

Wisdom Booklet 22

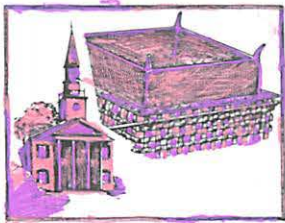


WISDOM QUIZ

Matthew 5:23-24

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."



How well do you understand the concept of reconciliation?

True/False

1 Once we become Christians, all our sins are covered by the blood of Christ and are to be remembered no more.

☒ ☐

(Read Acts 24:16.)

• David knew that God forgave him for his sin against Bathsheba and Uriah. He testified in Psalm 103:12, "As far as the east is from the west, so far hath he removed our transgressions from us." David also knew that there would be continuing consequences for his sin. (See II Samuel 12:13-14.)

Was Paul referring to his past sins when he said, "...Forgetting those things which are behind..." (Philippians 3:13)?

2 To have a clear conscience, we must carry out extensive and thorough introspection.

☐ ☒

(Read II Corinthians 10:12.)

• Introspection is using our minds to evaluate our actions. Self-examination is using God's Word under the direction of

the Holy Spirit to evaluate our actions. (See Proverbs 21:2.) With introspection we tend to be too lenient or too hard on ourselves.

Is the Lord's Table designed for introspection or self-examination? (See I Corinthians 11:28.)

3 The Christian who offends another is the one who should initiate the process of reconciliation.

☐ ☒

(Read Matthew 18:15; Luke 17:3-4.)

• Both parties should initiate reconciliation. The offender should ask forgiveness, and the offended should follow the example of Christ, Who loved us while we hated Him.

If a fellow Christian offends us, should we endure it quietly or rebuke him? (See Luke 17:3.)

4 My responsibility is fulfilled if the one I offended rejects my attempts at reconciliation.

☐ ☒

(Read Proverbs 18:19.)

• There were three ways to take a walled city: storm the walls (a bloody ordeal), starve the enemies out (time-consuming and damaging), or wait for an opening (requires alertness and courage).

Are there times when all we can do is pray for an offender? (See Luke 6:27-33.)

Total Correct 4

At the Cross

ISAAC WATTS
REF., RALPH E. HUDSON

RALPH E. HUDSON

1. A - las, and did my Sav - ior bleed? And did my Sov'-reign die?
2. Was it for crimes that I have done, He groaned up - on the tree?

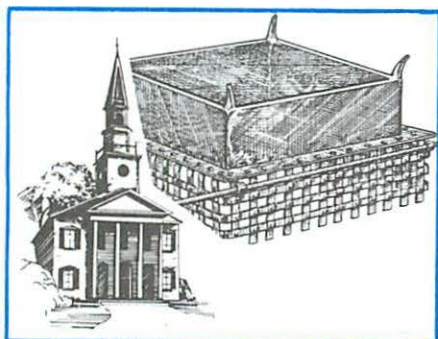
Would He do - vote that sa - cred head For such a worm as I?
A - maz - ing pit - y! grace unknown! And love be - yond de - greel

CHORUS
At the cross, at the cross where I first saw the light, And the
bur - den of my heart rolled a - way, (rolled a-way,) It was there by faith
I re - ceived my sight, And now I am hap - py all the day!

WISDOM WORKSHEET ON MATTHEW 5:23-24



**"THEREFORE IF THOU
BRING THY GIFT TO THE
ALTAR, AND THERE
REMEMBEREST THAT THY
BROTHER HATH AUGHT
AGAINST THEE . . ."**



The altar in God's temple was the meeting place between God and man. Once a gift was placed on the altar, it was sanctified, set apart for holy use only. (See Matthew 23:19; Exodus 20:24.)

The first sacrifice that God wants us to bring to the altar is our bodies. "I beseech you . . . present your bodies a living sacrifice . . ." (Romans 12:1).

At God's altar the Holy Spirit activates our remembrance of past offenses which need to be made right.

Anger indicates bitterness and guilt which must be cleared before the anger can be resolved.

**"LEAVE THERE THY GIFT
BEFORE THE ALTAR, AND
GO THY WAY; FIRST BE
RECONCILED TO THY
BROTHER, AND THEN
COME AND OFFER
THY GIFT."**

To offer ourselves without first clearing anger and its offenses would be a violation of the requirements for an offering: that it be without spot and blemish.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



GIFT

Greek: δῶρον (DOE-ron)

DEFINITION: Something that is freely given, bestowed, or presented to another. In this case the gift would be an animal, money, or other possessions used in one's worship.

ALTAR

Greek: θυσιαστήριον

(thoo-sih-ah-STAY-rih-on)

DEFINITION: A place set aside to offer sacrifices to God. Note that this Greek word is used solely for the altars of the living God, never for a pagan altar.

TO REMEMBER

Greek: μνησκόμαι

(mim-NAY-skaw-my)

DEFINITION: To be reminded.

INSIGHT: Implies a remembrance which affects behavior. The time for reconciliation is when one recognizes his problem.

Do Resource A.

AUGHT

Greek: τί (tīh)

DEFINITION: An indefinite pronoun meaning "anything."

Those in Christ's day often limited offenses to monetary matters. Jesus extended the meaning to include all offenses.

TO GO AWAY

Greek: ὑπάγω (hoo-PAH-go)

DEFINITION: To go deliberately, without notice; to continue going until the person is found.

BE RECONCILED

Greek: διαλλάσσω

(dih-ahl-LAHs-soe)

DEFINITION: From διά, "through," and λάσσω, "to change"—to change through mutual concession. A single action; get your difference worked out.

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How did a circuit rider's memory enhance his gift to the Indians of early America?

David Brainerd dedicated his life to bringing the Gospel to the Indians of New England. He began his ministry by spending days in the woods praying for them.

As he prayed, he recalled a teacher at college whom he had offended with harsh and unkind remarks. These remarks had led to David Brainerd's dismissal from college.



David Brainerd
1718-1747

Finally he asked forgiveness from both the teacher and the college. This forgiveness prepared him for God's blessing upon his ministry.

Do Resource C.



Joseph

Why was Joseph's time in prison necessary for reconciliation with his guilty brothers?

In prison Joseph learned how guilty men justify their actions or blame others. He also learned how to bring his guilty brothers to full repentance and reconciliation. (See Genesis 42-46.)

When did reconciliation require restitution and a limp?

Jacob stole his brother's blessing. Reconciliation required his gift of flocks and herds and God's shrinking his thigh. (See Genesis 32-33.)

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How do wolves illustrate our need to be reconciled with one another?



How is reconciliation carried out in a wolf pack?

A clear structure of authority exists among the members of a wolf pack. When a fight breaks out, it can be to the death unless one surrenders by rolling over.

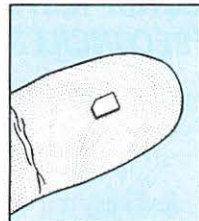
Do Resource D.

How do computers help us appreciate the potential of our minds?

The more we learn about storing and retrieving vast amounts of data with electronic signals, the more we understand and marvel at God's design of the human mind.



How should a computer chip motivate us to Godly living?



If a computer microchip can store millions of pieces of data, how much more is God able to store in our memories!

Do Resource E.

How does reconciling a bank statement illustrate reconciliation?

Do Resource F.

Law

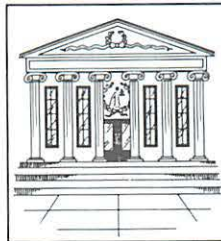
Government,
Economics, Logic



Why do courts require clean hands?

An angry man often rushes to court for vengeance only to have his own faults discovered, thus nullifying his case. Hence the rule in the world of law:

He who comes to a court of equity must have clean hands.



How could a donkey's tail tell a judge if a defendant was guilty?

In ancient India, a suspect was questioned in a dark room.

He was instructed to hold onto the tail of a donkey in the room and told that the donkey would bray if he told a lie.

After the interrogation, the inspector looked at the suspect's hand. If it was dirty, he was declared innocent. If it was clean, he was assumed guilty.

Soot had been secretly placed on the tail. A guilty person was afraid to hold it during the questioning.



How did Old Testament courts determine guilt?

If a wife was accused by her husband of being unfaithful and she denied it, she was given a cup of water mixed with dust from the tabernacle floor to drink. If she was innocent, it would not harm her, but if she was guilty, it would "rot her thigh."



Cup of Bitter Water

Do Resource G.

Medicine

Health,
Nutrition, Behavior,
Counseling



Why is memory vital to living?

Learning is based on association with past information. If we remembered nothing, we could learn nothing new. Each event would be a new experience and would be lost as soon as it ended.

How did God design the system of memory?

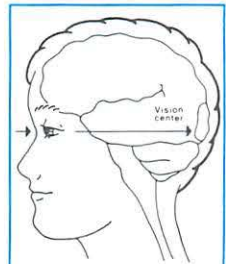
There is marvel and mystery in the functions of memory. Research indicates that the *hippocampus* in the *cerebral cortex* stores new memories. There is also evidence that *ribonucleic acid* (RNA) plays an important role in memory.

Do Resource H.

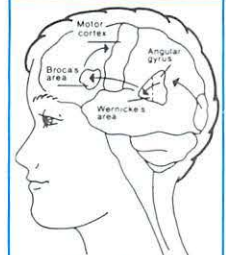
When we read a word, it is converted by the vision center in the brain into a picture image and transmitted to the *angular gyrus*.

The *angular gyrus* transforms the image into its associated sound pattern which the *Wernicke's area* then interprets. It sends impulses to the *Broca's area* which issues instruction for necessary muscle movement.

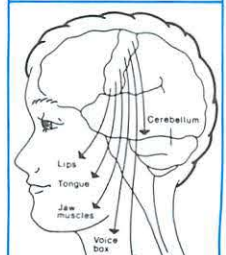
The *motor cortex* responds to these instructions by sending orders to the muscles of the speech organs and alerts the *cerebellum* to coordinate their movements.



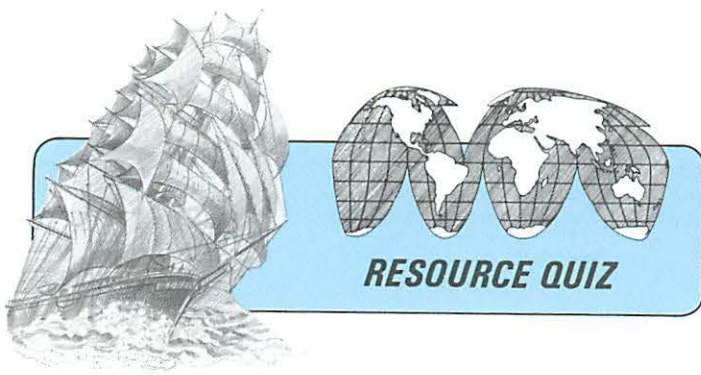
Reading God's Word



Visualizing Truth



Applying Truth



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

WHAT WORDS DESCRIBE QUALITIES OF RECONCILIATION?



- What six steps must be taken when others react to you? 955
- How can we thank God for criticism? 956
- How can we “see” through the eyes of a critic? 957
- How should we initiate reconciliation? 959
- What are blind spots? 961

WHAT GREEK WORDS WERE USED IN A DIFFICULT RECONCILIATION?



- What percentage of the first century Roman Empire was made up of slaves? 965
- Why did Paul want to help a runaway slave? 965
- Why could Paul appeal to Philemon with authority? . . . 966
- How did Onesimus live up to his name? 968

HOW DID EIGHT UNFORTUNATE WORDS CHANGE A MAN'S LIFE?



- What did David Brainerd say that caused him to be expelled from Yale? 969
- What steps of reconciliation were required of David Brainerd? 970
- What motivated David Brainerd to preach to the Indians? 971
- How did God reward David Brainerd for humbling himself? 977

HOW DOES A WOLF RECONCILE?



- Why is a wolf's mouth called a “killing machine”? . . 979
- What can happen if two wolves meet with their tails in the air? 980
- Do wolf packs have a chain of command? 981
- How do wolves demonstrate submission? 982

HOW ARE COMPUTERS LIKE MINDS?



- How will power fluctuation affect the memory of a computer? 987
- Why can a microchip store more information than a transistor? 988
- Can computers “think”? . . . 989

HOW DO BANKS DEMAND RECONCILING?



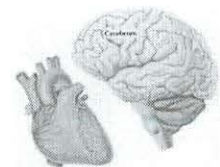
- In what six ways do bank statements illustrate reconciliation? 991
- How is a bank statement reconciled? 994
- Can you reconcile an account of \$100? 995

HOW DO LIE DETECTOR TESTS CONFIRM THE NEED TO BE RECONCILED?

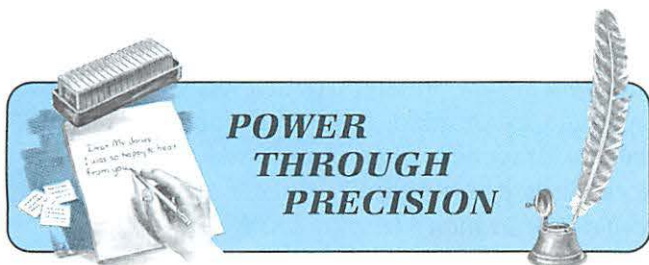


- What bodily functions reveal a lie on a polygraph test? 997
- How easy is it to “outwit” a lie detector? 999
- How was the trial by bitter water like a polygraph test? . 1000

HOW DOES THE HEART HELP MEMORY?



- Can the heart “think”? . . . 1005
- What would happen to us if we could not forget anything? 1006
- How do liars distort memory? 1009



POWER THROUGH PRECISION

LEARN WORDS WHICH EXPLAIN HOW TO BE RECONCILED.



Bible Art Series, Standard Publishing, Cincinnati

Four hundred men and a frightened family look on as two brothers reconcile after twenty-one years of division. Read Genesis 32–33.

Can you answer these questions?

- ☐ Who are the two men in the foreground of this picture?
- ☐ Which one seems to be initiating the reconciliation?
- ☐ What attitude is he reflecting?
- ☐ How is he demonstrating this attitude?
- ☐ What was his offense?
- ☐ What did he do to prepare for this meeting?
- ☐ What did God do to prepare him for this moment of reconciliation?
- ☐ What would have been the probable consequences if he had not reconciled?
- ☐ What were the results of his reconciliation?
- ☐ How did he follow up on his reconciliation?

STEPS A FAMILY MUST TAKE WHEN OTHERS REACT TO ITS MINISTRY

How do these words relate to the following three illustrations?

- | | |
|--|---|
| <input type="checkbox"/> Quietness | <input type="checkbox"/> Confidence |
| <input type="checkbox"/> Perception | <input type="checkbox"/> Esteem |
| <input type="checkbox"/> Fervency | <input type="checkbox"/> Persistence |
| <input type="checkbox"/> Obedience | <input type="checkbox"/> Humility |
| <input type="checkbox"/> Receptivity | <input type="checkbox"/> Implementation |
| <input type="checkbox"/> Reciprocation | <input type="checkbox"/> Restoration |

- A dedicated couple committed themselves to having and training up as many children as God would give to them. However, the larger their family became, the more reaction and rejection they received from parents, relatives, and Christian friends.

The couple knew that they were doing what was right, but they did not know how to respond to the growing animosity which they were experiencing.

- After much careful thought, a Christian family concluded that the best way to gain an education would be for them to work together as a learning team at home. The Bible became their primary textbook. The more they learned, the more committed they became to their goals and procedures.

However, as they tried to share their enthusiasm with friends in their church, they experienced skeptical and hostile attitudes and even open criticism.

- A Godly Christian father purposed to put his priorities in order. Accordingly, he began his day early in the morning with the Lord. He put the needs of his wife and children ahead of overtime at work and new responsibilities at church.

Soon his boss and his pastor began to criticize him for failing to carry his share of the load and for failing to demonstrate “wholehearted involvement” on his job and in the ministry of the church.

STEP 1

THANK GOD FOR THE CRITICISM.

God's instruction in I Thessalonians 5:18, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you," certainly includes giving thanks for criticism.

Thanking God for criticism is far more essential than most families realize, because it puts into motion the necessary inward attitudes for creatively viewing the experience from God's perspective. Families should view conflict as a process for continuing personal growth, rather than as an interruption to family living.

Notice that God did not say, "In everything be thankful," but, "In everything give thanks." When criticism first occurs, it may be difficult to have the spirit of thankfulness, but this spirit will come if we in obedience begin by giving thanks. **Feeling should always be controlled by faith, not the reverse.** The ability to thank God will flow out of an understanding of two words:

QUIETNESS CONFIDENCE

"... In quietness and in confidence shall be your strength..." (Isaiah 30:15).

How quietness relates to thanking God for criticism:

There is a rich etymology for the word *quietness*. Its Hebrew definition is "to settle, to be still, to appease." The words *quiet* and *quit* both come from the Latin word *quietare*, which means "to pacify." Quietness is not a passive stillness but an active bringing to rest.

Another form of "quiet" is the word *acquiesce*, which denotes resting without opposition or discontent, and usually implies a previous opposition, uneasiness, or dislike, but ultimate compliance or submission.

Application of quietness:

We must recognize that criticism has come by God's permissive will and must acquiesce to His purposes through it by thanking Him for it.

How confidence relates to thanking God for criticism:

The Hebrew word for *confidence* denotes refuge. The Latin root is *con*, meaning "with" and *fido*, meaning "trust." *Confidence*, *confide*, and

confident all have the same derivation. Confidence is an assurance of mind, or firm belief in the integrity, stability, or veracity of another, in this case the Lord, since "it is better to trust in the Lord than to put confidence in man" (Psalm 118:8).

Application of confidence:

Confidence is based on our knowledge of the character of God. When we realize that He is in control of all things, that He knows all things, and that His thoughts toward us are for our good and not for our destruction, we can thank Him for allowing criticism to come.



The bear's growl does not alarm the porcupine because God has given it a protective covering which allows it to be quiet and confident.

STEP 2

SEE THE COMPLAINTS FROM THE CRITIC'S POINT OF VIEW.

We will be able to understand a complaint from the critic's perspective only if we respect the critic and discern what God is saying to us through the criticism. Both of these qualities are contained in the following words:

ESTEEM PERCEPTION

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3).

How esteem allows us to see a critic's point of view

Esteem comes from the same Latin and Greek roots as the word *estimate*, which means "to set a value on."

Application of esteem:

Because we are to esteem others better than ourselves, we are to value their criticisms as important and beneficial, regardless of the motives behind them.

To esteem a critic is to give him the benefit of the doubt, recognizing that there may be some validity to what he is saying. If we admit that he is in a better position to see our blind spots than we are, and if we recognize that there may be some truth to the criticism even though it may be distorted, then we have learned a valuable lesson.

When critics sense that we value their opinions, they often drop their hostility and try to help us understand what they are trying to say.

When a critic has misunderstood us, we should try to clarify what we meant so that our message will be clearer to others.

If a critic has misjudged us or our motives, we should make sure that we give no appearance of evil to anyone else observing our lives.

Paul explains the benefit of unfounded criticism in his second letter to the Corinthian church.

"... What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal. . . . In all things ye have approved yourselves to be clear in this matter" (II Corinthians 7:11).

How perception allows us to see a critic's point of view

The Greek word for *perception* means "to look closely at, to scrutinize, to consider well, to discern."

Application of perception:

We need to perceive two important things in criticism: what the critics are trying to say and what God is trying to say through them.

A critic may be expressing fears and concerns which he has experienced. God may be using his criticism to cause us to stop and consider the direction we are going or to protect us from something of which neither the critic nor we are aware.



Ewing Galloway

How should a family respond if they try to do what is right and get criticized for it?

When you hold your critics in high esteem, you are then able to gain the *perception* of what both they and God are saying through their criticism.

Possible perceptions of the couple who desires a larger family:

- ☐ Friends may observe that the couple's present children are unruly due to a lack of proper discipline and control. (Establish good discipline.)
- ☐ Friends may be aware that the couple is financially irresponsible, and in their estimation, they cannot afford more children. (Begin the disciplines of financial freedom.)
- ☐ The couple's parents may see that the wife is exhausted and that more children would only add to her physical pressures. (Organize the home and provide help for the wife.)

Possible messages for the home-educating family:

- ☐ Friends at church feel excluded by your close fellowship with other home-educating families. (Avoid any appearance of a clique at church, and go out of your way to visit with families who do not home-educate.)
- ☐ Other families feel that you are condemning them because they are not home-educating. (Show genuine interest and excitement for what they are learning and doing.)
- ☐ The church leadership feels that you are proud because of all the spiritual knowledge you are

gaining. (Demonstrate a servant's spirit and a learner's heart.)

- ☐ The Sunday School teachers react strongly when you take your children out of their classes and have them join the adult classes. (Keep your children in the classes, and teach them to look at the classes as opportunities to minister, as well as to learn.)
- ☐ Other families feel that you are trying to force your ideas and opinions on them. (Wait for them to ask you about what you are doing.)
- ☐ Your parents observe that you are being too demanding and rigid with your children. (Elicit their involvement with the teaching activities, and be more flexible.)
- ☐ School authorities sense that you have a negative and resistant attitude toward them. (Show respect for their God-given authority, and cooperate in every way you can without violating Scriptural convictions.)

Possible messages to the father for his new priorities:

- ☐ Your employer is reacting because you did not discuss your family needs with him and give him an opportunity to work with you on a solution. (Ask forgiveness and give him that opportunity now.)
- ☐ The church leaders feel that you are critical of them and their program at the church simply because it does not fit into your schedule. (Thank them for what they are doing, and support them in every way you can.)
- ☐ The pastor observes that you are not making the best use of your time and that there are other activities you could drop before dropping church responsibilities. (Reevaluate each activity; make the best use of all your time.)

STEP 3

ENGAGE IN FERVENT PRAYER.

If we want to perceive God's purposes in criticism, we must pray. Prayer also establishes the right heart attitudes with which we should go to the critic.

Furthermore, prayer binds Satan from the situation so that the critic is able to respond properly to your efforts in reconciliation.

Two words characterize the quality of prayer that is needed for reconciliation:

FERVENCY PERSISTENCE

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).



Before Jacob attempted to be reconciled with his angry brother, he wrestled with God all night in prayer and became a prince with God.

How fervency in prayer makes reconciliation possible

The Latin root of *fervency* is *fervens*, which means "to be hot, to boil, to glow." Fervency is literally "heat of the mind," ardor, or eagerness.

Application of fervency:

God honored Jacob with a special blessing because of the fervency of his prayer. Jacob was fervent in praying for God's blessing because he knew the extreme importance of reconciliation.

How persistence in prayer is necessary for reconciliation

Persistence is the steady pursuit of any business or course commenced. The word comes

from the Latin roots *per*, meaning “through, by, or thorough” and *sisto*, meaning “to stand firm or be fixed.”

Application of persistence:

The same persistence that is learned in prayer is necessary for achieving reconciliation. Psalm 34:14 exhorts us not just to seek peace, but to pursue it, and Proverbs 18:19 confirms that an offended brother is harder to be won than a strong city.



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Elijah persisted in prayer while he sent his servant seven times to look for the results. (See I Kings 18:41–46 and James 5:17–18.)

STEP 4

INITIATE RECONCILIATION.

“Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17).

