the nourishment of Biblical teaching without reproducing its truth in their lives.
- Destructive parasites are not only vain talkers and deceivers, but they "... subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:11). These must be sharply rebuked "... that they may be sound in the faith" (Titus 1:13).

HOW CAN CHRISTIANS BE STRENGTHENED IN SPITE OF "OPPORTUNISTIC" AGENTS?

Just as it is impossible to keep opportunistic germs and parasites out of our physical bodies, so it is impossible to prevent their human counterparts from gaining entry into the church. Their presence should be a constant motivation for church leaders to remain spiritually strong and to warn each member to avoid the contamination of the world.

Opportunistic agents will regularly test a church leader to determine his inward strength. For instance they might criticize him or his ministry. If he responds properly according to Scripture, the agents will back away. If he reacts in anger, however, the agents know that he is weak and they will spring into action.

When a leader successfully responds to reactions and divisions, he confirms his leadership position within the church and strengthens the confidence of the people in the message that he teaches. *"For there must be also heresies among you, that they which are approved may be made manifest among you"* (I Corinthians 11:19).

HOW DO OPPORTUNISTIC GERMS AND PARASITES ILLUSTRATE THE DESTRUCTIVE WORK OF FALSE TEACHERS?



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The apostle Paul warned at the close of His ministry:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. . . ."

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:29, 31).

PROJECT

List the spiritual "opportunistic germs" or "parasites" which hinder your walk with the Lord. What steps can you take to remove them from your life?

Date completed _____ Evaluation _____