We must understand two words in order to properly initiate reconciliation:

HUMILITY OBEDIENCE

*“... To obey is better than sacrifice...”
(I Samuel 15:22).*

“Only by pride cometh contention: but with the well advised is wisdom” (Proverbs 13:10).

How obedience makes it possible to initiate reconciliation

The Latin word for obey is *obedio*, which is contracted from two roots, *ob*, meaning “to,”

and *audio*, meaning “hear.” Obedience is the act of complying with the commands, orders, or instructions of a superior. Written laws or moral standards are considered to be the expressions of a governmental superior or of God Himself.

“If ye know these things, happy are ye if ye do them” (John 13:17). Jesus taught His disciples that the mark of their love for Him would be their *obedience*, doing those things which they had heard Him say.

Application of obedience:

God commands us to initiate reconciliation whether we are the offender or the offended party. If our brother has anything against us we are to “first be reconciled.” (See Matthew 5:23–24.)

If our brother has offended us we are to go to him “and tell him his fault.” (See Matthew 18:15.)

How humility makes it possible to initiate reconciliation

The Latin word for *humble* is the word *humilis*, which comes from the root *humas*, meaning “earth.” The connotation of humility is being lowly as opposed to being high and lofty. This attitude includes meekness, submission, and modesty. Humility comes when people recognize their unworthiness in the sight of God.

Application of humility:

An attempt to make reconciliation will fail if it is done in pride. Pride causes us to think that we are someone special, yet its very thought proves that we are nobody.

Pride is believing that *we* achieved what in reality God and others have done for us and through us.

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time” (I Peter 5:6).

When Jacob wrestled with the angel on the way to being reconciled with his brother, the angel touched the hollow of Jacob’s thigh, and the sinew shrank, causing a limp, a reminder to Jacob of his dependence upon God. This limp visibly communicated a new humility to Esau when Jacob approached him the next day.

How to make a personal appointment for reconciliation

Before making the appointment, relive your offenses through the eyes and feelings of the one

who was offended. Picture how he must have been hurt. Then call the offended party and set up a personal appointment. The wording of your request for an appointment must reflect genuine humility.

If the offended party is a couple, it is important to meet with both the husband and wife together, regardless of the spiritual condition of either partner.



Ewing Galloway

Before setting up an appointment for reconciliation, make sure that you can reflect genuine humility.

The wrong way to ask for a conference

“I want to meet with you to clear up the conflicts we have been having.”

Why it is ineffective:

This approach lacks any hint of repentance or acknowledgment of personal responsibility for the conflict and will probably stir up reaction and defensiveness. It also indicates that you are taking the offended party for granted and are assuming that he will meet with you whenever you decide to meet.

The right way to make an appointment

“God has been prompting me to do a lot of personal reevaluation, and I now see that I need your counsel in certain matters. Could I meet with you (both you and your wife) for this?”

STEP 5

LEARN FROM YOUR CRITIC.

When you meet with your critic, remember that he is in a better position to see your blind

spots than you are. Also realize that people will react to your weaknesses if they have not been able to conquer the same problems in their own lives.

Two words should characterize your attitude during this meeting with your critic:

RECEPTIVITY IMPLEMENTATION

How receptivity will enable us to learn from our critics

Receptivity and *receive* come from the Latin roots *re*, meaning “again” and *capio*, meaning “to take.” When a person demonstrates receptivity, he takes in or admits that which has been communicated. Just as a receptacle is a container which is open to hold something, the receptive person is open to accepting the information he receives.

Application of receptivity:

Asking your critic to openly tell you all your blind spots may be threatening to him if he is not assured of your sincerity. He needs to be reassured that you are truly open to what he has to share and that you will not react to or reject what he has to say.

The best way to begin such a conference is to acknowledge the “blind spots” that you have already discovered and to ask his forgiveness for them.

Wrong ways to ask for forgiveness

A. “If I have offended you, I want to apologize.”

This approach reflects pride by failing to admit guilt.

B. “I want you to forgive me for my resentment toward you.”

This statement reflects pride by implying existence of reason for resentment and by demanding forgiveness.

C. "I realize that some of my actions were not what they should have been; would you forgive me?"

This approach reflects pride by being too general and by not acknowledging how bad your actions were.

The right way to ask forgiveness

D. "God has allowed me to realize how wrong I was in _____. I realize how I have offended you in this; would you forgive me?"

This approach reflects humility by being specific, acknowledging that you were wrong, and requesting forgiveness.

After your critics have forgiven you for the offenses of which you are aware, it would be wise for you to ask them to point out additional blind spots:

I know that there are many other areas in my life which need to be improved. Would you please share with me any areas that you see, and would you give me an example for each one?

Follow these rules when additional blind spots are expressed to you:

- Purpose ahead of time not to explain or justify any blind spot at this time.
- Write down each blind spot on a sheet of paper along with the illustration given.
- Expect trivial blind spots to be given first.
- Allow ample time for your critics to think through what they need to say.

How implementation enables us to learn from our critics

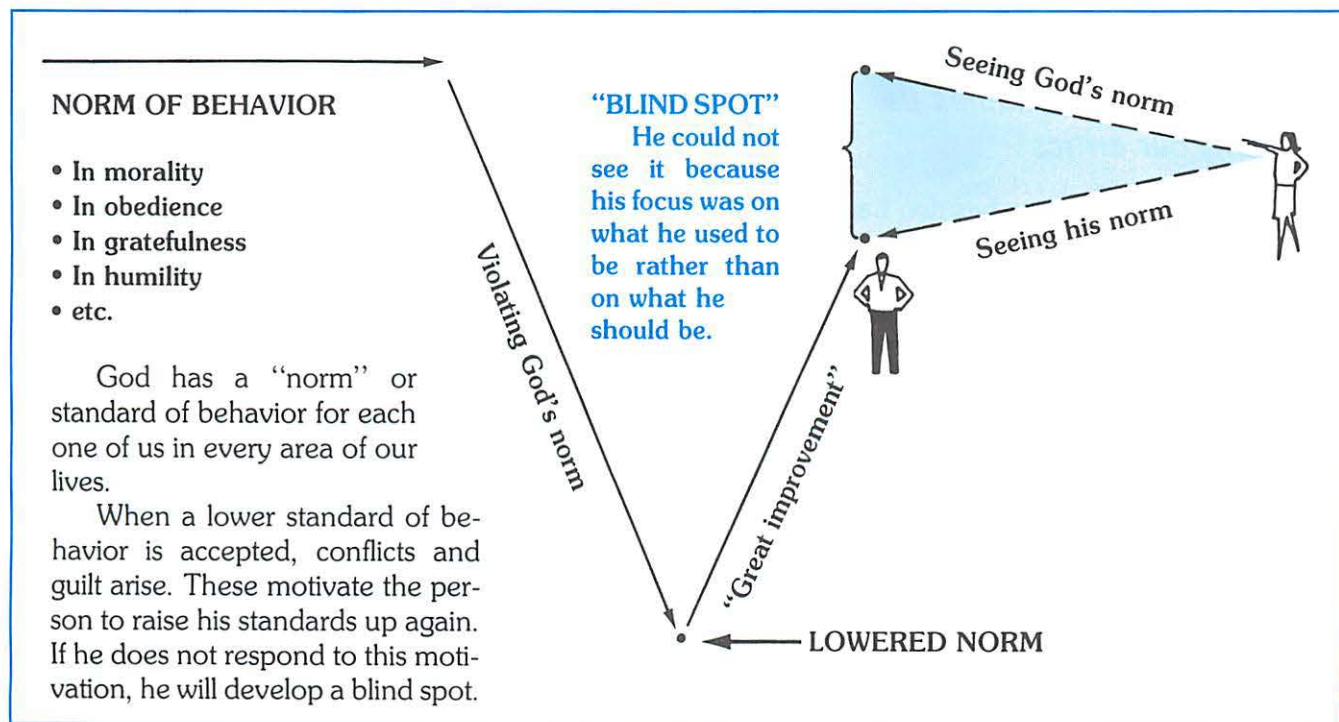
The Latin origin of *implementation* is two roots, *in* and *pleo* combined as *impleo*, which literally means "to fill." To *implement* a task is to begin to fulfill its requirements or to put it in process.

Implements are those tools needed to complete a given task. *Implementation* involves combining the tools with the necessary steps to get the job done, in this case, the goal of reconciliation and improvement of relationships.

Application of implementation:

After your critic has pointed out additional blind spots, thank him for his willingness to share

UNDERSTAND BLIND SPOTS



them with you, and immediately begin to work on the ones that you can.

“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (James 1:23–25).

As your critic sees progress, he will be open to your clarifications on things he misunderstood or misjudged.

STEP 6

BENEFIT YOUR CRITIC.

“Bless them which persecute you: bless, and curse not” (Romans 12:14).

God often gives a special reward to those who humbly learn and grow through criticism. Sometimes the critic becomes the most ardent supporter of the person he criticized in the past as he sees humility and improvement in that person's life. Whether this occurs or not, however, we need to understand the meaning of the following two words:

RECIPROCATION RESTORATION

How reciprocatation enables us to benefit our critics

The word *reciprocate* has two Latin prefixes, *re*, meaning “back,” and *pro*, meaning “forward.” The combination of the two describes the give-and-take which is necessary in any reciprocal agreement or arrangement.

Reciprocity denotes a situation in which equal mutual rights or benefits are to be enjoyed. Reciprocatation is the act of interchanging, each giving or doing to the other the same thing.

Application of reciprocatation:

Reciprocatating a critic first requires that we value the criticism. Whatever the critic's intentions, we can be genuinely grateful for the way that God has used the criticism in our lives, and we can express this appreciation to the critic.

ILLUSTRATION:

Suppose that someone falsely accuses you of immorality, and you follow the steps of action given in this resource to be reconciled with your critic. The critic may point out that he had drawn his wrong conclusions from a wrong friendship you have, the sensual dress you wear, or another appearance of evil which you give.

After correcting these blind spots, it would be appropriate to thank your critic in the following manner:

“I want to express my gratefulness to you for bringing to my attention certain things which were giving a wrong impression. God has used your comments to motivate me to correct these matters and to be more careful than ever to avoid even the appearance of evil.”

How restoration enables us to benefit our critics

The word *restore* is a compound of *re*, meaning “again” or “back,” and the Latin root *storia*, which forms the basis for *store*, *story*, and *history*. The key thought in this root is “to set, to lay, or to make solid.” Stores of knowledge are preserved for posterity by being set down or laid down in writing.

Application of restoration:

To solidify a relationship again involves restoring to the person hurt the specific thing, position, or place that he lost through your offense.



Bible Art Series, Standard Publishing, Cincinnati

The story of Joseph is a classic account of reciprocatation and restoration. (See Genesis 50:20.)

HOW A PASTOR APPLIED THESE STEPS OF PROPERLY RESPONDING TO CRITICISM



Ewing Galloway

EVERYTHING WENT FINE . . . FOR THREE YEARS

As pastor of a church, I had been faithfully preaching and teaching God's Word. During this time, I developed a close relationship with several Godly men in the church whom God had raised up as spiritual leaders. One day a group of men (several spiritual leaders included) approached me about certain blind spots in my life and ministry. It was a very humbling experience. Although my natural inclination was to leave the church, God gave me the grace to stay and work on the blind spots mentioned.

Soon after this experience, while I was visiting one of these men, a conflict developed between us over an issue before the church. The problem was simple: I was right, and he was wrong—or so I thought. The conversation got a bit heated, and I left his house.

The man had a heart condition, and it flared up immediately after I left. I felt terrible! I knew I had to do something to reconcile the relationship. Having attended the Basic Seminar many times, I knew that I must go to him and ask his forgiveness. I did so, and he said he forgave me.

THINGS GOT BETTER . . . FOR AWHILE

After a couple of years, I began to notice how this same leader was reacting to my ministry. It

seemed as though everything that I was for, he was against. Although God was blessing in other areas, the tension between us increased to such a degree that others close to us began to notice it. I knew that something must be done, but I also felt that my conscience was clear concerning the situation three years before. Of course, we had had our disagreements since then, but they were nothing major—I thought! Finally, I decided that the logical thing to do was to get together with him and discuss the problem.

One evening after a board meeting I asked if I could see him for a minute in my office. I said, "You know my relationship with you is very important, but I feel as if there is a barrier between my spirit and your spirit. I would like to discuss it with you."

His response surprised me. He said he did not want to discuss it! I told him if I had offended him in any way, I wanted to clear it up. He said he did not have time to go into it, and after admitting he had a bad attitude toward me, he left. I didn't know what to do next. My first reaction was to feel like a martyr. Here I had tried to reconcile the relationship, yet he was unwilling to meet with me and discuss our problem.

My next response was to seek counsel from two close friends in positions of spiritual leadership. They recommended that two elders should go and approach this deacon about his bad attitude, following the steps given in Matthew 18. I agreed.

There was, however, one minor complication in this plan—nobody would go and talk with him about the matter. After two weeks, the situation was still unresolved, and the tension continued to mount. This man and his wife quit coming to church on Sunday nights. Their conspicuous absence let the whole church know something was wrong.

I WAS GETTING DESPERATE

I remembered reading somewhere in the *Basic Church Ministry Manual* a few pages entitled "Steps a Pastor Must Take When Members React to His Ministry." In looking at the title I thought, "This is exactly what I need—whatever it says, I'll do it!" I did not know what I was getting into.

• Thank God for the opposition.

This step came fairly easily for me. I was used to thanking God for my trials, and this was a real tribulation. As I thanked God, I began to see this conflict as a new opportunity for personal spiritual growth. This discovery freed me emotionally to follow the next step.

- **See the complaint from the other person's point of view.**

The flesh does not die easily, and this step was much more difficult for me. God showed me that my responsibility was not to convict the opposition. Instead, I was to become an example to the flock by following the procedures they all must take when they receive reproofs in their lives. I saw that I must become an example of humility, a learner, and a servant.

I must confess I was not used to eating "humble pie." Becoming an example of humility was not an easy procedure. The first step toward humility was to concede the fact that there must be some valid reasons for the man's criticism. That was a hard pill to swallow, but God gave me the grace to do it.

I knew that I had blind spots that possibly only he could see, so I purposed to confess and remove anything in my life or ministry that conflicted with the message of Scripture or the character of Christ.

- **Find out the areas that caused the conflict and prayerfully work out exactly what to say.**

I was having a hard time discerning the root cause of our conflict, so I decided to have a day of prayer and fasting. That afternoon, after reflecting on my relationship with this brother in Christ, I listed no fewer than nine conflicts we had had over the past six years. Then God really convicted me about my wrong attitudes. I realized that in trying to reconcile our relationship, I had been dealing only with surface problems. I had never dealt with my wrong attitudes of pride, selfishness, and independence which had led to disrespect and insensitivity toward this brother. God also showed me that I had approached him in the wrong way the last time I had tried to get together with him.

- **Ask for forgiveness.**

After determining the right words to say when asking his forgiveness, I called him to make an appointment with him and his wife. Using the sample given in the manual, I said, "God has been prompting me to do a lot of personal reevaluation, and I now see that I need your counsel in certain matters. Could I meet with you and your wife for this?" His response again surprised me—he said that he would! We then arranged a meeting for two days later.

I approached the appointment with much fear and trembling, knowing that I needed not only to humble myself by asking his forgiveness for my wrong attitudes, but also to become a learner by asking him to share other areas of my life and ministry which needed improvement. When we got together, I shared what God had shown me about my attitudes and asked his forgiveness. He forgave me.

- **Ask counsel for improvement.**

The next step was even more humbling. I asked him, "Would you please share with me any areas in my life that you see need improving?" Tears rolled down my face as he explained how my wrong attitudes had caused him to lose respect for me as his pastor and had prevented him from responding to my preaching and teaching. As he shared these things in love (not to hurt me, but to help me), I knew that God had chosen him to help me work on these areas.

I then asked if we could meet together on a regular basis to see that these areas were improving. He agreed. After reconfirming our love and commitment to one another, I left his house really encouraged with deep joy in my heart.

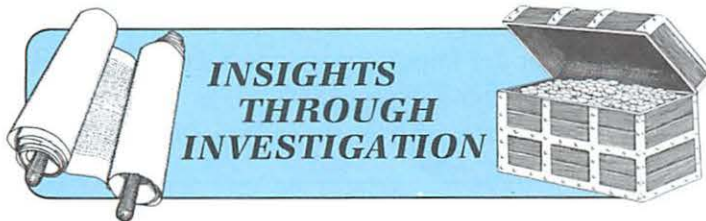
I can now say this brother is a close friend once again. The relationship has been restored, and we have a new love and devotion for each other I never thought possible. I am still in this process of becoming an example of a servant, and God is continuing to show me many new areas to work on. How I praise the Lord for teaching me that the principles of Scripture really work when properly applied!

PROJECT

Ask God to bring to your remembrance a person who has criticized your family. Then follow the steps outlined in this resource to achieve restoration. Expect God to make this an exciting chapter in your family's life message.

If you meet with a negative reaction to your attempts at reconciliation, ask God to use this experience to reveal deeper insights about the process of reconciliation.

Date completed _____ Evaluation _____



WHAT KEY GREEK WORDS DID PAUL USE TO BRING ABOUT A DIFFICULT RECONCILIATION?



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The arch of Septimius Severus in Rome was half buried under rubble after the fall of Rome in A.D. 455. Paul wrote to Philemon from Rome.

In A.D. 62, the city of Rome was a bustling metropolis. Merchants and peddlers dazzled prospective customers with goods imported from new territories conquered by the mighty Roman army.

War-hardened soldiers also filled the streets of Rome. They carefully surveyed the teeming masses, ever alert to suspicious behavior, for many runaway slaves had slipped into Rome, hoping to blend into the busy life of the city.

There were approximately 60 million slaves in the Roman Empire in the days of Paul. This number was significant because the total population of the empire did not exceed 120 million.

One of the runaway slaves who crept into Rome was named Onesimus. His name meant "useful." In Rome, however, he was hardly useful to his master, a Christian from Colosse.

Onesimus was somehow drawn into the house where Paul was a prisoner. As Onesimus listened to the Gospel, he was convicted of his sin, and he received the Lord Jesus Christ as his Savior.



©Providence Lithograph Co.

Paul explained the Gospel while under house arrest in Rome. It was in such a setting as this that Onesimus heard the Gospel and was saved.

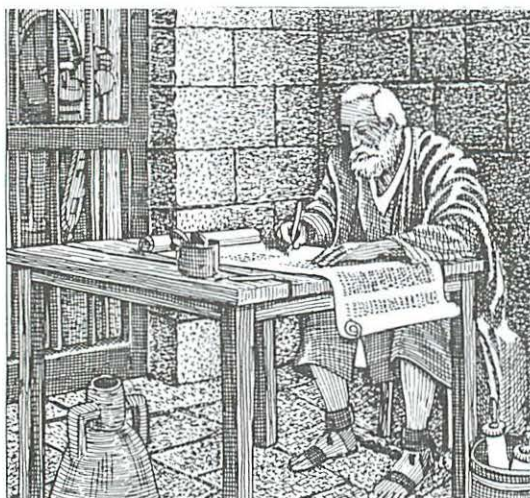
Now he had freedom in Christ; however, he was still bound to the slave-master relationship which had existed before he became a Christian.

Paul realized Onesimus would never enjoy the freedom of his salvation until he also had freedom in his conscience regarding his master, Philemon.

Reconciliation between a newborn Christian slave and a Christian slave master has both doctrinal and practical significance. During Paul's ministry in Colosse, he had led the slave's owner, Philemon, to the Lord. Therefore, Paul could have simply appealed to Philemon to release Onesimus from any bondage and kept him for his own ministry since Paul had found him very useful.

Instead, the wise apostle sent Onesimus back to his master so that full reconciliation could take

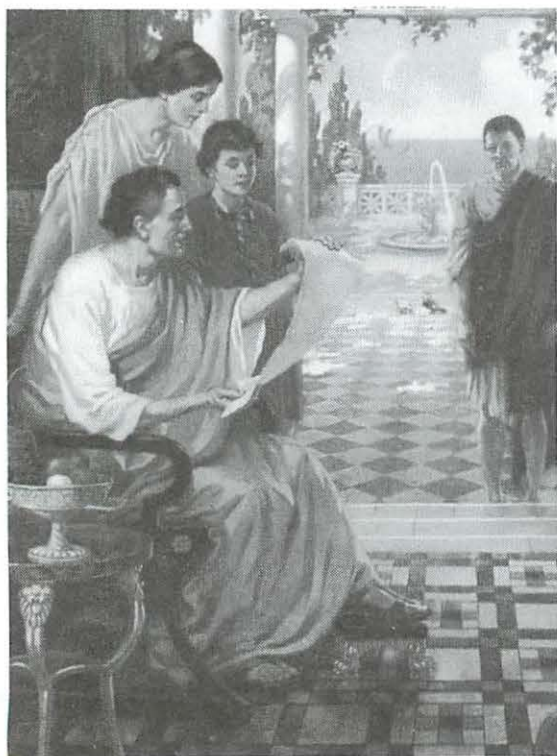
place. However, he did not send him back empty-handed. He put a carefully written letter into Onesimus' hand and instructed him to give it to Philemon.



Paul wrote a personal letter to Philemon with his own hand while under house arrest.

Paul's letter to Philemon was written under the inspiration of the Holy Spirit. It presented a powerful appeal to both master and servant for reconciliation.

In this significant letter, Paul used a series of contrasting words. An understanding of these words



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Philemon reading Paul's letter delivered to him by his runaway slave Onesimus

gives rich background and direction to every Christian for the important task of being reconciled with one another.

The heart of the letter reads as follows:

"Wherefore, though I might be much bold in Christ to **enjoin** thee that which is convenient,

"Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

"I **beseech** thee for my son Onesimus, whom I have begotten in my bonds:

"Which in time past was to thee **unprofitable**, but now **profitable** to thee and to me:

"Whom I have sent again: thou therefore receive him, that is, mine own bowels:

"Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

"But without thy mind would I do nothing; that thy benefit should not be as it were of **necessity**, but **willingly**.

"For perhaps he therefore **departed for a season**, that thou shouldest **receive him for ever**:

"Not now as a **servant**, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

"If thou count me therefore a partner, receive him as myself.

"If he hath wronged thee, or **oweth** thee aught, put that on mine account;

"I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou **owest unto me** even thine own self besides.

"Yea, **brother**, let me have joy of thee in the Lord: refresh my bowels in the Lord.

"Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say" (Philemon 8-21).

The contrasting words and ideas in this letter explain important questions such as why we should be reconciled, what the rewards of reconciliation are, how we should receive a former offender, and how we should maintain a oneness of spirit.

A CONTRAST OF GREEK WORDS TO EMPHASIZE A GODLY PRINCIPLE

Words which describe natural responses	Words which describe spiritual responses
<p><i>The type of appeal required:</i></p> <p>1 ENJOIN</p> <p>Greek: ἐπιτάσσειν (eh-pih-TAHS-sane)</p> <p>DEFINITION: To order, to command, to charge, to require, to demand, to enforce.</p> <p><i>Because of my position, I could order you to do what is required and what is your duty—</i></p> <p>OBSERVATION:</p> <p>God gave Paul the authority of an apostle, which the Church confirmed. He had the authority of age which was respected and honored, and he also had the authority of being Philemon's spiritual father.</p> <p><i>Types of appeal to reconcile:</i></p> <p>2 UNPROFITABLE</p> <p>Greek: ἄχρηστον (AH-kray-stahn)</p> <p>DEFINITION: Insufficient, without merit or value, useless, of ill service.</p> <p><i>Once he was worthless—</i></p> <p>OBSERVATION:</p> <p>Nothing is more destructive in serving than wrong attitudes. Onesimus' flight demonstrated discontentment, reaction, and an independent spirit. He was also involved in thievery before he left.</p> <p><i>Attitudes toward the offending party:</i></p> <p>3 NECESSITY</p> <p>Greek: ἀνάγκη (ah-NAGH-kane)</p> <p>DEFINITION: Constraint, obligation, coercion, pressure, force.</p> <p><i>Your kind action should not be compulsory—</i></p> <p>OBSERVATION:</p> <p>Paul was asking Philemon to release Onesimus to serve with him in the Gospel. This would be a substantial gift from Philemon; therefore, Paul used the same appeal as in II Corinthians 9:7. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."</p>	<p>BESEECH</p> <p>Greek: παρακαλῶ (pah-rah-kah-LOE)</p> <p>DEFINITION: To call near, to entreat, to plead with, to ask earnestly, to appeal to.</p> <p><i>Yet because I love you, I prefer to come along side of you and appeal to you in order to build you up in the faith.</i></p> <p>OBSERVATION:</p> <p>Paul demonstrated the gift of exhortation, motivating Philemon to do what was right. He caused Philemon to view Onesimus as a dearly loved son of an older man who was suffering in jail, instead of as a slave. Paul's appeal was restorative, not manipulative.</p> <p>PROFITABLE</p> <p>Greek: εὐχρηστον (YOO-kray-stahn)</p> <p>DEFINITION: Useful, productive, beneficial, valuable, reliable.</p> <p><i>Now he is of value to both you and me.</i></p> <p>OBSERVATION:</p> <p>Now that Onesimus was a Christian and drawing upon the wisdom and strength of Christ, he became so valuable to Paul that he wanted to keep him as a co-laborer. His proven usefulness would also be beneficial to Philemon.</p> <p>WILLINGLY</p> <p>Greek: κατὰ ἐκούσιον (kah-TAH heh-KOO-sih-on)</p> <p>DEFINITION: Voluntarily, by choice, freely.</p> <p><i>But done because you want to do it.</i></p> <p>OBSERVATION:</p> <p>Generosity begins in the heart and is often a response to genuine love; thus, Paul's loving appeal not only gave Philemon an example of love, but also freed him to make a wise decision about the future of Onesimus. The process of reconciliation requires a spirit of generosity which springs from a heart of love.</p>

Motivations for being reconciled:

4 DEPARTED (for a season)

Greek: ἐχωρίσθη (eh-koe-RISS-thay)

DEFINITION: To leave, to go away, to be separated.

You lost him for a time—

OBSERVATION:

It is significant that Paul did not say, "Perhaps he ran away for a season." The word he used was not emotionally charged. Instead, it put a new perspective on the action. In Paul's eyes Onesimus did not run away from Philemon but departed to receive the Gospel. (Apparently, Philemon was hindered in sharing it with him effectively.)

Relationships in reconciliation:

5 SERVANT

Greek: δούλον (DOO-lawn)

DEFINITION: A person who is wholly under the control of another; a bondservant. A slave differs from a servant in that a servant's subjection is voluntary.

Do not think of him any longer as a slave—

OBSERVATION:

Before Philemon could view Onesimus as a brother in Christ, he would need to yield his right to keep Onesimus as a slave. Only then would it be possible to restore this broken relationship.

Obligations to be reconciled:

6 OWETH

Greek: ὀφείλει (aw-FAY-lay)

DEFINITION: To owe money, to be in debt, to accumulate debt, to be under obligation, to have the need to pay back.

If he has caused you any loss or owes you anything, make me answerable for it—

OBSERVATION:

Philemon's name comes from the Greek word φιλέω (love), meaning "to have warm affection for a brother." In Romans 13:8, Paul affirms that every Christian has a debt to love others.

RECEIVE (him forever)

Greek: προσλαβοῦ (prahs-lah-BOO)

DEFINITION: To hold, to keep, to gain, to acquire.

That you might have him back for all eternity.

OBSERVATION:

Philemon was to welcome back Onesimus from the perspective of eternity. Paul compelled Philemon to realize that God had forgiven him a huge debt. Now, Paul was calling Philemon to forgive Onesimus a comparatively small debt. Christ amplifies this concept in His parable of the unjust steward. (See Matthew 18:21–35.)

BROTHER

Greek: ἀδελφόν (ah-dell-FAWN)

DEFINITION: One who is born of the same father and mother; one who is closely united with another; one who resembles another; peer, companion, colleague.

But something more than a slave—a beloved brother.

OBSERVATION:

Because Philemon and Onesimus were now Christians, God was the Father of both of them. Philemon had an earthly advantage over Onesimus; however, they were equal before their Father.

OWEST UNTO ME

Greek: μοι προσοφείλεις (moi praw-saw-FAY-lace)

DEFINITION: To owe besides, to be indebted additionally, to add to your debt.

You owe me more than that—you owe me yourself.

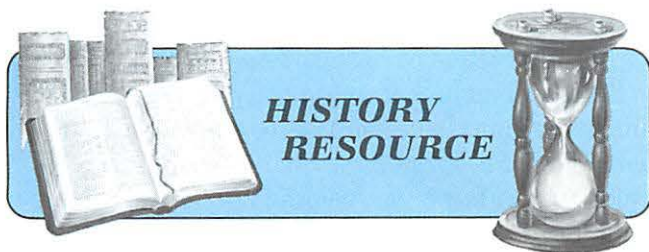
OBSERVATION:

Onesimus' debt to Philemon was not as great as Philemon's debt to Paul. Paul suffered physical pain and torture to bring the Gospel to Philemon. He was now asking Philemon to absorb the debt of Onesimus personally.

PROJECT

How can two offended Christians apply the principles in the book of Philemon to bring about reconciliation?

Date completed _____ Evaluation _____



HISTORY RESOURCE

HOW DID EIGHT UNFORTUNATE WORDS CHANGE A MAN'S LIFE?



David Brainerd: The Apostle to the North American Indians

David Brainerd
1718–1747

David Brainerd was eight years old when his father died. His mother died when David was twelve, leaving him and his eight brothers and sisters orphaned. Because of his lack of earthly security, David hungered deeply for spiritual fulfillment as a teenager. This spiritual hunger was finally satisfied when he accepted Christ as his Savior in 1739 at the age of twenty-one.

In September of the same year, David Brainerd entered Yale College, following in the steps of his Puritan preacher forefathers. He was an exceptional student and spent many hours in hard study. His excessive diligence ultimately cost him his health and led to an onset of tuberculosis in August of 1740.

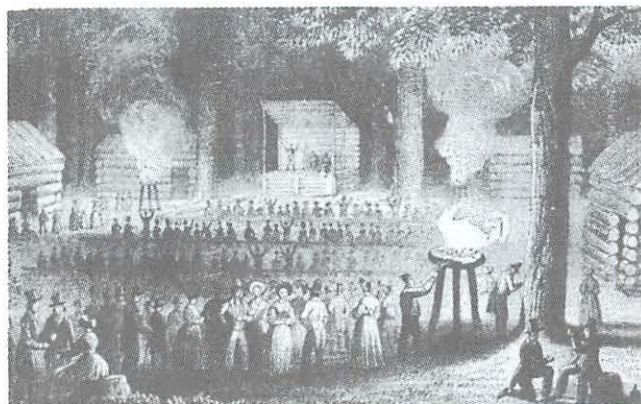


George Whitefield, Banner of Truth Trust

George Whitefield
1714–1770

In January of 1741, the fires of the Great Awakening swept across the campus of Yale College. Many accepted Christ as their Savior and turned away from their religious pride and spiritual deadness under the powerful preaching of such men as George Whitefield and William and Gilbert Tennant.

A number of Yale students, including David, often joined these and other preachers in meetings to spread the message of the authority of the Scriptures and the necessity for the new birth throughout New England.



Pictorial History of Protestantism

A forest camp meeting similar to those in which David Brainerd ministered during his years at Yale

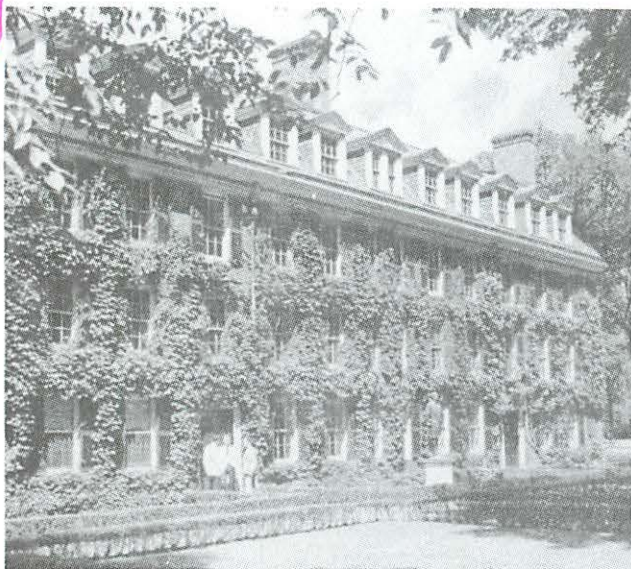
Critics of the Awakening quickly developed a counter-movement which opposed and attacked those who supported the revivals. Prominent Yale faculty and administration members joined and even led this counter-movement, and David became more and more grieved with their spiritual deadness and superficiality and hostility toward the Awakening.

One morning the chapel speaker, Mr. Whittelsey, closed chapel with what some students considered an overly elaborate and eloquent, yet pathetically empty benediction. The majority of students quickly filed out of College Hall; only a few young men who were involved in the revivals remained. As they slowly gathered their materials, one of them suddenly asked, "What do you think of our illustrious tutor?"

David leaned forward, rested his hand on the well-worn back of a chapel seat, and replied, "He has no more grace than this chair."

Unknown to David, a freshman passing by the doorway overheard his idle comment. He repeated to his landlady in town the amusing comment that he had heard David Brainerd say of some leader of the college.

The landlady, shocked by such scandalous talk among ministerial students, immediately reported David's remark to the rector of Yale College, the Reverend Mr. Clap.



Yale News Bureau

Connecticut Hall at Yale University was built during David Brainerd's lifetime.

To punish David for his defamation of Mr. Whittelsey and to make him a public example for the "revival men," Rector Clap demanded that David make a public confession of his guilt.

David, however, stubbornly refused: "I will not make a public confession and humble myself before the whole college, as if I had been guilty of some open notorious crime, for what was said in a private conversation!"

For his refusal, David was expelled from Yale. Thus, eight idle words and an unrepentant spirit cost the prospective valedictorian of the class of 1743 his degree and his reputation.

Many friends and ministers, including Jonathan Edwards, appealed on David's behalf, but the appeals only deepened the board's resolve. In fact, Rector Clap was so infuriated by David's continued attempts at reinstatement without apology that he issued a warrant for David's arrest should he ever be caught on Yale property.

The disgrace of his dismissal weighed heavily on David's spirit in that spring of 1742. His guilt and humiliation must have increased even more when he realized that Mr. Whittelsey, only six months David's senior, was in fact a very faithful and Godly servant of the Lord.

On September 30, 1740, the day that he was licensed to preach, Chauncey Whittelsey had recorded the following prayer in his journal:

"Let me not enter upon it without Thy direction and blessing. Lord Jesus! Mighty Head of the Church! Fit me for Thy service. . . . May I be willing to spend and be spent in the work of the Lord, and for the good and salvation of souls. . . . May I speak the truth boldly for Christ and be blessed of Him."

These words, which could easily have been mistaken as an excerpt from David Brainerd's own journal, were written by the very man whom he had condemned as being spiritually shallow.

To be readmitted to Yale, David had only to ask the forgiveness of the board, faculty, and student body. However, he felt that he could not humble himself to that extent and chose rather to suffer the pressure of guilt.

Because of his stubbornness and resulting guilt, David's heart began to grow cold toward spiritual things. The first extant entry of his diary reveals the early effects of David's guilt and bitterness: "I seem to be declining with respect to my life and warmth in divine things" (April 1, 1742).

Page 1 of the David Brainerd Diary for 1732-1740, presented to Yale University by Mr. Winthrop Brainerd.

Comparing this page with the authentic sample of David Brainerd's hand as found on the memo, we feel that this is not a copy, but a page of Brainerd's veritable manuscript.

Exact size of the sheet on which the diary was written was 15½ x 9½ cm.

Courtesy, Yale University Library



Yale University Library

A page from David Brainerd's diary

David continued to complete his pastoral studies under the watchful eye of the Reverend Jedediah Mills and was licensed to preach on July 29, 1742, by the Association of the Eastern District of Fairfield County. However, his "greatest trial at college,"

as he often referred to his expulsion, continued to haunt him with feelings of emptiness.

Each time the newly ordained David Brainerd stood behind a New England pulpit, God reminded him of his offense against Mr. Whittelsey. He wrote, "My life is a constant mixture of consolation and conflicts and will be so until I arrive in the world of spirits. I scarcely ever preach without being first visited with inward conflicts and sore trials."

Through the months that followed, David's inner struggle over his pride and guilt intensified. He cried out to God in long sessions of prayer.

"Some days past I felt great perplexity on account of my past conduct: my bitterness and want of Christian kindness and love has been very distressing to my soul. The Lord forgive me my unchristian warmth and want of a spirit of meekness."

David began to pray for a ministry in which he could avoid contact with former teachers and classmates. He soon felt a clear leading of the Lord to the Indian tribes of the American wilderness and desired to work among them "that he might see them flock home to Christ."

Finally, the Scottish Society for the Propagation of Christian Knowledge invited David to minister to the Indians under their organization. On February 2, 1743, he preached his farewell message, glad to leave behind bad memories and be involved in the ministry to the Indian tribes.

After a flurry of packing and farewells, David rode on horseback to his new ministry, eagerly anticipating a fresh start and a clean chapter in his life.

After several months on the field, however, he realized that the dark blot on his conscience hindered



John Eliot, the "Apostle to the Indians," was the first Scottish missionary to go to the Indians.

real power in his ministry and that he could not run away from his past—only resolve it.

During the next five months, as David continued his new ministry to the Indian tribes at Kaunaumeeke, New York, the Lord began to soften his heart and to plant important convictions in his life. He listed them in his journal:

1 Humility — May 18

"My circumstances are such that I have no comfort of any kind, but what I have in God. I live in the most lonesome wilderness . . . I have little appearance of success to comfort me."

2 Dedicated fully to God — August 4

"Filling up our time with and for God, is the way to rise up and lie down in peace."

3 Contentment — August 15

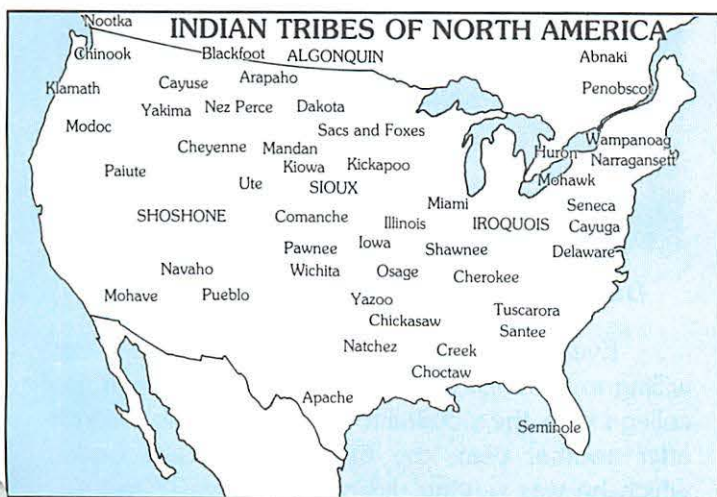
" . . . Was very weak in body . . . yet I felt contented with my circumstances, and, sweetly resigned to God, I found a disposition to be contented in ANY circumstances. Blessed be God."

4 Given totally to Christ's kingdom — August 23

"My soul was concerned . . . for Christ's Kingdom, that it might appear in the world, that God might be known to be God, in the whole earth. My soul abhorred the very thought of a party in religion. Let the truth of God appear . . . and God have glory for ever. Amen."

5 Faith in looking for the heavenly Jerusalem — August 31

"O how happy is it to have all our thoughts swallowed up in that world . . . diligently seeking . . . the sure road to the heavenly Jerusalem."



David Brainerd saw the great need the Indians had of hearing the Gospel, and he dedicated his life to reaching them.

After this intense period of learning and fellowship with the Lord, David returned to Yale in the midst of the festive preparations for Commencement Day—the day that “he had long feared.” His diary entry for the day says, “This day I ought to have taken my degree . . . but God sees fit to deny it me. And though I was afraid of being overwhelmed with perplexity and confusion when I should see my classmates take theirs, yet God enabled me with calmness and resignation to say, ‘The will of the Lord be done.’ Indeed, through divine goodness, I have scarcely felt my mind so calm for some time.”



David Brainerd: The Apostle to the North American Indians

David returned to Yale for the Commencement of September, 1743.

The following day, David submitted a four-hundred-word apology to Rector Clap and his colleagues.

“I have sinned against God, and acted contrary to the rules of His Word and have injured Mr. Whittelsey. . . . I have often reflected on this act with grief . . . and am willing to lie low and be abased before God and man for it. I humbly ask the forgiveness of the governors of the college and of the whole society. . . .”

David’s incredible change in attitude and tremendous spiritual growth from the previous five months are evident in his diary entry on that day:

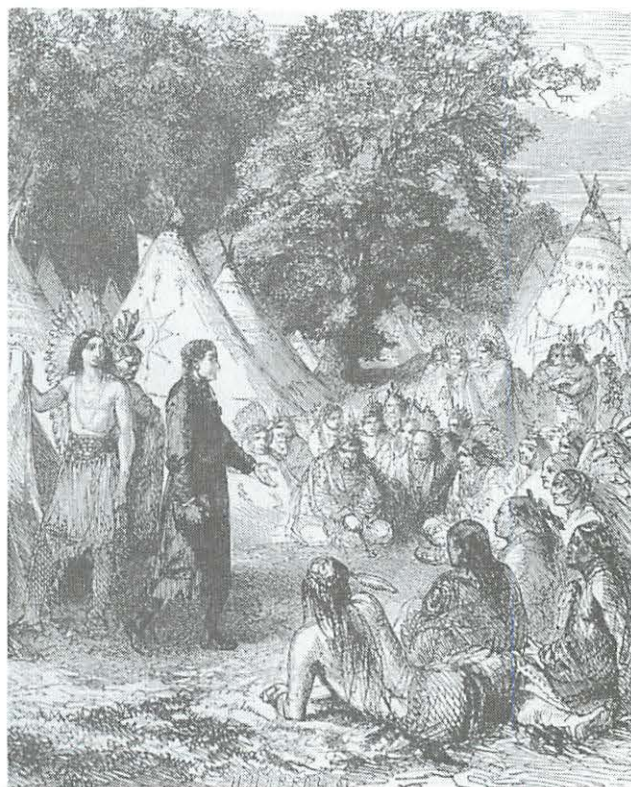
“God has made me willing to do anything that I can consistently with truth, for the sake of peace, and that I might not be a stumbling block to others. For this reason I can cheerfully forego and give up what I verily believe . . . is my right. . . . God has given me disposition, that, if a man has done me a hundred injuries, and I (though ever so much provoked to it) have done him only one, I feel disposed and heartily willing humbly to confess my fault to him, and on my knees to ask forgiveness of him; though at the same time he should justify

himself in all the injuries he has done me, and should only make use of my humble confession to blacken my character the more, and represent me as the only person guilty; yea, though he should as it were insult me. . . .”

Despite his humble apology and spirit, and the numerous appeals of pastors and laymen alike, Rector Clap and the board of Yale refused to grant David a degree. They did, however, grant him forgiveness.

When his friends expressed surprise that David was not despondent over being denied his diploma, he explained to them that he had received something much more valuable—“a conscience void of offense.”

For the remaining four years of his life, although he suffered from almost constant pain and illness, David Brainerd hiked and rode through the back wilderness of New England, preaching and ministering to the Stockbridge, Delaware, and Susquehanna Indians with amazing energy.



David Brainerd: The Apostle to the North American Indians

David Brainerd preaching to an Indian Tribe

Even though it appeared that the board was willing to allow David to continue his studies at the college with the possibility of receiving his degree after another year, the missionary society under which he was serving did not approve. Therefore, David left New Haven the next day to return to his work among the Indians in Kaunaumeeek.

One reason the society had originally sent him to this remote outpost in the wilderness of eastern New York state was to learn the Indian language and methods of mission work from John Sergeant, who had a mission to the Indians some twenty miles to the east.

David made the arduous journey to Stockbridge and back through the uninhabited forest in the dead of winter on horseback, often being ill for days at a time as a result. He was already in the grips of tuberculosis, which would eventually take his life.

His progress in learning the complicated language was understandably slow, but an even greater disappointment to David was the lack of response to the Gospel. Though he preached diligently and frequently to the Indians through an interpreter, they remained indifferent, for the most part. They had a deep distrust of white men because of past deception and mistreatment, and the young missionary found this obstacle, as well as their very prevalent idleness and drunkenness, very difficult to overcome.

Thus, as the end of his first year in the field approached, David was quite despondent and began to think of quitting. Yet all the while God was teaching him more of Himself. During the long winter he spent many hours in prayer, especially in intercession for his enemies. He wrote in his journal on March 3, 1744:

"I longed that those who, It [sic] have reason to think, owe me ill will, might be eternally happy. I [sic] seemed refreshing to think of meeting them in heaven, how much soever they had injured me on earth; had no disposition to insist upon any confession from them, in order to reconciliation, and the exercise of love and kindness to them. O it is an emblem of heaven itself, to love all the world with a love of kindness, forgiveness, and benevolence; to feel our souls sedate, mild and meek; to be void of all evil surmisings and suspicions, and scarce able to think evil of any man upon any occasion; to find our hearts simple, open and free, to those that look upon us with a different eye! Prayer was so sweet an exercise to me, that I knew not how to cease, lest I should lose the spirit of prayer."

In the next week he advised the few Indians who had been sympathetic to his message that they would be better off to relocate to Mr. Sergeant's settlement, and he himself set off for New York to ask the mission board to reassign him to a different area.

On the way he was met by a messenger who informed him that a large, wealthy congregation in a town on Long Island desired his services as their minister. He continued his journey (most of it in pouring rain) while still trying to decide whether to accept. Then another messenger arrived with an invitation for David to take up a pastorate near his hometown, where he had many friends. David thought about the rigors of the ministry he had undertaken, now knowing from experience some of what lay ahead of him. It seemed that God was testing his commitment.



David Brainerd: The Apostle to the North American Indians

Forsaking offers of comfort and prestige, David Brainerd obeyed God's call to take the Gospel to remote tribes along the Delaware River.

He postponed deciding until he had met with the mission board, but his diary reveals little of the inward struggle that must have gone on during those days. After meeting with the board, he wrote simply: "Resolved to go on still with the Indian affair . . ."

And what a resolve it was! The missionary society quite willingly reassigned him to an area called the Forks of the Delaware in the remote wilderness of eastern Pennsylvania. In the six weeks it took to close out the Kaunaumee work, David rode more than six hundred miles, took care of

endless mundane details, preached frequently, and was quite ill much of the time. Yet he pressed on with grim determination.

He arrived wet and fatigued at his destination on a Saturday evening but was able to preach to the Indians and the Irish settlers the next day. Barely two weeks had passed when he was summoned back to New York by the mission board. The four-day trek was not an easy one in the heat of late May, but David took some comfort in its purpose: he was to be ordained. In view of his expulsion from Yale, this hope must have been encouraging to him.

After receiving a thorough examination and preaching a trial sermon, David was ordained with the unanimous approval of the presbytery who found him to be "uncommonly qualified for the work of the ministry." He was eager to return to his work but had to delay his departure for a week due to sickness.

Not long after he settled at the Forks of the Delaware, his diary records an incident that would influence the rest of his ministry among the Indians. He heard that the tribe was going to hold an idolatrous feast and felt impressed that he should try to stop them. He had no idea how to do so but spent most of the night praying for God to give him wisdom and power.

At dawn the next morning, after getting only a couple of hours of sleep, he spent another hour in prayer before mounting his horse to go to the place where the Indians had gathered. He found them about three miles away, already dancing and yelling in their pagan rituals.



David walked right into the middle of the crowd and began to preach. The ceremony was

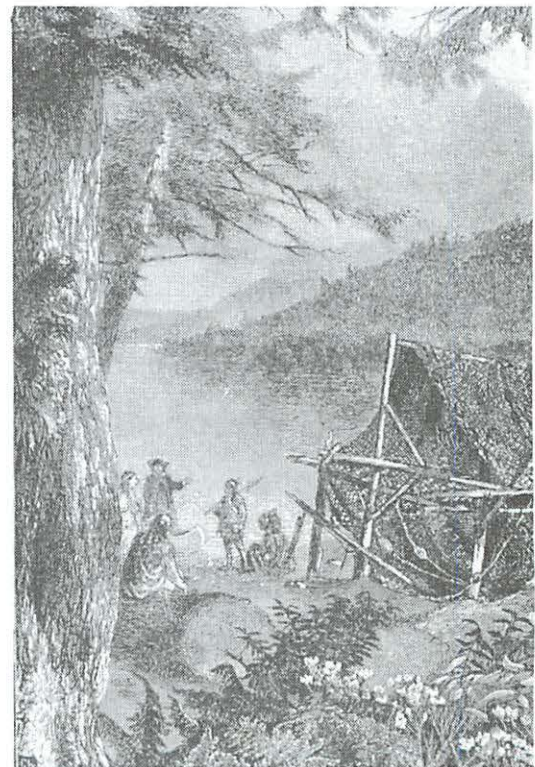


David Brainerd: The Apostle to the North American Indians

Despite physical suffering, David remained a faithful witness.

halted abruptly as they listened to the bold young white man. However, there was little visible response to his sermon, and David rode back to his camp feeling that he had failed. His depression passed in a day or so as he prayed. Even though he spent the next month in great pain and weakness, the number of Indians who would listen when he preached began to increase. Sometimes as many as forty came, and by the end of the summer a few of them had renounced their idolatry.

After a month spent in New England to recuperate, he traveled to the Susquehannah River to visit a tribe of Indians he had contacted earlier. It was a journey of 120 miles through the roughest



David Brainerd: The Apostle to the North American Indians

David visits Indians along the banks of the Susquehannah.

terrain he had ever seen. His horse fell and broke a leg, forcing him to continue on foot.

He was well received and return to the Forks of the Delaware much encouraged, though physically exhausted. Of the many trips like this he made, David once wrote, "Such fatigues and hardships as these serve to wean me from the earth, and I trust will make heaven the sweeter."

The Delaware Indians, though, were almost as indifferent to the Gospel as the ones at Kaunaumee had been, and by the summer of 1745 David had decided to move to Crossweeksung, about eighty miles to the southeast, in New Jersey, to work with a different tribe. It was there that his ministry finally began to be more fruitful. At first he preached to only a handful, but within two weeks his audience had grown to fifty. He made a brief trip back to the Forks of the Delaware, where he baptized his interpreter.

This was a significant event because David had been on the mission field for three years and had not baptized a single Indian convert. He had employed Tautamy as his interpreter since he had come to the



David Brainerd: The Apostle to the North American Indians

Indian converts spread the Gospel to their own tribespeople.

Delaware the year before and found that the smattering of the Mohican tongue he had managed to learn in Kaunaumee was of little use with these Indians.

Tautamy was about fifty years old and was subject to occasional bouts of drunkenness. David prayed earnestly and often for Tautamy's conversion, especially since his ignorance of the Gospel made it all the more difficult for him to translate David's sermons accurately.

Late in the fall of 1744, Tautamy had become concerned about his soul and eventually came under such strong conviction that he could not sleep. The day after David had spent the whole night in intercession for him, Tautamy came and said he was



A History of Methodism in the United States, James M. Buckley, Harper & Brothers

After serving as a missionary to the American Indians, John Wesley returned to England and founded the Methodist Church in 1739.

giving his heart to Jesus. His wife and two children made the same profession.

David, however, was hesitant to baptize them until he saw some evidence that the decision was genuine. The transformation in Tautamy's life was quite miraculous. He was delivered from his drinking, and his new ability to translate indicated that he now truly understood the message. So it was with great joy that David baptized the whole family in July of 1745.



David Brainerd: The Apostle to the North American Indians

An Aberdeen woodcut entitled "Furious Powwow Assaulting Mutto at the Forks of Delaware" shows the converted Indian responding to the tribal witchdoctor, "Do your worst with me! Once I was a conjurer, and perhaps a better one than you! But when I took Jesus my witchcraft left me. And so would yours, if you got the Word of God in your heart!"

At this time he began to see a greater responsiveness among the Delawares than ever before. Even an old medicine man who had previously opposed David's work seemed to be under conviction. Yet as he returned to Crossweeksung, David feared that the spiritual interest he had encountered there the month before would have dissipated by this time.

He found, however, that several of the Indians were under deep conviction. As he began preaching to them daily, word spread rapidly, and people came from miles around to listen and ask questions. Several professed faith in Christ. By the end of the month, David was preaching to a crowd of nearly a hundred, and he had baptized fifteen adults and ten children.



Evangelical Family Library, Vol. 7—The Life of Rev. David Brainerd

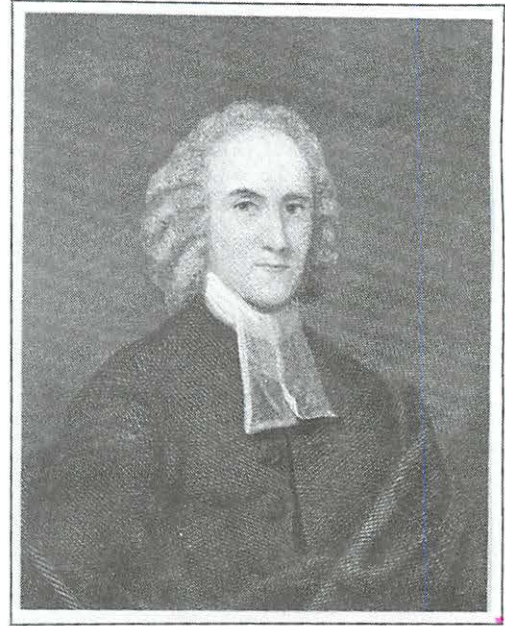
David Brainerd spent his last days at the home of Jonathan Edwards.

A few days later, after asking the new believers to pray for him (they willingly spent the whole night in prayer), David went back to the Forks of the Delaware once again. Preaching to the Indians there for the first time since they had witnessed Tautamy's baptism, he found them more receptive than ever.

From there he and Tautamy set out on another visit to the tribes along the Susquehannah River to the west. Rather than the heartening response he had hoped for, David saw only drunken brawls and pagan rituals. Though he preached a number of times and talked earnestly with many individuals, there is no record of any conversions on this trip.

Back at Crossweeksung, he was amazed and encouraged by the changes God's grace was bringing about in the lives of the new Christians. Several more were baptized by the end of the year, and David spent his days trying to meet the great spiritual hunger that continued to grow among these people.

In the early months of 1746, he was preaching to crowds of 130 or more. Often his house was so



The Select Works of Jonathan Edwards, Vol. 1, Iain H. Murray, The Banner of Truth Trust

**Jonathan Edwards
1703–1758**

thronged with people thirsting for Christian instruction that he worked himself to exhaustion.

He did not baptize many converts during these closing months of his ministry (a total of thirty-eight adults and an equal number of children), but he could write with some satisfaction that without exception the Indian believers had experienced a genuine work of grace in their lives. He was tremendously encouraged by the Christian love he saw them express as he led them in their first



Used by permission, Judson Press

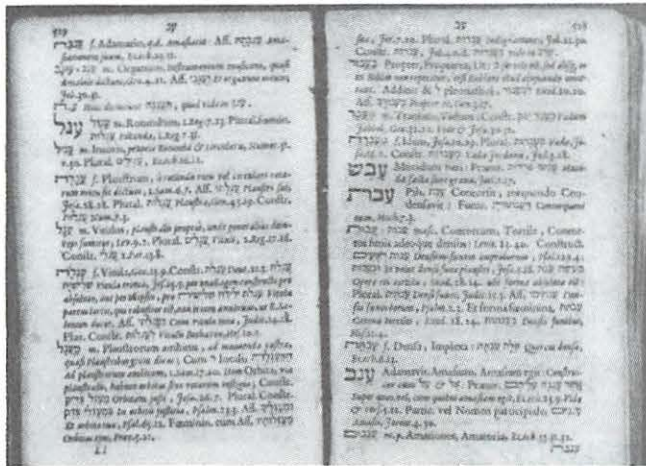
David Brainerd's grave in Northhampton, Massachusetts

communion service. He took several of the converts with him on what was to be his last tour of the Susquehannah area. Again the response was not very encouraging, and the trip took its toll on his already-failing health.

He set out for New England for a time of recuperation but made it only as far as Elizabethtown, New Jersey. For three months he lay too ill even to write in his journal. After one last visit to his

beloved little congregation at Crossweeksung, he did go on to Massachusetts, where he spent the last months of his life in the home of his friend Jonathan Edwards. It was Edwards who later published Brainerd's diary which did much to stir up the missionary fervor of the church that had become very complacent about winning the lost.

On October 9, 1747, at the age of twenty-nine, David Brainerd went to be with the Lord he had served so faithfully. In one of the last letters he wrote, David told his brother: "I declare, now I am dying, I would not have spent my life otherwise for the whole world."



Princeton University

David Brainerd carried this tattered Hebrew lexicon during his four-year ministry to the Indians. Today, the lexicon is preserved in the Princeton University Department of Rare Books and Special Collections.

Very few ever heard David's message of a loving, holy God without tears. What was his secret? What gave this sickly, melancholy man, a failure in the eyes of the world, the power and confidence of Elijah on Mt. Carmel? Was it his charismatic personality, his eloquent tongue?

Quite simply, it was the presence of God in his life which came about only by the painful clearing of his conscience and prayer. A.J. Gordon wrote that "David Brainerd did his greatest work by prayer. . . ." Knowing that anything he might do must be absolutely dependent upon the power of God, he spent whole days praying simply that the power of the Holy Ghost might come upon him so unmistakably that the people should not be able to stand before him.

The life and testimony of David Brainerd has been an inspiration for some of God's most faithful

servants. A.J. Gordon wrote that the "missionary revival of the nineteenth century is due more to his prayers than to any other thing." When someone asked him, "What can be done to revive the work of God where it is decayed?" John Wesley answered: "Let every preacher read carefully over the life of David Brainerd. Let us be followers of him, as he was of Christ, in absolute self-devotion, in total deafness to the world and in fervent love to God and man."

"Have a good look at him," wrote F.W. Boreham. "He is a man in a million; he did more than any other to usher in the world's new day." J.M. Sherwood agreed that "his story has done more to develop and mold the spirit of modern missions, and to fire the heart of the Christian Church than any man since the apostolic age."

Jim Elliot, martyred missionary to the Auca Indians in 1956, wrote in his journal, "I have been reading Brainerd's diary. Enjoyed much sweetness (as he puts it) in the reading of the last months of Brainerd's life. Was much encouraged to think of a life of godliness in the light of an early death."

Henry Martyn, pioneer missionary to India, wrote, "Read David Brainerd today and yesterday, and find as usual my spirit greatly benefited by it. I long to be like him; let me forget the world and be swallowed up in a desire to glorify God."



The Puritan Hope, Iain H. Murray,
The Banner of Truth Trust

William Carey
1761-1834



Memoir and Remains of
the Rev. Robert Murray McChesney

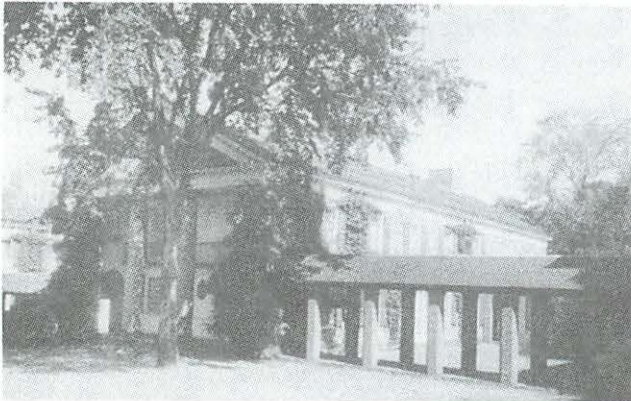
Robert Murray McChesney
1813-1843

An English shoemaker named William Carey brought the Gospel to India. Robert Murray McChesney carried the message of a Messiah to the Jews. All these great men of faith were deeply influenced by a young divinity student named David Brainerd who discovered the lasting value of a clear conscience.

Two hundred years after his death, Yale University erected two men's dormitories near the Sterling Divinity Quadrangle to honor the memory of David Brainerd. The inscription on one of the buildings reads:

"David Brainerd, Class of 1743"

By this inscription and in many other ways, it would seem that the university has paid tribute to the greatness of David Brainerd's ministry.



Yale News Bureau

David Brainerd House, Yale University Divinity School, Sterling Divinity Quadrangle.

The following excerpt from David Brainerd's diary sums up the goals of his life:

"O I love to live on the brink of eternity, in my views and meditations . . . uncommonly weaned from the world today . . . it is sweet to be . . . dead to the world, so that I may live wholly to and upon the blessed God."

Quotations taken from David Wynbeek, *David Brainerd: Beloved Yankee* (Grand Rapids: Eerdmans Publishing Company, 1961), pages 31, 33, 46; and E.M. Harrison, *Heroes of Faith on Pioneer Trails* (Chicago: Moody Press, 1945), page 17.

PROJECT 1

God was able to use David Brainerd's life in an effective ministry because he was willing to ask for forgiveness for offending a brother in Christ. The Word of God presents a long list of benefits for the Christian who maintains a clear conscience.

After reviewing your *Basic Seminar Textbook*, pages 42–77, answer the following questions concerning the importance of a clear conscience.

1. What is the greatest single hindrance to gaining a clear conscience? (See page 43.)

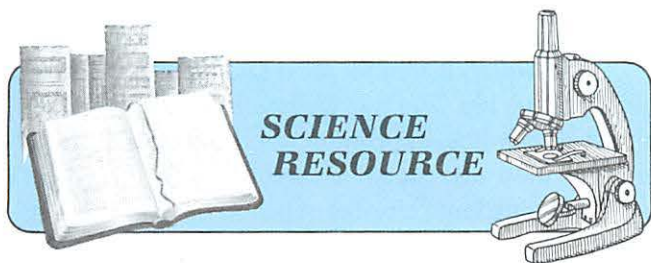
2. What statement reflects true sincerity and humility when asking forgiveness for basic offenses? (See page 47.)
3. How do the following verses emphasize the imperative of a clear conscience?
 - a. Hebrews 5:13–14
 - b. I Timothy 1:18–19
 - c. I Peter 3:16
 - d. Psalm 32:1, 3–4
4. What are the five purposes of a clear conscience? (See pages 50–55.)
5. How do Christians often excuse themselves from asking forgiveness? List four common rationalizations. (See pages 56–60.)
6. What are the four steps necessary for gaining a clear conscience? (See pages 65–71.)
7. How did David Brainerd apply the basic principles of gaining a clear conscience to his life? What hindrances did he overcome? What rewards did he receive?

PROJECT 2

Discuss how David Brainerd's life illustrates the following important lessons God wants every Christian to learn.

- A word spoken in secret shall be shouted from the housetops, and what is whispered in the bed chamber shall be carried by a little bird to the one spoken against. (See Ecclesiastes 10:20.)
- God will often use our tongues to bring us to humility, and He will allow us to experience His grace as we confess our wrong words. (See Matthew 12:37 and James 4:6.)
- When a person lifts up his voice against an authority, he actually lifts up his voice against the Lord. (See Romans 13:1–7.)
- Our most powerful messages grow out of failures which we correct. These experiences cause us to continue walking humbly with the Lord. (See Micah 6:8 and Proverbs 22:4.)

Date completed _____ Evaluation _____



SCIENCE RESOURCE

WHAT INSIGHTS DO WOLVES DEMONSTRATE ABOUT THE NATURE OF RECONCILIATION?



Time-Life, Inc.

How many signals of its desire for reconciliation is this timber wolf giving?

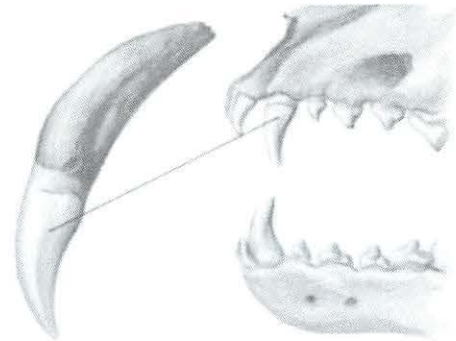
In his letter to the Christians of Galatia, Paul concluded, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

Then he adds a rather remarkable warning: "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:14-15).

This exhortation sounds more appropriate for wolves than for human beings, yet ironically the ways of wolves reveal striking lessons to us concerning the necessity of peace through proper reconciliation.

1 A wolf must reconcile its differences with other wolves or be killed.

Wolves are killing machines with teeth like those of a lion. A pack of wolves is capable of killing as many as two hundred sheep in a single night, far more than lions ever kill.



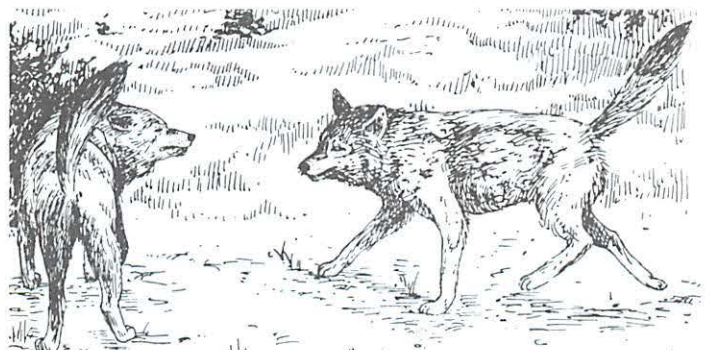
Zoobooks

The jaws and teeth of a wolf

A wolf's mouth contains thirty-six teeth. Four long canine teeth stab and hold prey. They are able to pierce bone and can penetrate the skulls of deer and of other wolves.

Along the sides of a wolf's jaw are *carnassials*. These sharp teeth slice meat neatly, much as scissors cut paper.

Along the front of both the upper and lower jaws are six broad *incisors* intended to peel meat from bones. In the back of a wolf's mouth are larger *molars* which are able to crush bone as easily as two spoons can crush an aspirin.



Wolves. ©1977 EMC Corporation

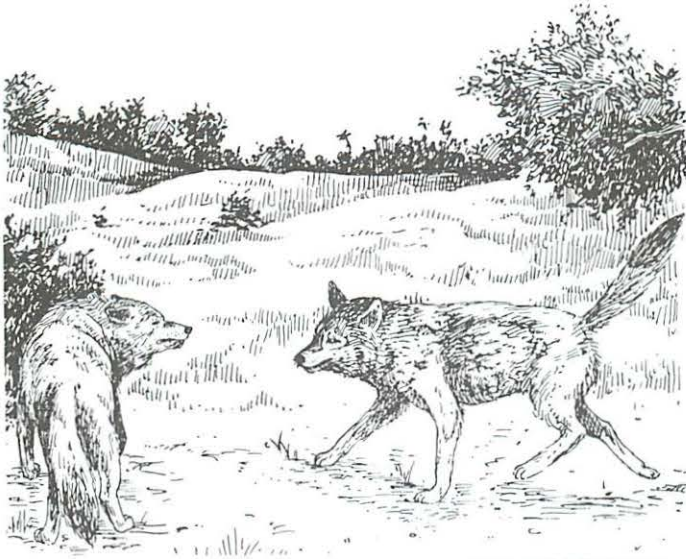
When two dominant wolves meet, one must submit to the other.

When two dominant wolves meet, one or both will almost certainly die if they do not reconcile their differences. During a confrontation, two wolves

approach each other stiff-legged, with tails erect and the hair on the backs of their necks standing on end.

They come closer and closer until they are standing side by side, the head of each one near the tail of the other. They then pause for a few moments to sniff one another's strange scent. Erect tails mean that neither wolf is willing to submit.

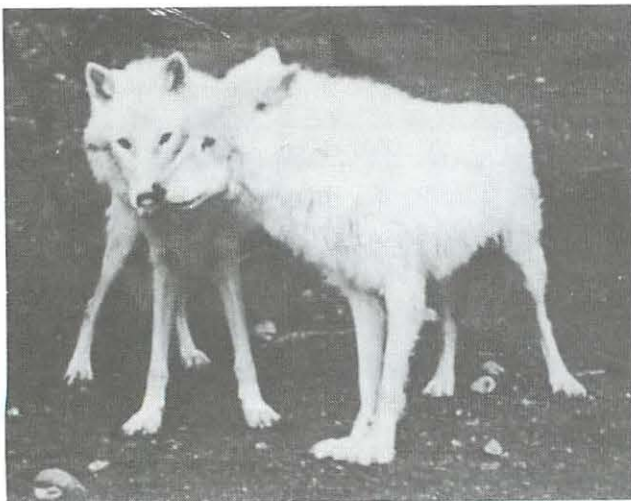
At this point one of two things may happen. The two wolves will either reconcile their differences or fight to the death.



Wolves, © 1977 EMC Corporation

A contest to the death is averted as one wolf lowers its tail and raises its muzzle to the other.

One wolf may drop its tail and spin around 180 degrees, wagging its tail and licking the face of the other wolf. This is a sign of submission and reconciliation. The conflict is then over, and peace is ensured.



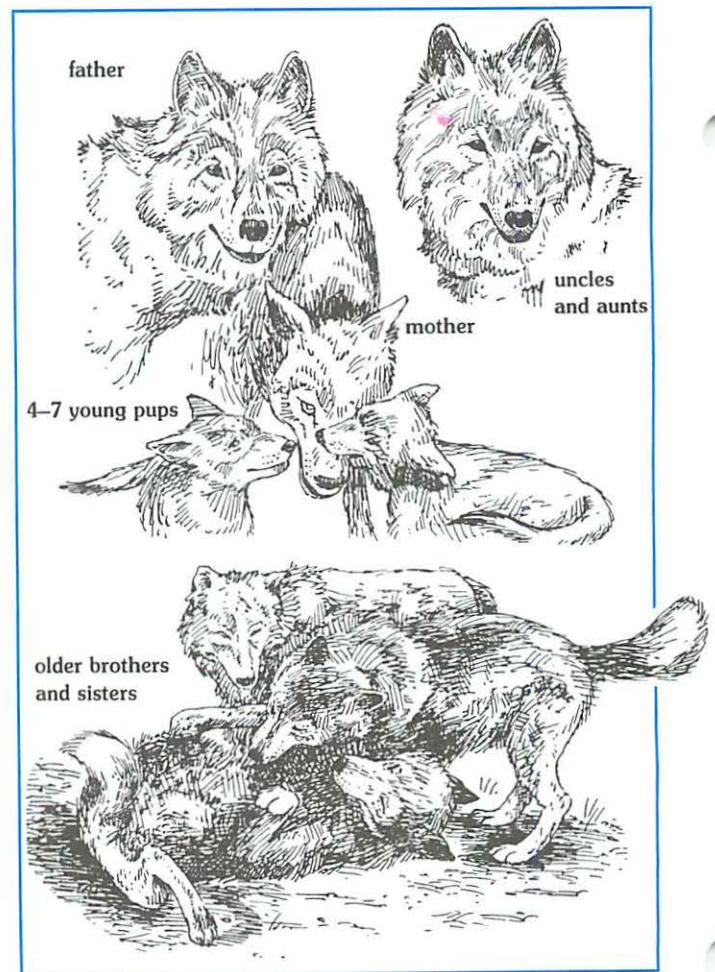
Of Wolves and Men

Two wolves reconciled to each other

However, if neither wolf submits, the conflict heats up quickly. The two wolves wrinkle their noses and curl their lips, exposing their deadly teeth. Both animals may also begin to scratch with their hind legs, throwing large chunks of turf as far as thirty feet. Vicious growls rise up from deep inside their chests, and the two wolves become a blurred whirlwind of fur as each attempts to tear open the other's throat or belly.

2 Reconciliation strengthens the bond between wolves.

Wolf packs may number from as few as two to as many as twenty wolves. Usually, a pack averages seven or eight in number. Packs are family groups made up of a mother, father, four to seven young pups and a few adult relatives. However, regardless of the number of wolves in the pack, they are bound together by a basic structure of authority. Failure to reconcile a conflict weakens this bond and increases the likelihood of future confrontations.



Wolves, © 1977 EMC Corporation

A typical wolf pack

3 *When a wolf pack's chain of command is not clearly defined, there is continual bickering and conflict among all the members.*



Zoobooks

The lead wolf provides direction for the rest of the pack, just as a king would rule his realm.



Zoobooks

The wolves next in the line of authority are like magistrates in the king's court. Each wolf respects the position of the one above him.



Zoobooks

Younger wolves are submissive and obedient to the higher-ranking wolves. They are like subjects of a well-ordered kingdom.

Each wolf has its own position in the pack's chain of command. For example, when wolves move from one area to another, they always walk single file with the most dominant wolf in the lead. All the others "fall in" according to their position of dominance.

The leader of the pack is almost always a male. Scientists refer to him as the *alpha* male. They refer to other wolves as *beta*, *gamma*, and *delta* wolves according to their position in the chain of command.

This structure brings strength and harmony to the pack. Each wolf knows its place and submits to the authority of those above it.

In most cases, all that is required for the dominant wolf to keep harmony in the pack is a curled lip, a raised tail, or a soft growl. These serve as reminders of the chain of command which binds the pack together.

However, a wolf that resists authority creates conflict and encourages bickering among all the members. Such a wolf is often driven out of the pack and banished to a life as a "lone wolf."

The death or injury of the alpha male upsets the entire structure of the pack. Bickering and fighting breaks out until a new male establishes his dominance and each wolf finds its new place in the pack.

4 *A dominant wolf always shows mercy when an offender yields to his authority.*

Reconciliation is almost always initiated by the "underdog." It is never offered until the subordinate wolf yields to the dominant wolf's authority.

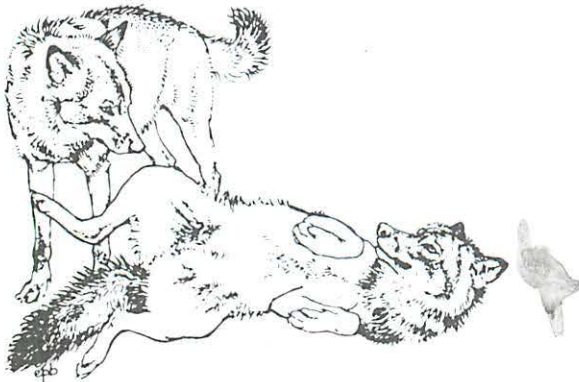
Submission is demonstrated when a wolf presents its unguarded neck or exposes its unprotected belly to an "enemy." This act of submission freezes the dominant wolf in its tracks and averts any attack.

It is curious to observe such a confrontation. When a wolf submits, its attacker appears to be almost paralyzed. Its desire to attack is evident as it snarls and shows its teeth, yet something more powerful than its urge to kill locks its jaws closed.

If, however, a subordinate wolf attempts to flee or protect itself before the dominant wolf gives an "all clear" signal with a wag of its tail, the dominant wolf's aggression is released instantly, and

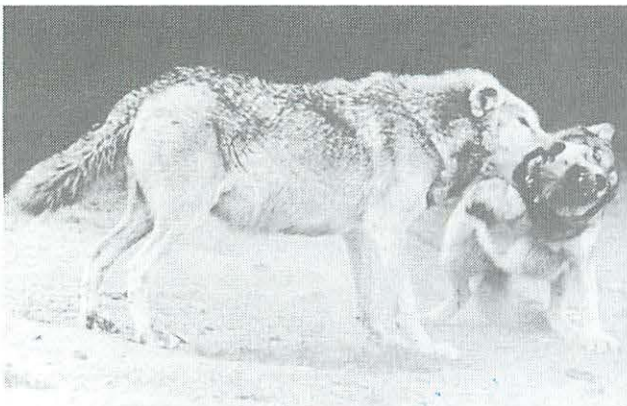
it will attack again. The subordinate wolf must continue its display of submission for as long as the dominant wolf requires.

Although there are numerous confrontations within a wolf pack, there are rarely any injuries. Wolves that are quick to yield to the authority of those above them preserve both the peace and their own lives.



The Wolf

The term “underdog” has a very literal meaning. A dominant wolf stands over a subordinate wolf to display its authority.



Of Wolves and Men

An offending wolf asks for mercy by exposing its neck to the wolf it offended.

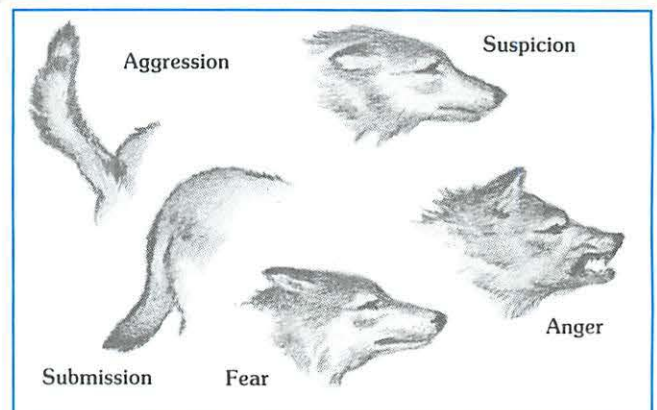
Nine ways a wolf asks for mercy

- Flattened ears
- Flashing the whites of the eyes
- Licking motions with the tongue
- Lowered body position
- Raised paw
- Tail tucked between legs
- Yielding of the neck or belly
- Flattened hair on back of neck
- Concealed teeth

5 Wolves communicate boldly and clearly, so there are few misunderstandings which require reconciliation.

Wolves are able to discern the basic intentions of others through a very sophisticated form of sign language. To a casual observer, most of those signs go unnoticed. To those who have studied wolves, however, there are hundreds of subtle movements which carry specific meanings.

Some of these movements are easy to identify. For example, the position of a wolf's tail can communicate at least six different messages. These include attitudes of aggression, contentment, depression, submission, and restraint. The position of the ears indicates the direction of a wolf's attention as well as fear, suspicion, and anger.



Communication signals of a wolf

Wolf pups learn to “read” these signs at an early age. Their play is actually a form of “reading” instruction. They “stand over” one another, learn to show proper signs of submission and dependence, and find their proper place in the pack's chain of command.



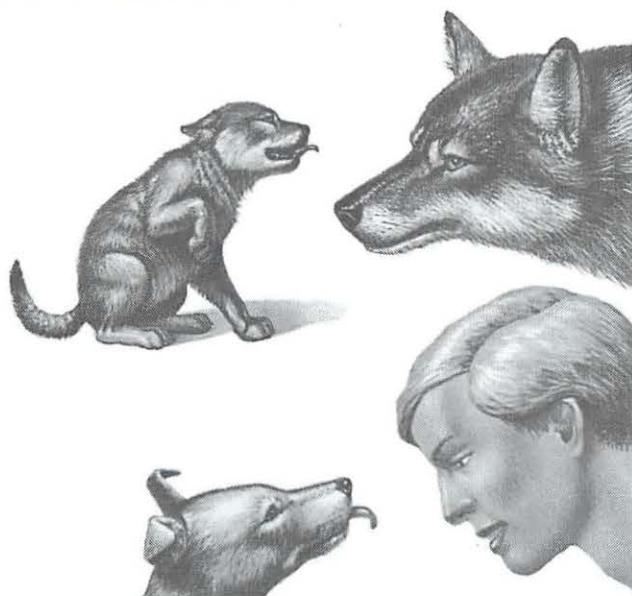
Dover, Inc.

One of the first lessons a pup learns is how to be submissive.



Wolves

Pups also learn how to take responsibility when put in positions of authority.



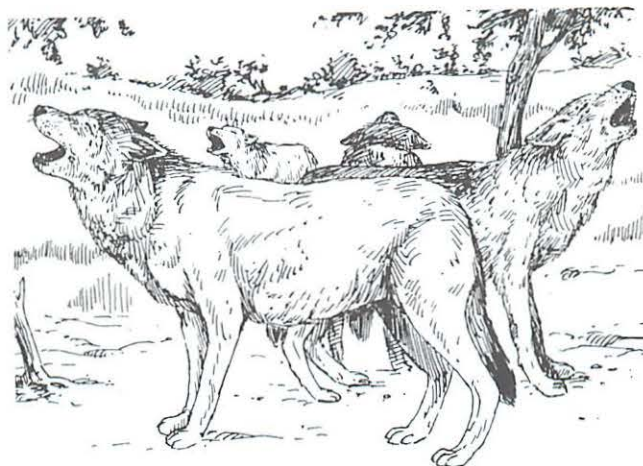
Zoobooks

Licking is also a sign of submission. Pups lick their mother's mouth to stimulate her to bring up food from her stomach.

Domestic puppies lick their adopted master just as they would their own mother.

In addition to sign language, wolves also communicate with scents and sounds. The alpha male marks the boundaries of his territory with the smell of both his urine and his droppings. These act like road signs to warn other wolf packs to stay away. Without these "signs" there would be a great many more accidental encounters and misunderstandings among neighboring packs.

Wolf sounds include a variety of howls, yips, barks, and growls. These sounds have their own specific meanings. Some call the pack together when they have been separated. Others send subordinate wolves running for cover.

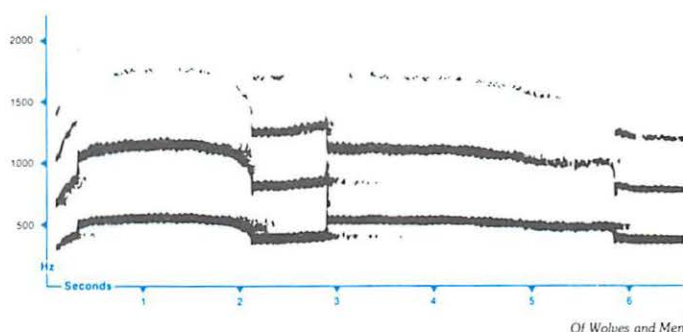


Wolves, ©1977 EMC Corporation

The howl of each wolf is distinctive.

Each wolf has its own unique voice which others can recognize at distances of more than a mile. Nightly howling sessions serve to prevent neighboring packs from accidentally bumping into each other in the dark, and they help strays to find their way back to the pack.

Recording of a wolf's howl



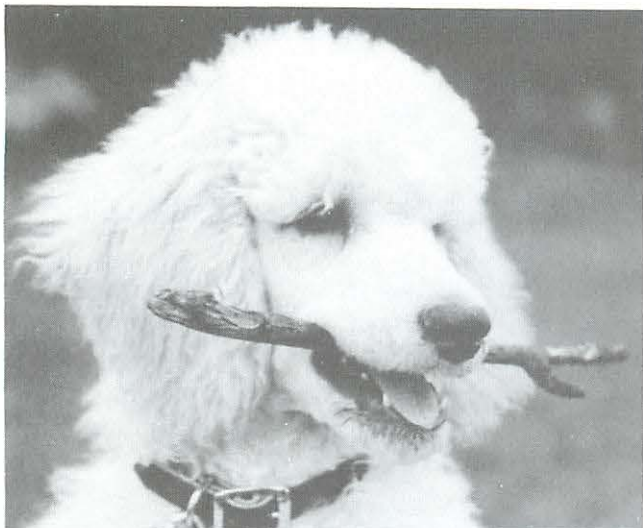
This particular wolf shows three harmonics. Each wolf has its own unique combination of pitches.

6 *A wolf's desire to be reconciled depends on its single-hearted devotion to the leader, not its "love" for an offending wolf.*

Wolves display tremendous loyalty to the alpha male of their pack. It is their dedication to this leader which apparently motivates their willingness to submit to one another.

Wolves also mate for life and remain faithful to their mate even in death. Most "lone wolves" are wolves which have lost their mates and prefer to wander alone rather than accept another mate.

Domestic dogs exhibit many of these wolf characteristics. For example, sled dogs are loyal to the leader of the team and will go anywhere it goes. They obey its "commands" rather than those of the "musher" driving the sled. When a musher has the loyalty of the team's leader, he can control the entire team. However, when a musher does not have the loyalty of the lead dog, he has no control at all.



The intense loyalty of a tamed pup is transferred to its trainer.

Domestic dogs which do not run in packs give their loyalty to human masters. This happens around six months of age. The commitment is made suddenly in a matter of a few days. One week a dog is just an independent puppy, and the next week it is a loyal friend for life. Domestic dogs acquired after six months rarely develop the same dedication to their masters as do puppies acquired at six to ten weeks.



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Training a pet dog to the commands of a "professional trainer" misdirects a dog's loyalty and displaces a "master" from his proper place of authority.

The loyalty which bonds dogs to human masters is as strong as that which bonds wolves to their alpha male. Dog owners should never allow anyone else to train their dog. If the dog "bonds" to a professional trainer, it will never be loyal to its master. To prevent this undesirable bonding, most training schools require a master to be present at training sessions and to be the one who actually trains the dog. Otherwise someone else may displace a master from his proper place of authority.

7 Every conflict between two wolves affects every other wolf in the pack.

Researchers who have observed wolf packs for many days are able to draw diagrams which illustrate a pack's chain of command. The simplest diagram is a straight line in which each wolf is subordinate to every wolf above it in the chain.

However, triangles and extended loops are also common. A triangle occurs when one animal dominates another animal which dominates a third animal which in turn dominates the first animal. All three may then dominate a fourth. In large packs there may be several such triangles. They may seem confusing to researchers, but they are quite clear to the wolves themselves.



Ardea, London

Because of the structured order of a wolf pack, every member is affected by any conflict.

Examples of two complex hierarchies:



These patterns of dominance are upset whenever there is a conflict at any point. A wolf which has been "put down" often turns on those below it to assert its dominance over them. This

battle continues on through the chain until it reaches the omega wolf, which is subordinate to everyone. This wolf usually takes out its aggression on a stick, a tree, or a piece of rotting deer hide.

Examples of two straight-line dominance patterns:

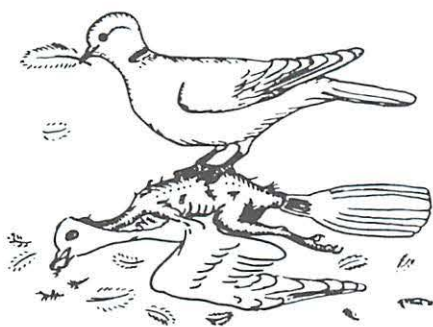
$\alpha \rightarrow \beta \rightarrow \gamma \rightarrow \delta \rightarrow \omega$



8 ***Animals which attempt reconciliation without submission constantly bicker and often seriously injure one another.***

Doves, which have long been known as symbols of peace and love, are notorious for failing to show mercy to one another. They are harmless to others but merciless to their own kind.

Instead of reconciling differences, doves may continue to peck at one another until the victor's body is plucked bare of feathers and blood is dripping from the open wounds of the loser.



King Solomon's Ring

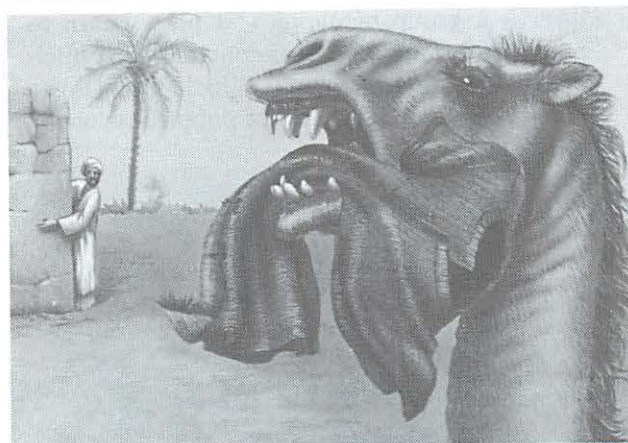
Unlike wolves, doves continue to peck each other when conflicts arise.

Doves do not show mercy even when one bird has gained the upper hand. They continue their retaliation well beyond the limits of the original offense. As long as a dove has any strength left at all, it will continue to fight to the death.

Camels exhibit another form of false reconciliation. They seek revenge against substitutes. For example, an irate camel may find its master's jacket and tear it to shreds.

These acts are called "displacement" activity. They do not resolve a conflict. They merely satisfy

the desire for revenge without directly confronting an antagonist.



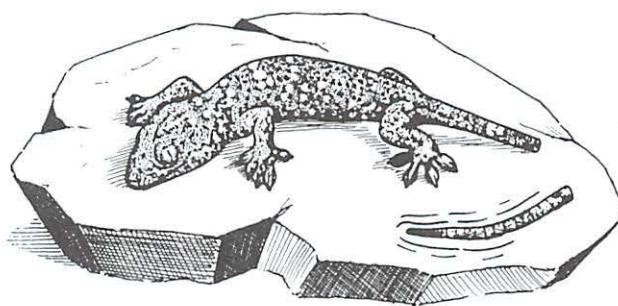
Zoobooks

Camels are also dissimilar to wolves in the way they settle their conflicts.

During some seasons of the year, a camel may become so aggressive that it tears up everything that belongs to its master and becomes entirely useless.

When camels fight among themselves, they refuse to submit to one another. Instead, they push and shove until one is able to drive the other to the ground. The victor then sits on the loser's head in an attempt to suffocate its adversary.

Geckos are small lizards which exhibit still a third means of resolving conflict. Geckos have disposable tails which conveniently break off and twitch. This tactic distracts the gecko's enemy while the gecko escapes.

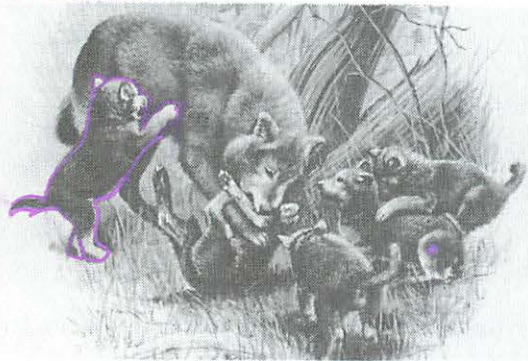


A gecko leaves a twitching tail behind as it runs from a conflict.

These three alternatives to submission end the immediate conflict, but their failure to yield rights results in continual problems which are never resolved. Doves have no stable family life. Camels are useless to their masters during some seasons each year, and geckos are constantly running away from one enemy after another.

PROJECT 1

Observe a group of puppies at play. Learn to "read" their language of reconciliation. Which puppy is the "alpha" puppy? Which puppy is the "omega" puppy? How do the puppies reconcile their differences?



The Wolf

PROJECT 2

Relate the characteristics of wolves to the need for Christians to reconcile their differences. Match the verses on the right to the statement they most accurately describe.

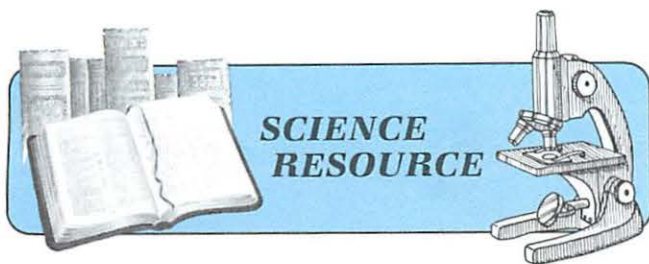
- ☒ 1. Christians have such deadly mouths that they must reconcile their differences or destroy each other.
- ☒ 2. Reconciliation strengthens the bond between Christians.
- ☒ 3. When a structure of authority is not clearly defined, there is continual bickering and conflict among the members of the group.
- ☐ 4. A Christian must always forgive an offender who asks for forgiveness.
- ☐ 5. Christians must communicate clearly and sincerely so that misunderstandings are minimized.
- ☒ 6. A Christian's desire to be reconciled to others depends on his devotion to the Lord.
- ☐ 7. Every conflict between two Christians affects every other Christian.
- ☒ 8. Christians who attempt to reconcile without submitting to authority continue to have contention.

MATCHING VERSES:

Match each verse or set of verses to the statement at the left which it best describes.

- A** "Only by pride cometh contention: but with the well advised is wisdom" (Proverbs 13:10).
- B** "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:3-4).
- C** "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:37).
- D** "Before destruction the heart of man is haughty, and before honour is humility" (Proverbs 18:12).
"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another . . ." (1 Peter 5:5).
- E** "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).
"But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:15).
- F** "So we, being many, are one body in Christ, and every one members one of another" (Romans 12:5).
"And whether one member suffer, all the members suffer with it . . ." (1 Corinthians 12:26).
- G** "By this we know that we love the children of God, when we love God, and keep his commandments" (1 John 5:2).
- H** "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other . . ." (Matthew 6:24).

Date completed 9/24/01 Evaluation _____



HOW DO COMPUTERS ILLUSTRATE THE ABILITY OF THE MIND TO RECALL PAST OFFENSES?



Ewing Galloway

A computer operator enters data which will be stored in the computer memory for retrieval later.

1 COMPUTERS REQUIRE A SOURCE OF POWER THAT IS CONSTANT.

A computer is nonfunctional and useless unless it has access to electrical power. If the source of power changes with a sudden surge or drop while the computer is in operation, information can be lost, scrambled, or skewed. Software programs are also very sensitive to shifts in power.

In the same manner, a Christian is not able to fulfill the requirements of keeping a clear conscience in his own strength. The energy source for this objective is the power of the Holy Spirit. Jesus promised that the Holy Spirit would give direction in recalling past offenses and achieving proper reconciliation. (See John 14:24–26.)

2 COMPUTERS CAN RECEIVE DATA FROM SEVERAL SOURCES.

The computer receives information through cables which are connected to keyboards, disk

drives, modems, and even electronic “mice.” With multiple terminals and operators, a computer can take in several pieces of information concurrently.

Likewise, the mind receives information through the five senses: seeing, hearing, touching, tasting, and smelling. It is so efficient in collecting data that many facts are perceived simultaneously.

3 COMPUTERS RECEIVE INFORMATION BIT BY BIT.



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Grocery checkout computers record several bytes of information. Can you list them?

Each piece of information received by any computer is immediately translated into bits, which are combined into bytes. These bytes are sequenced in a code the computer can decipher and process according to instructions.

Binary—having only one of two values.

Bit—an abbreviation for binary digit. It has the value of either “0” or “1.”

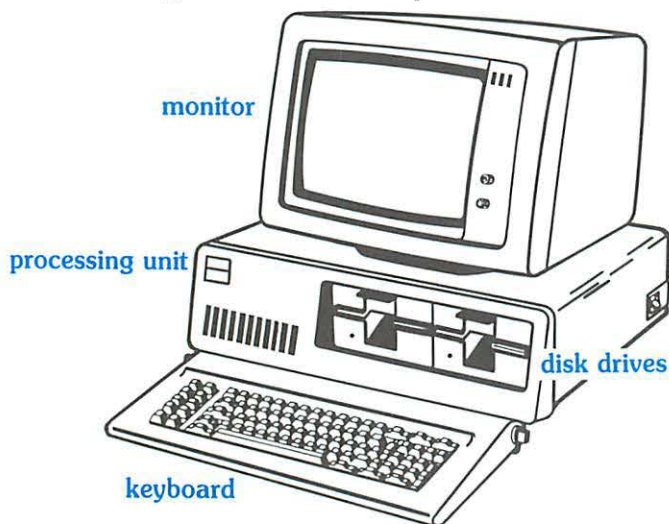
Byte—a series of bits that are treated as a single unit.

All computers operate from a binary number system in which there are only two numbers, a “1” and a “0.” All memory and all processing is done with just these two numbers. A computer never goes beyond the number “1.”

In the same way, each piece of information received by the mind through the senses creates its own impression, which is recorded and stored in words and sensations. However, human thought synthesizes data so quickly that the tiny units of interpretation are not readily observable unless they are specifically analyzed.

4 COMPUTERS PROCESS DATA BY ELECTRONIC SIGNALS.

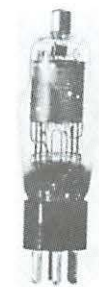
Data enters a computer in the form of electrical impulses much like those that enter the brain. Each impulse is a coded instruction which is either stored in the computer's memory or processed immediately. The development of the computer chip has greatly increased the computer's efficiency in handling these electrical impulses.



Hardware—includes the visible components of a computer, such as keyboard, monitor, printer, disk drives, memory chips, power unit, and micro-processor

The ages of computers are measured by generations. A generation passes when newer, faster, and more powerful computers make the older generation obsolete. Today's generation is the fifth in the series that began back in 1946 with the production of ENIAC (Electronic Numerical Integrator And Computer). ENIAC weighed sixty thousand pounds, consumed enough electricity to power one hundred lighthouses, and was thousands of times more expensive than today's fifth-generation computers.

ENIAC used vacuum tubes to store memory. These were later replaced with transistors. Today the transistor has been replaced by the microchip. Tomorrow the microchip may be replaced by a sixth-generation silicon.



VACUUM
TUBE
TRIODE



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EARLY
TRANSISTOR

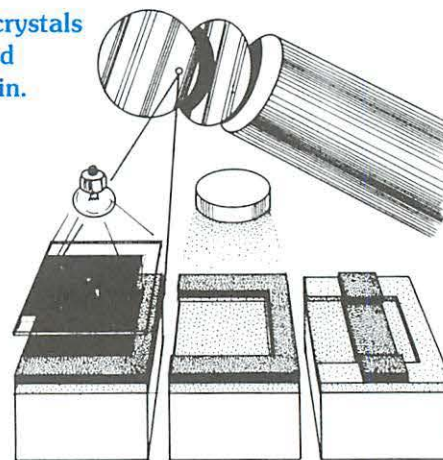


Bell Laboratories
One microchip is equivalent to thousands of transistors.

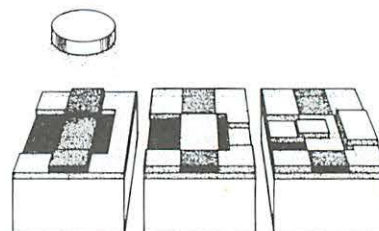
A microchip is a crystal of silicon that may be as many as twelve layers thick. Silicon conducts electricity under certain conditions but not under others. This makes it a perfect material for electronic switches.

The first layer of the silicon "sandwich" is a thin film of insulated oxide. A stencil is placed over the oxide and flooded with ultraviolet light. This process etches a pattern on the chip's circuitry onto the light-sensitive oxide. Chemical impurities, called *dopants*, are then added to convert the circuits of silicon into a complex maze of electronic switches. More layers of silicon are added, etched, and doped until the chip resembles a sandwich containing possibly more than a million electronic components.

Silicon crystals are sliced wafer-thin.

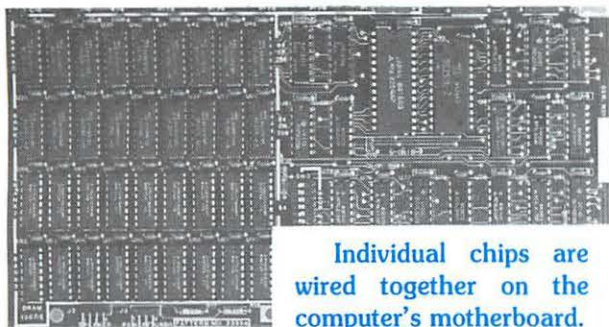


Ultraviolet Light Hot Gases



Acids dissolve the coating of oxide to form connecting ridges that carry electrical impulses from switch to switch. Layer after layer of silicon is added until the chip looks like a complex city.

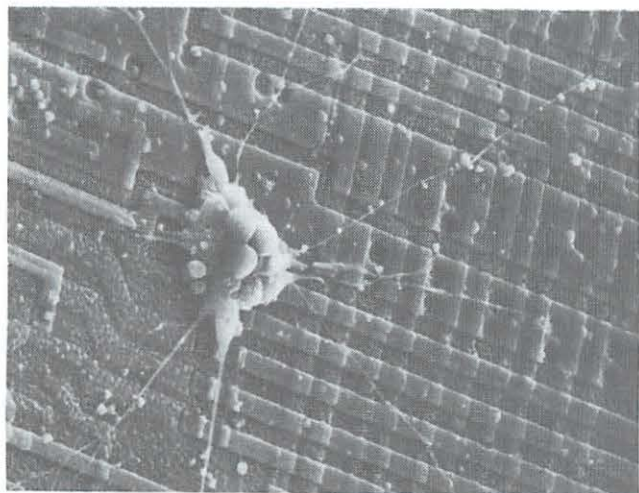
Finally, connecting pathways are added like miniature city streets carrying electronic impulses from switch to switch. The finished chip is bonded in gold and sealed in a rugged ceramic case ready to be plugged into place and put to work.



Individual chips are wired together on the computer's motherboard.

Because every impurity affects the conducting properties of silicon, the raw materials must be of flawless quality. The silicon used in microchips is so pure that if silicon were represented by the eyes of all the people in the world, and blue eyes represented contaminants, there would be fewer than eight pairs of blue eyes in the whole world.

A *silicron* is a theoretical cross between a silicon chip and a neuron of the brain. Each has distinct advantages over the other. A chip can conduct impulses six orders of magnitude faster than a neuron, but neurons are much smaller and are connected together in a parallel fashion so that they can all work on the same problem without interfering with one another. The way the brain transmits messages from one cell to another through electrical impulses is a fascinating study. (See pages 1007–1009.)



Synaptic Poster

A human neuron and a microchip are magnified by an electron microscope. The chip resembles a miniature city with streets, parks, office buildings, and malls. The neuron looks like a jewel connected to other neurons by feathery webs of silk.

5 COMPUTERS "THINK" IN A SPECIFIC LANGUAGE.

Computers come in all shapes and sizes and do thousands of different jobs. However, they all have the same need for detailed programs which receive data, process it, move it from place to place, and tell the computer when to stop. These programs are written in what is called machine language, the only language that computers can understand.

Languages such as BASIC, PASCAL, "C," and FORTRAN are complex languages through which programs must be interpreted before computers can execute operations. These languages are stored in the computer's *compiler*. The computer uses the language to interpret the commands given and assemble them into a step-by-step set of machine instructions.

The human mind processes information by thinking thoughts in words. In order for those thoughts to be received by others and the process of reconciliation to occur, the thoughts must be communicated in words understood by the receiving party.



Bible Art Series, Standard Publishing, Cincinnati

God created the languages of man at the Tower of Babel. (See Genesis 11:1–9.)

6 COMPUTERS RESPOND IN THE WAY THEY ARE PROGRAMMED.

The programs by which a computer runs are planned out on flow charts by programmers. Then they are coded into the binary system by the

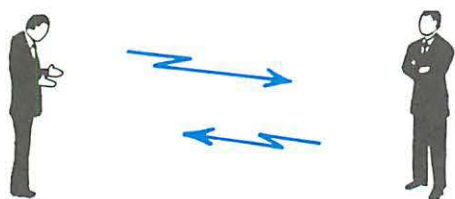
going through the steps necessary to achieve reconciliation.

We should respond quickly to the prompting of the Holy Spirit by seeking out the person with whom there is a conflict and going through the steps necessary for reconciliation.

5 *Allowing a difference to continue will only compound the problem.*

When a disagreement is found between two records, it should be resolved without further use of the account. To continue to write checks without knowing how much money is in the account chances writing a check without having enough money to cover it. It risks your reputation and God's.

When an offense is remembered between two brothers, resolving it should take priority over all other matters. To let the difference continue without reconciliation risks burdening your conscience with anger and bitterness.



All offenses between brothers should be reconciled, no matter who is to blame.

6 *Reconciliation means that all past differences are resolved immediately. Future differences will be reconciled at a future date.*

The reconciliation of a bank statement is always done as of a certain date. It means that all known disagreement has been resolved by that time. Future disagreement will be resolved with the arrival of future bank statements.

Reconciliation between people also involves only past offenses. It concerns those offenses which the Holy Spirit has brought to mind at the altar. Future offenses will be resolved as we return to the altar again and again.



Not reconciling offenses leads to anger and bitterness.

What do you reconcile in mathematics?

Jesus spoke of reconciling differences between people in order to maintain harmony. In accounting, differences must be reconciled between accounts to maintain accuracy.

The most common account that we reconcile is a checking account.

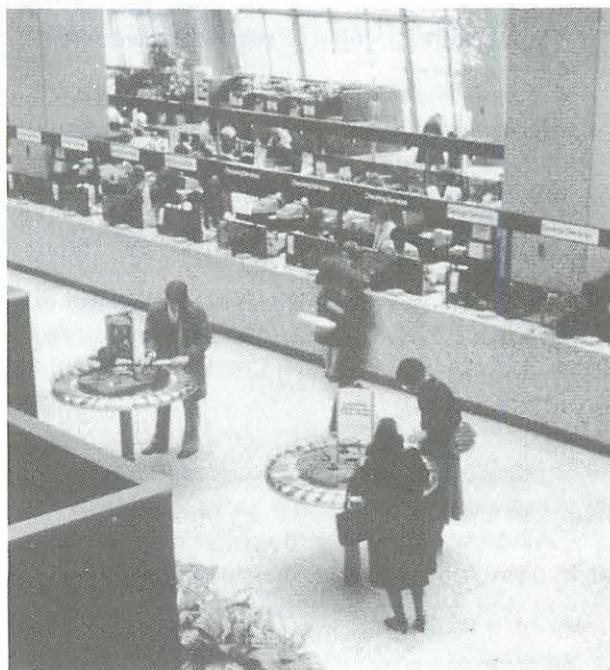
How do you reconcile a checking account?

• What is a check?

A check is a promise. It promises the seller that you have enough money in your checking account to pay for what you are buying. When the seller takes your check to the bank, he will receive exactly the amount of money that you promised to pay him on the check.

YOUR NAME		304
YOUR ADDRESS		AUGUST 1 1986
PAY TO THE ORDER OF	THE GROCERY STORE	\$ 50.00
FIFTY AND $\frac{NO}{100}$		DOLLARS
FIRST STATE BANK OF YOUR TOWN		
MEMO	YOUR NAME	

This check promises The Grocery Store \$50.00 from your account.



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Checking accounts are handled primarily through banks. Money is deposited in an account before checks are written. The recipient of the check is given the designated funds when he presents the check to the bank.

• **How do you write a check?**

There are five lines on a check that you must fill in accurately. The first is the date. This should be the date on which you write the check. Write today's date on this blank practice check.

The second line is "Pay to the order of." On this line is written the name of the person or company whom you are paying. Write your father's name on the "Pay to the order of" line of this check.

The third line to be filled in is the \$____ (amount). In this space is written, in figures, the amount that you are paying. Write "\$10.00" on the blank check in the correct place.

On the fourth line the amount that you are paying is spelled out in words. The number of cents is written as a part of 100. Since the amount you are paying is \$10.00, write out "ten and no/100" on the proper line.

The last line to fill in is the signature line. This is where you sign your name. When you sign the blank check, you "promise" your father that if he takes this check to the bank, he will receive \$10.00 out of the money in your checking account.

NUMBER OF CHECK 175

NAME OF PERSON YOU ARE PAYING Alan Jones

YOUR NAME YOUR ADDRESS

DATE LINE Sept 30, 1901

PAY TO THE ORDER OF Ten and no/100

\$ 10.00 DOLLARS

FIRST STATE BANK OF YOUR TOWN

MEMO

AMOUNT YOU ARE PAYING WRITTEN IN WORDS

SIGNATURE LINE Katie L. Jones

AMOUNT YOU ARE PAYING IN NUMBERS

Using the check register below, fill in the number of the check you just wrote (175), the date you wrote it, to whom you wrote it (your father), and its value (\$10.00).

RECORD ALL CHARGES OR CREDITS THAT AFFECT YOUR ACCOUNT									
NUMBER	DATE	DESCRIPTION OF TRANSACTION	PAYMENT/DEBIT T	IF ANY FEE	DEPOSIT/CREDIT C	BALANCE			
171	6/5	MEDICAL CENTER	100 ⁰⁰			260 ⁰⁰			
172	6/12	FRED'S GROCERIES	75 ⁰⁰			185 ⁰⁰			
173	7/8	COMMUNITY CHURCH	50 ⁰⁰			135 ⁰⁰			
174	7/15	BOB'S PAINTING	50 ⁰⁰			85 ⁰⁰			
175	9/12	Alan Jones	10 ⁰⁰			75 ⁰⁶			

A check register

You must also keep track of how much money is still in your account at the bank. To do this, you must subtract the amount of each check from the total amount of money that you have in the bank. The column in the check register marked "balance" is where you write the amount that you have left in your account.

In the check register above, subtract \$10.00 from the previous balance. How much money is left in your account at the bank?

Because each check is a promise, you should never write a check for an amount that is larger than what you have left in your account. If you do, there is not enough money in your account to pay the person when he comes to the bank. You will have lied to the person, broken your promise, and damaged your reputation.

According to the check register above, should you write a check for \$100.00?

When the amount of money in your account becomes too small, you must add (deposit) additional money before you write more checks. How much money should you add to your account in order to write a check for \$100.00?



Ewing Galloway

You must keep a record of each check that you write. When you have filled out all five lines on the check, you must record the same information, along with the number of the check, in the check register in your checkbook.

- What happens to the check?

The person you have paid takes your check to the bank. The bank takes exactly the amount of money written on the check out of your bank account and gives it to him. How much money would the bank give your father if he presented the check you wrote?

Each month the bank saves all of the checks that it receives. Then the bank returns to each account holder the checks it has processed during the month. It also sends a statement of how many checks you wrote, how much money you added to your account, how much money was subtracted from your account, and how much money is left.

[illegible]

When this monthly statement comes, you need to compare it with the records you have kept in your check register to see if the two agree. Usually there is disagreement between your records and the bank statement for how much money is in your account on a certain date. The process of getting the two records to agree is called “reconciliation.”

EIGHT STEPS TO RECONCILING A BANK STATEMENT

1 Each check has a number in the upper right-hand corner. When you receive your monthly bank statement in the mail, the first thing to do is to take out the checks that the bank has sent back to you and put them in numerical order.



2 Next, open your checkbook to the check register (that is the list that you have been keeping of all the checks that you have been writing). In the check register is a column with a \checkmark . For each check that has been returned by the bank, place a \checkmark in that column. The bank also returns the deposit slips that you used to put more money in your account. Place a \checkmark in the column to show that the deposit slip was returned.

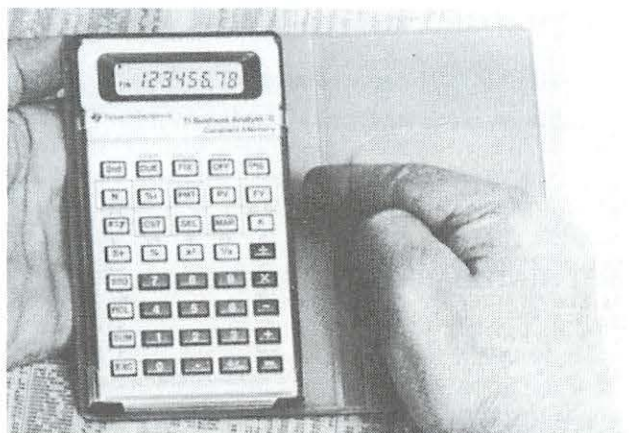
CHECK NUMBER		CHECK PAID TO:	CHECK AMOUNT	CHECK RETURNED	BALANCE
RECORD ALL CHARGES OR CREDITS THAT AFFECT YOUR ACCOUNT					
NUMBER	DATE	DESCRIPTION OF TRANSACTION	PAYMENT/DEBIT P D	FEES (F) (F) (F)	BALANCE
100	9/5	JIM'S PHOTOS	7 ⁰⁰		300 ⁰⁰
101	9/15	MAC'S CLOTHING	15 ⁰⁰		278 ⁰⁰
102	9/16	YOUR CHURCH	25 ⁰⁰		253 ⁰⁰
103	9/20	GAS STATION	10 ⁰⁰		243 ⁰⁰
104	9/21	GROCERY STORE	40 ⁰⁰		203 ⁰⁰
105	9/24	TELEPHONE COMPANY	30 ⁰⁰		173 ⁰⁰
106	9/25	ELECTRIC COMPANY	45 ⁰⁰		128 ⁰⁰
107	9/26	GAS COMPANY	20 ⁰⁰		108 ⁰⁰

3 More than likely you will have written more checks than the bank has sent back. Draw a line under the last balance. This lets you know where to begin reconciling next month.

4 Now start looking for checks that have not been returned by the bank. By looking in the \checkmark column, it is easy to spot those checks without a \checkmark . Write down the amount of each check that has not been returned, and find the total.

STEP 4
CHECKS NOT RETURNED

#100	\$ 7.00
#107	<u>20.00</u>
TOTAL:	\$27.00



Texas Instruments, Inc.

When many checks are added together or a long list of figures must be balanced, the use of a calculator is helpful.

5 Add the total amount from step 4 to the balance that you underlined in step 3.

STEP 5

\$108.00
<u>27.00</u>
\$135.00

6 Banks usually charge a service fee for keeping the records for your checking account. This charge is listed on your monthly bank statement. You must find this charge on your statement and write it into your check register just as if it were another check

you have written. You must also subtract this charge from the answer you got in step 5.

STEP 6

\$135.00	
<u>2.00</u>	service charge
\$133.00	

7 You may have added (deposited) more money to your account. If this deposit is included in the balance from step 3, but is not listed on your bank statement, subtract the amount of the deposit from the total in step 5.

8 This amount should agree with the amount on your bank statement.

CHECKING ACCOUNT STATEMENT

Thanks ... for banking with us

FIRST STATE BANK OF YOUR TOWN

FOR PERSONAL ASSISTANCE, WRITE:
FIRST STATE BANK OF YOUR TOWN
YOUR TOWN

YOUR NAME _____
YOUR ADDRESS _____

YOUR ACCOUNT NUMBER:
123 456 789

PLEASE EXAMINE AT ONCE

THIS STATEMENT SHOWS ALL OF YOUR ACCOUNT TRANSACTIONS FROM September 1 September 30

DEPOSITS		CHECKS			CHECKS			DAILY BALANCE	
DATE	AMOUNT	NO.	DATE	AMOUNT	NO.	DATE	AMOUNT	DATE	AMOUNT
		101	9/15	\$ 15.00				9/1	\$300.00
		102	9/16	25.00				9/15	285.00
		103	9/20	10.00				9/16	26.00
		104	9/21	40.00				9/20	250.00
		105	9/24	30.00				9/21	210.00
		106	9/25	45.00				9/24	180.00
			9/30	2.00 service charge				9/25	135.00
								9/30	<u>133.00</u>

BEGINNING BALANCE	DEPOSITS	CHECKS	ENDING BALANCE	ACCOUNT NUMBER/PAGE
\$300.00	NO. AMOUNT	NO. AMOUNT		123 456 789
		6 165.00	<u>\$133.00</u>	ENCLOSURES

****INDICATES ONE OR MORE MISSING CHECK NUMBERS

PROJECT

You now have a checking account with the First State Bank. You started your account with \$100.00 that you were paid for mowing lawns and

How much money is in your account now? 33.00

☐ On August 25, your statement comes from the bank. Included in the statement are four checks: numbers 101, 103, 105, and 106. The service charge is \$1.00. According to your check register, on August 25 you had \$13.00 in your account. According to the bank, on August 25 you had \$52.00 in your account. Reconcile these two amounts.

Do you have enough money left in your checking account to buy a \$20.00 speedometer for your bike?

Date completed 9/28/01 Evaluation _____

REMEMBER TO RECORD AUTOMATIC PAYMENTS / DEPOSITS ON DATE AUTHORIZED

Thanks . . . for banking with us

FOR PERSONAL ASSISTANCE, WRITE
FIRST STATE BANK OF YOUR TOWN
YOUR TOWN

YOUR ACCOUNT NUMBER
123-456-789

PLEASE EXAMINE AT ONCE

THIS STATEMENT SHOWS ALL OF YOUR ACCOUNT TRANSACTIONS FROM August 1

THRU August 25

BEGINNING BALANCE	DEPOSITS		CHECKS		ENDING BALANCE	ACCOUNT NUMBER	PAGE
\$100.00	NO.	AMOUNT	NO.	AMOUNT	\$52.50	123-456-789	
			4	\$47.00		ENCLOSURES	4

*INDICATES ONE OR MORE MISSING CHECK NUMBERS



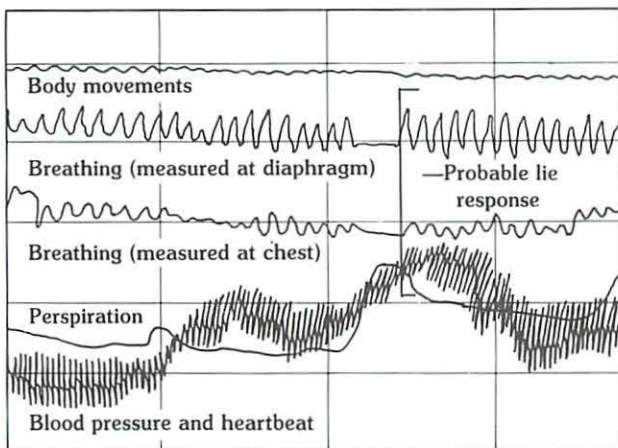
LAW RESOURCE

HOW DO LIE DETECTOR TESTS CONFIRM THE NEED TO BE RECONCILED WITH OTHERS?



The Reid Polygraph

While a man is questioned, the polygraph, or lie detector, records fluctuations in body activity.



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The above chart reveals the bodily functions which change when a person taking a polygraph test tells a lie. As long as the truth is being told, the chart normally shows little or no change.

A guilty spirit produces fear, which arouses a tiny section of the brain called the *hypothalamus*. Although the hypothalamus is the size of a little finger and is located deep in the brain's interior, it tremendously influences the entire body. (See Resource H on the autonomic nervous system from *Wisdom Booklet 1*.)

The hypothalamus is connected to the eyes, lungs, heart, stomach, kidneys, salivary glands, and sweat glands by the autonomic nervous system.

These nerves carry messages from the hypothalamus to the body and effect physical changes in seconds.

The hypothalamus also influences the hormone system to secrete hormones which strengthen and maintain the more immediate temporary changes triggered by the autonomic nervous system. For instance, antidiuretic hormone causes the kidneys to retain more than ten times the amount of water that they normally do. Epinephrine makes muscles more powerful, shrinks blood vessels, raises the level of sugar in the blood, and increases the heart rate.



Dore Bible Illustrations

The wicked ruler Antiochus knew the physical signs of guilt. He is pictured here being dragged to his death after falling from his chariot.

Although the polygraph, or the lie detector as we know it today, is a fairly recent invention, the concept of lie detectors is not new. Scripture describes the test of the cup of bitter water. Indians used the "sacred" donkey's tail. Others tested truth with a hot knife on the tongue.

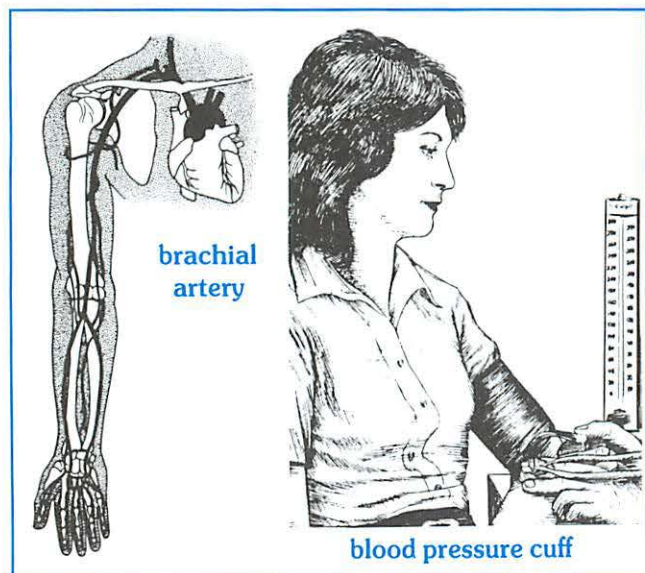
Even as early as two hundred years before Christ, Antiochus, the Seleucid king against whom Judas Maccabaeus fought, had a servant feel his pulse as a demonstration of his truthfulness. Antiochus knew that his heart beat faster when he lied.

Natives of ancient India also tested suspected liars by making them chew rice. If the rice remained dry, the suspect was pronounced guilty. If the rice became moist, the suspect was set free. The Indians knew that when a person lied, the saliva in his mouth would dry up.

In 1895, researchers found that the guilt caused by lying affected blood pressure. The instrument with which they measured blood pressure was called a *plethysmograph* (pleth-IZ-mo-graf). Its name came from the Greek word *plethysmos* which means "to enlarge." The plethysmograph measured the enlargement of the forearm caused by increased blood pressure.

HOW DOES A LIE DETECTOR FUNCTION?

A modern polygraph records heart rate, blood pressure, respiration, and perspiration. Because it combines data from all four factors, the polygraph is ninety to ninety-five percent reliable in detecting the guilt which accompanies lying.



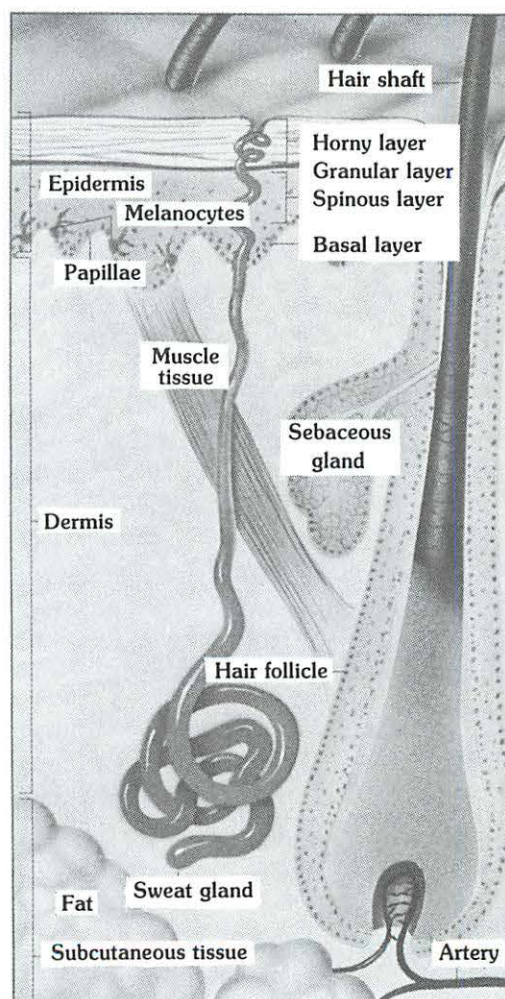
HEART RATE AND BLOOD PRESSURE—An elastic cuff is wrapped tightly around the arm and inflated with air until the flow of blood through the brachial artery is restricted. The brachial artery lies just beneath the skin on the inside of the upper arm. Its rhythmic beating can be felt by placing a finger on the inside crease of the elbow. Sensors in the cuff are able to record both blood pressure and heart rate by measuring these pulsations. These sensors are so sensitive that they can detect a 0.25 millimeter change in blood pressure.



©World Book, Inc.

Hollow tubes around the individual's chest and stomach monitor variations in breathing.

BREATHING—Hollow, flexible tubes, called *premonograph tubes*, are wrapped around the chest and stomach. As the subject breathes in and out, the tubes stretch and relax, altering the air pressure inside the tubes and measuring the rate and depth of each breath.

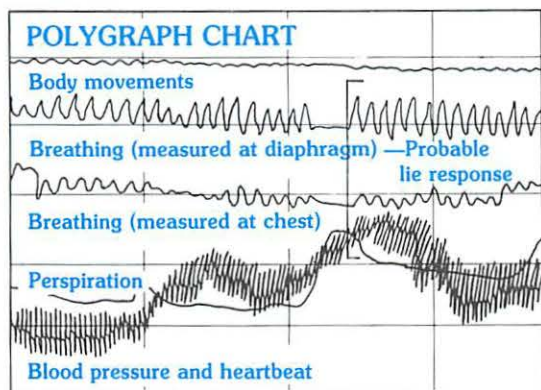


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Sweat glands can be activated by guilt.

PERSPIRATION—A polygraph also monitors the *galvanic skin response*, or the skin's resistance to electricity. Two wires are placed on the subject's fingers, and an electrical current so small that it cannot be felt is passed between them. When a person experiences the guilt of lying, his sweat glands release perspiration. The salt in the perspiration alters the resistance of the skin to the electric current. The tiny electric current is so sensitive that it can detect even invisible amounts of perspiration.

The data from these four monitors are fed into a device which records each measurement with a pen that swings back and forth across a sheet of moving paper. By noting consistent patterns in the four monitors whenever the subject tells a lie, a polygraph examiner can accurately detect guilt from lying.



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When a person lies, his . . .

- Heart rate quickens.
- Blood pressure rises.
- Breathing may stop momentarily.
- Perspiration increases.

HOW CAN A POLYGRAPH DETECT LIES SO ACCURATELY?

The accuracy of the polygraph test depends on the fear and guilt the suspect experiences while lying. Polygraphs are precise because people everywhere experience guilt when they are not reconciled to God. The guilt of lying is universal. (See Romans 1:16–20; Romans 2:14–15; Romans 3:19; Jeremiah 31:33; and Jeremiah 32:40.)

Even a psychopathic or habitual liar cannot completely hide the physical effects of guilt. While a liar may be able to hide the outward signs, he cannot hide the individual, automatic, physical effects of

guilt. The polygraph is reliable because it records inward signs and ignores outward appearances.

HOW MANY QUESTIONS DOES AN EXAMINER USUALLY ASK DURING A POLYGRAPH TEST?

The subject is first interviewed in a casual setting. From that interview the examiner prepares a list of roughly a dozen carefully worded “yes” and “no” questions.

Each question serves a specific purpose. “Key” questions are directed specifically at the issue under investigation. For example, “Did you steal money from your employer on May 23 of this past year?” If the suspect lies, the polygraph shows an immediate change in heart rate, breathing, blood pressure, and perspiration.

The examiner also asks “irrelevant” questions, such as the subject's age, birthday, home phone number, and the day of the week. Because the examiner already knows the answers to these questions, they serve as a reference against which the truthfulness of other questions can be compared.

Perhaps the most important questions are the very broad and general “control” questions, which force the subject to lie. The examiner may ask, “Have you ever stolen anything in your life?” If the subject answers “no,” it is most likely a lie, and the polygraph will detect the signs of guilt. If the subject says “yes,” the examiner will press for more details until the polygraph begins to pick up signs of lying. Because the physical signs of guilt are completely beyond the subject's control, this “artificial” lying establishes patterns which the examiner uses to study the subject's truthfulness on the key questions.

The subject is then unhooked from the polygraph and given a chance to relax, and the whole procedure is repeated three to five times. While each set of questions takes only a few minutes to ask, the entire test may take several hours.

IS IT POSSIBLE TO “OUTWIT” A POLYGRAPH?

No. Many liars attempt to outwit the polygraph by breathing very slowly, flexing muscles that the examiner cannot see, concentrating on the words of a song, doing mental arithmetic, or even pretending to answer imaginary nonsense questions. However, these techniques only confuse the results so that they are inconclusive. The test results are then invalidated, and the entire test must be readministered.

Polygraphs are so sensitive that an examiner can distinguish a lie in more than nine out of ten cases. In the one case out of ten in which the results are inconclusive, it is usually very clear that the subject has cheated.

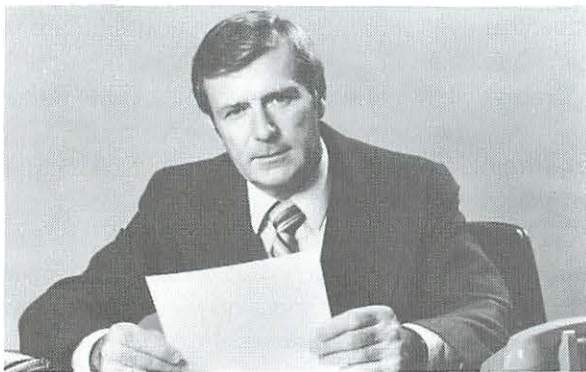
WHY WILL KNOWING THE QUESTIONS BEFOREHAND HINDER A LIAR IN PASSING THE TEST?

Test administrators rehearse questions with the subject before the actual test. This preview serves two purposes. For a person who is telling the truth, rehearsing questions beforehand helps to ease tension so that his general nervousness does not interfere with the polygraph record.

For someone who is lying, however, rehearsing the questions makes him more tense and, thus, increases the difficulty for him to hide a lie. As key questions come up, the subject's anticipation of lying multiplies the physical expressions of guilt.

Most states which have laws regulating polygraph testing prohibit the use of surprise questions. Each question must be rehearsed before the polygraph is hooked up.

WHO ARE THE GREATEST USERS OF LIE DETECTOR TESTS TODAY?



H. Armstrong Roberts

Today the lack of a clear conscience can hinder a person from being hired in many companies.

Because one of the most important character qualities for an employee is honesty, the largest single use (60 percent) of polygraphs is in pre-employment screening. A likely job candidate is interviewed by a polygraph examiner to determine his basic truthfulness.

WHAT RESTRICTIONS HAVE BEEN PLACED ON THE USE OF POLYGRAPH TESTS IN TRIALS?

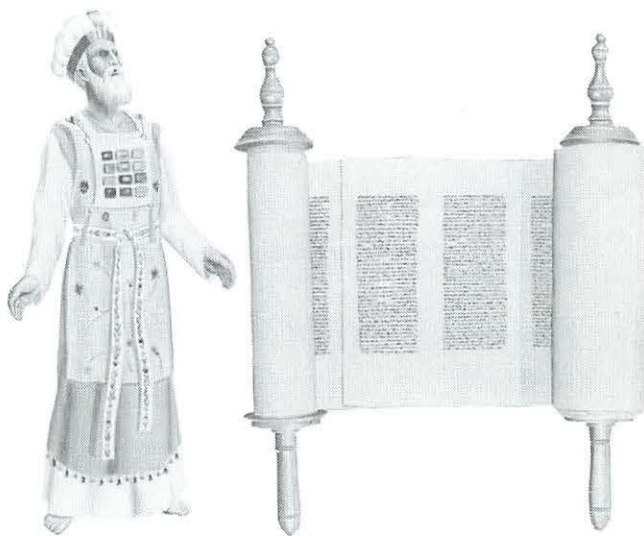
A polygraph record is admissible in a court of law only when all parties agree to its use. If either the

defendant or the prosecutor objects, a polygraph cannot be admitted as evidence.

The first step in any polygraph test is therefore to get the subject's permission. It is considered a violation of the Fifth Amendment to administer a polygraph without the subject's consent. To do so would require the subject to testify against himself. A release must be signed by the subject before any questions can be asked.

Those with a clear conscience are usually very willing to take a polygraph test in order to confirm their honesty or clear their name when falsely accused.

HOW WERE GUILT AND INNOCENCE ESTABLISHED IN ISRAEL BY GOD'S "POLYGRAPH TEST"?



The High Priest

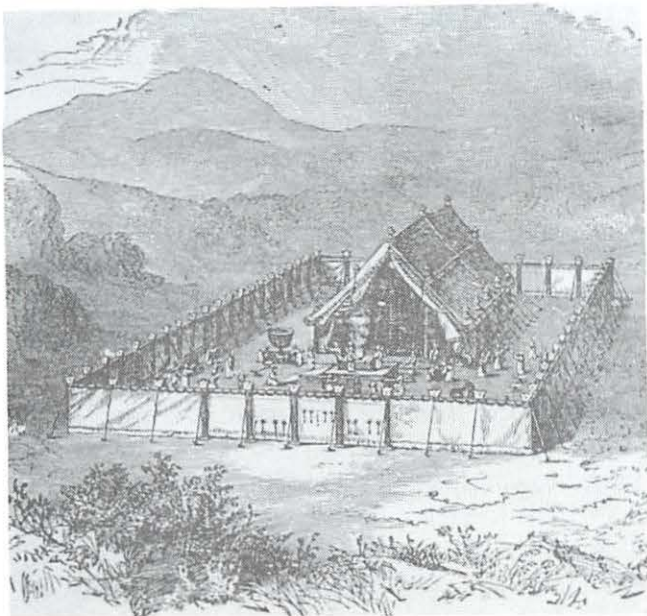
A Hebrew scroll containing the Law of God and instructions for the trial by bitter water

The same factors which make a polygraph test effective exist in the special procedure which God provided to determine the innocence or guilt of a wife accused of adultery.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

"And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

"And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:



The Beautiful Story

The tabernacle to which an accused wife was to be brought by her husband for "the trial"

"Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

"And the priest shall bring her near, and set her before the Lord:

"And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:



"Earthen vessels" such as those which may have been used for the trial by bitter water

"And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

"And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

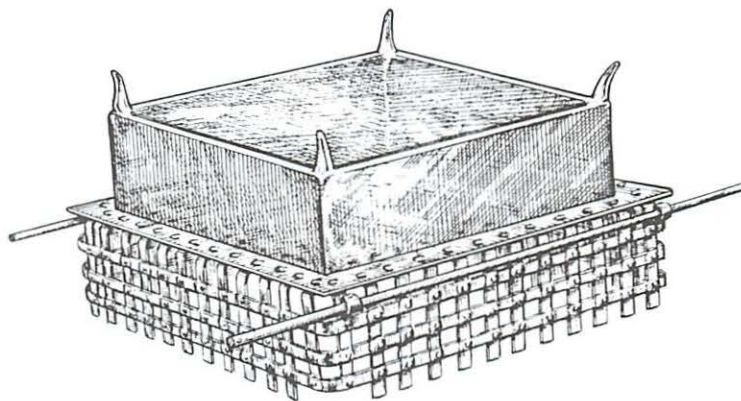
"But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

"Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell;

"And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

"And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

"And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.



The accused woman's offering was placed on the altar in front of the tabernacle before she drank the bitter water.

"Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar:

"And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

"And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly

shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

"And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

"This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;

"Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

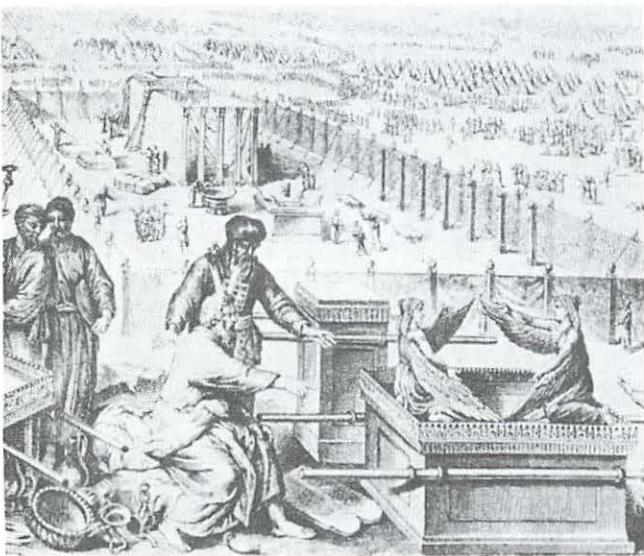
"Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity" (Numbers 5:11–31).

HOW DID THE ELEMENTS OF THE CUP OF BITTER WATER CREATE STRESS?

The mere threat of the cup of bitter water must have struck terror in the hearts of those guilty of unfaithfulness. During the time before the judges and kings, God Himself was the Judge of Israel.

The accused was not required to stand before a jury of her peers as we do today. Nor was the accused required to stand before an earthly judge. The cup of bitter water required the accused to stand before God Himself.

Each of the elements of the cup was symbolic of an aspect of God's justice and reminded the accused of God's almighty power.



Bettmann Archive

When the Israelites assembled the tabernacle, they placed the laver between the altar and the tabernacle, according to God's directions. It was from the laver that the holy water was taken for the trial of bitter water.

• **HOLY WATER** from the laver was used to wash the hands and feet of the priests as commanded in Exodus 30:17–21. Only those with clean hands and a pure heart could stand in God's holy presence. Failure to be cleansed by the water God had provided meant death for a priest.

The laver itself was filled with clean spring water. As priests washed themselves, no contaminated water was ever allowed to fall back into the laver. Its contents were kept pure throughout the day in keeping with God's eternal holiness.

• **THE DUST** from the tabernacle floor represented God's judgment. The serpent, for example, was forced to eat dust after tempting Eve. (See Genesis 3:14.) The Israelites ate the dust of the golden calf in judgment of their idolatry. (See Exodus 32:1–20.) Even the altars of Manasseh were broken down and ground into dust as a sign of judgment. (See II Kings 23:12.)

David also used dust as a symbol of judgment when he asked the Lord to deliver him if he was innocent, or to cast his honor into the dust if he was guilty. (See Psalm 7:1–5.)

The two elements, water and dust mixed together, offered the promise of cleansing to the innocent and the certainty of judgment to the guilty.

• **THE OFFERING** which the husband brought to the priest was an offering for the remembrance of iniquity. Traditionally, barley was mixed with oil and incense. It was presented as a sweet savor unto the Lord. (See Leviticus 2:1–2.) When the oil and incense were removed, the barley became a sin offering, which in this case was intended to reveal the presence of sin. (See Leviticus 5:11–13.) The offering served the same purpose that a "truth serum" does today.

• **THE INK OF THE OATH** was most probably red in color and may have been made from the crushed and dried bodies of lice. The maggots of the shield louse were bright red in color and were commonly used to make red dyes. As the words of the curse were washed into the cup of bitter water, the accused was faced with drinking a most repulsive mixture. But even more repulsive was the thought of having one's iniquities brought publicly before the Lord.

• **THE UNCOVERING OF THE HEAD** left the accused woman completely unprotected before God. Her head covering was a sign that she was under the authority of her husband. When it was removed, the woman was then under the direct authority of God without the intervening protection of her husband. (See I Corinthians 11:3–10.)

WHAT WERE THE PHYSICAL CONSEQUENCES IF A WIFE FAILED THE TRIAL BY BITTER WATER?

“... If she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people” (Numbers 5:27).

If a woman was guilty of unfaithfulness and had been defiled, the curse produced four consequences in her body.

First, the water became bitter. The Hebrew word is *mar* (mar). Its use refers more to the bitterness of discontent than to the bitterness of taste. Hidden guilt produces tremendous discontent and stress within the body. (See Psalm 32:1–5.) This stress stimulates the hypothalamus and produces dozens of *psychosomatic* (sike-uh-suh-MAT-ik) symptoms.

Stress from bitterness reduces resistance to “opportunistic germs” by creating hormone imbalances in the body. These imbalances are so harmful that diseases which are normally controlled by the body’s immune system may suddenly go unchallenged. The stress created by guilt can also trigger miscarriages and may even be responsible for an infant’s poor health after birth.

The second consequence was that the guilty woman’s “thigh would rot.” The Hebrew word for thigh is *yarek* (yaw-RAKE), which means literally “soft flesh.” *Yarek* describes either the upper leg muscles or the female reproductive organs.

The word *rot* is translated from the Hebrew word *naphal* (naw-FAL), which means “to fall, die, or slay.” This suggests that the phrase “thigh shall rot” could refer to simple fainting (her legs shall fall), miscarriage (her womb shall be slain), or any of a number of female diseases associated with unfaithfulness (her womb shall die).

The third consequence was that the guilty woman’s belly would swell. The Hebrew word for belly is *beten* (BEH-ten) which means literally “to be hollow.” It is the same word that is used in Judges 3:20–22, Psalm 22:10, Psalm 44:25, Proverbs 26:22, and Isaiah 46:3. It means the abdomen in some instances, and the womb in others. This description could indicate a swelling caused by gas in the intestines, the enlargement of reproductive organs caused by disease, or an inflammation of the abdominal lining called *peritonitis* (per-ih-tun-ITE-us).

Finally, the guilty woman became a “curse among her people.” For an Israelite woman there

was no greater curse than to be without children. A woman found guilty of unfaithfulness was sentenced by God to remain barren for the rest of her life.

HOW MIGHT SIN AND ITS GUILT CONTRIBUTE TO PHYSICAL AFFLICTIONS IN WOMEN?



Ewing Galloway

Many surgeries are performed to correct conditions which can be traced directly or indirectly to sin and guilt.

Nervous tension is known to cause weakness, sweating, nausea, fainting, and hyperventilation.

Pelvic infections involve the reproductive organs, and they generate a foul-smelling discharge that gives the appearance of decay.

Salpingitis (sal-pen-JITE-us) is an infection of the Fallopian tubes. Over a period of time, repeated infections produce scars which block the tubes and prevent the conception of a child. The tubes may also transmit disease to the inner lining of the abdomen. Pelvic infections and salpingitis are usually the result of venereal disease.

The inner lining of the abdomen is called the *peritoneum* (per-ih-tun-EE-um). It is the largest membrane of the body and encloses the entire abdominal cavity and many of the internal organs. Infection can spread throughout the peritoneum in just a matter of minutes, creating extreme pain, high temperature, nausea, and swelling.

The *miscarriage* or premature birth of a child conceived in unfaithfulness can also be attributed to the stress of the cup of bitter water. This interpretation assumes that the accused woman is pregnant when she is brought before the priest. If the child is her husband’s, she has no reason for guilt, and the child will live.

HOW DID CHRIST GIVE A "POLYGRAPH TEST" TO THE SELF-RIGHTEOUS PHARISEES?



Bettmann Archive

When the Pharisees brought to Jesus a woman taken in adultery, His actions and questions exposed guilt in the lives of the accusers.

"And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

"They say unto him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" (John 8:3-5).

The facts of this case are significant:

1 The scribes and Pharisees brought this woman to Jesus on a charge of adultery. They asked Him for His judgment on the matter.

2 The Pharisees thought they had Christ in a dilemma: If He ordered her to be stoned according to the Old Testament Law, He would violate the Roman law, which forbade stonings. However, if He freed the woman, they could denounce Him for contempt of the Mosaic Law.

3 Jesus did not answer their deceptive questions. Instead He "... stooped down, and with his finger wrote on the ground ..." (John 8:6).

4 When they continued asking Him for His judgment, He stood up and said, "... He that is without sin among you, let him first cast a stone at her" (John 8:7). Then He stooped down again and continued writing on the ground.



Dover, Inc.

Christ writing in the dust of the Temple floor

5 By combining the dust of the Temple floor with His written and spoken words, Jesus brought together in a symbolic way the elements of the trial of bitter water. He Himself was the water of life.

6 The Pharisees who accused the woman were "convicted by their own conscience." (See John 8:9.) They went out of the courtroom "... one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst."

7 The Old Testament law required at least two witnesses to condemn an offender. Jesus seemed to emphasize this point when He said, "Woman, where are those thine accusers? hath no man condemned thee?" (John 8:10). Thus, the law that brought the guilty woman before Jesus also protected her for lack of witnesses. Her accusers, who failed to pass Christ's searching examination, went out in shame.



PROJECT

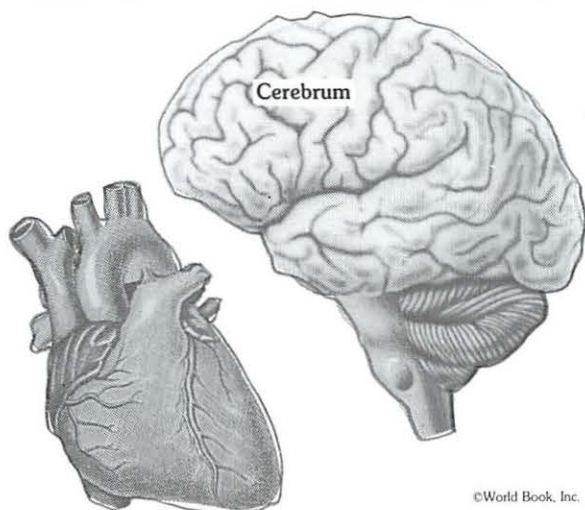
Read I Corinthians 11:23-34. List at least three aspects of the Lord's Table which are similar to the trial by bitter water.

Date completed _____ Evaluation _____



MEDICINE RESOURCE

HOW DOES THE HEART HELP THE MIND REMEMBER OFFENSES WHICH NEED TO BE RECONCILED?



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What is the connection between
the heart and the brain?

Scripture mentions the heart approximately one thousand times, referring to it primarily not as a physiological organ which pumps blood, but rather as the seat of man's thoughts, desires, and motives.

God makes it quite clear that the human heart can think and reason.

- "For as he thinketh in his **heart**, so is he . . ." (Proverbs 23:7).
- "The **heart** of the wise teacheth his mouth, and addeth learning to his lips" (Proverbs 16:23).
- "... Let thine **heart** retain my words: keep my commandments, and live" (Proverbs 4:4).
- "Keep thy **heart** with all diligence; for out of it are the issues of life" (Proverbs 4:23).
- "The **heart** is deceitful above all things, and desperately wicked: who can know it? I the Lord search the **heart**, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jeremiah 17:9-10).

The Hebrew word translated reins refers literally to the kidneys, which are necessary to purify the blood that is pumped through the heart. Thus, when God says that He "tries the reins," He

indicates that He holds us accountable for the purity of every thought and motivation which enters our hearts.

"I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons" (Psalm 16:7).

Until recently scientists scoffed at the claim that the human heart had the capability of thinking. All such references to a heart's thinking, as in Proverbs 23:7, were thought to be poetic imagery.

Recent discoveries, however, are forcing scientists to confirm once again the detailed accuracy of God's Word.



H. Armstrong Roberts

An electrocardiogram cannot fully measure
the scope of the heart's messages.

RESEARCH SAYS HORMONES RELAY FEELINGS STRAIGHT FROM THE HEART

"Washington—. . . Researchers now acknowledge that the heart is not merely a pump, a vital but unfeeling appendage. It is also an 'intelligent' organ that communicates regularly with other parts of the anatomy and sometimes even gives advice to the brain. . . .

"The source of this new respect for the heart is known in the typically dry parlance of science as *atrial natriuretic factor*, a family of hormones manufactured in the heart that send messages to organs throughout the body.

"An entire session of the American Heart Association's annual meeting Tuesday devoted itself to those hormones, as researchers traded insights gleaned from their investigations."

Fort Worth Star-Telegram
Wednesday, November 13, 1985

Because the human heart is the seat of thoughts and emotions, a Christian's heart must be wholly devoted to seeking the Lord when he comes into His presence, as at the Communion table.

"And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

During such a time, the Holy Spirit activates the heart of the Christian and brings to his remembrance those things which are displeasing to the Lord. (See John 14:26.)

Once the heart "remembers," the mind is then able to recall the details and, under the guidance of the Holy Spirit, work out a Scriptural course of action.

The relationship between the heart and the mind confirms the fact that God has a purpose for memory. It is not necessarily to make man knowledgeable, but to cause him to fear the Lord and to depart from evil.

Those who assume that the purpose of the mind is to simply remember facts should ponder this account of the man who could not forget.

THE MAN WHO COULD NOT FORGET

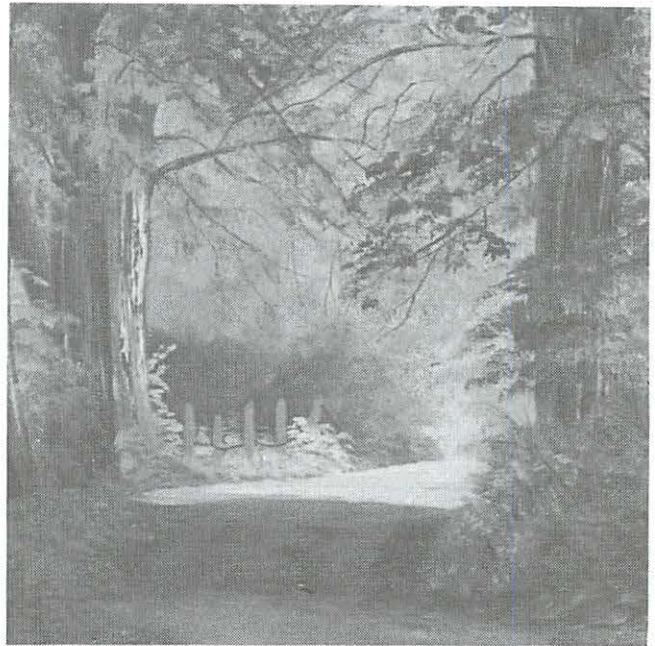
In the 1920s, a Russian scientist by the name of Luria discovered a man who could not forget. The man, known only as "S," could recall lists of as many as seventy words at a glance. "S" required only a few seconds to imprint a document permanently in his memory. He could then recite it forwards, backwards, or even diagonally. Apparently the image "S" saw in his mind could be enlarged, compressed, or rotated at will. Years after his discovery, "S" could still recite every list he had ever memorized.

This incredible memory, however, caused "S" to appear retarded. Conversation was especially difficult because every word loosed a flood of distracting memories which filled his mind with so much trivia that he could not think logically.

"S" became so plagued by his memory that he had to devise ways of purging his mind. He would hang imaginary blankets over the parts of his mind that he wanted to forget. Sometimes he would spend hours writing everything on an imaginary mental blackboard and then erasing it.

Because researchers in the past have discounted the function of the heart in memory, they have not been able to understand what actually causes memory to function. Therefore, there are as many theories of how the brain functions as there are researchers who have studied it.

Consider even a simple walk in the woods. The brain "hears" the birds singing, "feels" the warmth of the sun, "catches a glimpse" of a squirrel jumping from limb to limb, "smells" the fresh grass, and at the same time can "taste" the sweetness of an apple. These activities alone require the brain to interpret more than five billion signals per second.



Courtesy of Isabell Vincent

A fifteen-minute walk through the woods requires an incredible amount of memory information.

The mind, like a computer, cannot hear, see, smell, taste, or feel on its own. It is completely dependent upon input devices for information. It takes the information given to it, instantly interprets and evaluates it, and codes the data in the form of electrical signals. These electrical signals form the raw materials for memory.

The ears detect the frequencies of vibrations in the air that range from 20 to 20,000 cycles per second. They are so sensitive that they can also distinguish more than 300,000 different tones.

The nose performs delicate chemical tests on air particles which are trapped on a penny-sized patch of receptors located on the roof of the nasal cavity. These receptors feed into the brain information about the presence and intensity of more than 10,000 different smells.

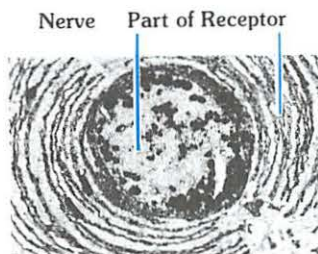
The taste buds lining the tongue are the least sensitive of all the input windows to the mind. They are 2,500 times less sensitive than the receptors of the nose and can register only four qualities of taste.

The eyes contain more than 127,000,000 light receptors which send a stream of one billion messages per second to the brain without our conscious awareness of how the data is received or processed.

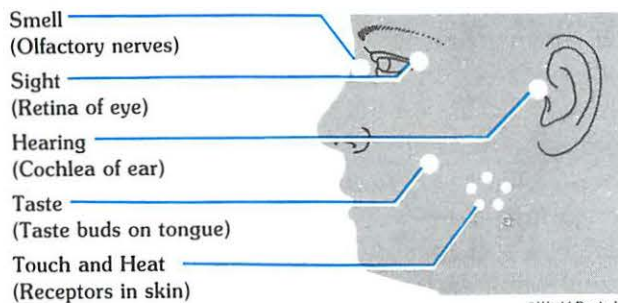
Our skin alone contains more than 500,000 microtransmitters which sense changes in temperature, wetness, pressure, roughness, and pain. Hairs amplify the sensitivity of the skin so much that it can feel a touch as light as $\frac{1}{1000}$ of an ounce.

External Senses

The external senses of hearing, heat, and sight tell us about things that happen far from the body. The external senses of taste, touch, and smell tell us about things that come in contact with the body. The diagram below shows where the receptors of the external senses are located.



The end of a nerve is magnified 2,000 times above. The nerve leads from a touch receptor.



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External senses and their receptors

In addition to all that data-processing, the brain is able to coordinate nearly seven hundred skeletal muscles as you walk, maintaining your balance, directing your eyes to watch the squirrel, keeping you from stumbling on a crack, and even preventing you from biting your tongue when you chew. These tasks account for another ten billion operations per second.

Yet, the brain can do even more. It can sing, daydream, recall childhood memories, and plan supper all at the same time. The fastest computer on the market today would require 140 years to process the same amount of information that our brains handle in a fifteen-minute walk through the woods.

HOW FAST CAN THE MIND PROCESS INFORMATION?

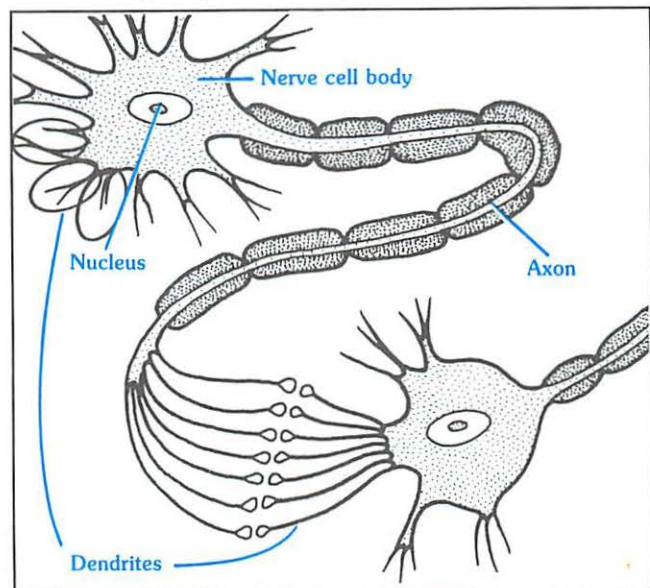
The mind is capable of handling more than 5,000,000,000,000, (five trillion) operations per second. Only about 0.1% of these operations involve receiving information, and only 0.2% involve outgoing motor signals that control the body. The other 99.7% involve storage, retrieval of memory, and conscious thought.

HOW IS THE MIND WIRED TOGETHER?

The brain is estimated to be made up of ten billion to one trillion cells called **neurons**. Each cell has a central body with small fibers radiating outward like spider webs. These fibers act like private telephone lines to connect one cell with another.

Since each cell may have as many as ten thousand connecting fibers, no cell is isolated. In fact, the brain is so packed with them that there are as many as one billion in just one cubic millimeter of brain tissue. The same number of electronic telephone connections would fill fourteen buildings the size of the Sears Tower in Chicago.

The long fibers that wire the brain together are called dendrites and axons. **Dendrites** are the receivers which bring information into the cell. **Axons** carry impulses away from the cell.



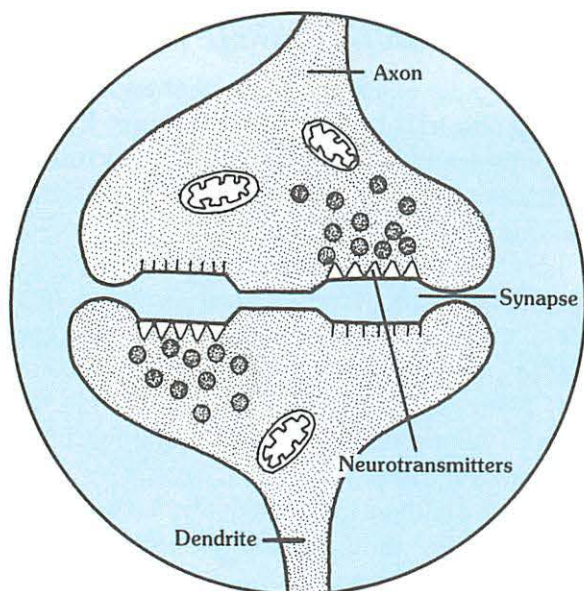
The brain contains more than ten thousand miles of connecting fibers.

HOW DOES INFORMATION PASS FROM ONE NEURON TO THE NEXT?

No two neurons ever touch. Each axon ends just short of an adjacent dendrite. The gap is called a **synapse** (SIN-aps). At each synapse, electrical impulses trigger the release of chemicals called **neurotransmitters**. These flow across the gap and stimulate the next cell's dendrite to pass on the information.

WHAT HOLDS THE NEURONS TOGETHER?

Special cells called **glia cells** outnumber neurons ten to one. They act like packing material to hold the neurons in place and insulate them from one another. Glia cells may also act as amplifiers that strengthen impulses as they travel from cell to cell.



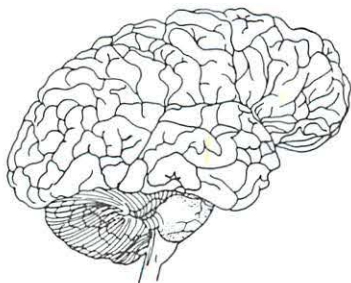
The synapse serves as a microswitch. Neurotransmitters turn some synapses "on" and others "off." One neurotransmitter called *enkephalin* (en-KEF-uh-lin) acts as a natural painkiller. It prevents pain from reaching the brain.

WHERE IS THE MEMORY CENTER OF THE BRAIN?

Although the brain weighs only three pounds, it is extremely difficult to map. Nobody has been able to determine where or how memory is stored. At one time memory was thought to be stored by a biological tape recorder in the temporal lobe. Later it was thought that memory was stored by a universal chemical language where the same chemicals had the same meaning for everyone.

In the late 1920s, Dr. Karl Lashley found that he could remove up to twenty percent of a rat's brain without affecting its memory, regardless of which part of the brain he removed. However, if he removed more than twenty percent, the rat suffered noticeable memory loss.

Lashley's findings suggest that memory is not limited to just one section of the brain. Memories are most probably stored throughout the brain wherever the experience is processed.



The human brain

WHAT FORM DOES MEMORY TAKE WHEN IT IS STORED IN THE BRAIN?

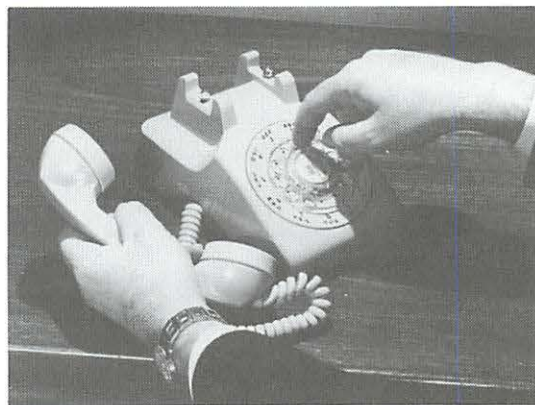
The actual form in which memory is stored is still a mystery. One hypothesis speaks of memory retention in terms of *engrams*. For example, as you memorized Matthew 5, your brain created billions of engrams that contained coded messages. Each engram stored a word or phrase of Matthew 5.

Each engram appears to be a group of neurons that are linked together to form a "chain." Stimulating the first neuron in the chain triggers all the other neurons in the chain to "fire" in succession. Each cell adds to the code in a unique way until the message is complete. When you memorize new material, you simply add to the chain.

When the mind remembers, it reads the mental code stored in the chain of neurons. Since the brain contains billions of cells, each with thousands of connectors, the combination of these unique "cell assemblies" is almost beyond comprehension.

At the end of each axon the neurotransmitters act to inhibit the flow of impulses through some synapses and enhance the flow through others. The result is that each synapse becomes a microswitch.

The act of memorizing turns these switches on and off to form new cell assemblies.



Ewing Galloway

A new phone number would be forgotten within twenty seconds unless the chemical switches which set memory were strengthened with repetition.

HOW DOES REPETITION HELP MEMORY?

Repetition seems to strengthen the chemicals within a cell assembly until the switches become fixed in an on or off position. This imprints the circuit permanently as long-term memory.

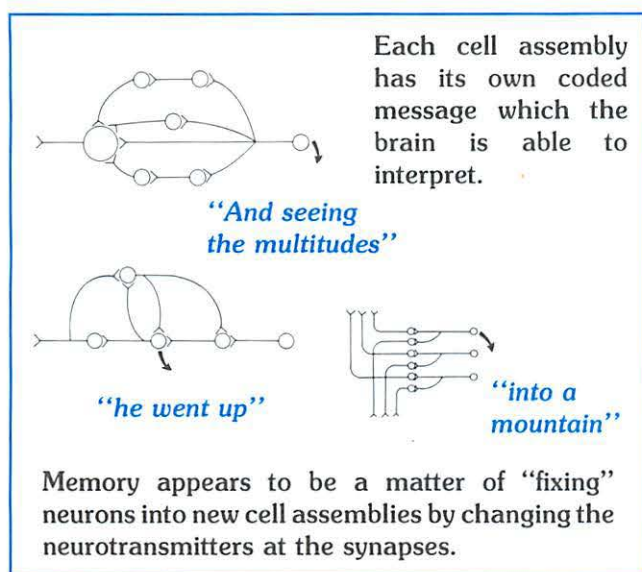
Short-term memory lasts for less than a minute. Because new cell assemblies begin to fade as soon as they are made, a word or number is usually

forgotten within twenty seconds. If it is not strengthened with repetition, the chemical switches fade out completely, and the "assembly" is lost.

HOW DO NEURONS CHANGE WHEN WE LEARN?

In the 1960s scientists discovered that neurons contained larger amounts of RNA (*ribonucleic acid*) (rye-bo-new-KLEE-ik) after learning had taken place. The studies showed that when the action of RNA was inhibited, learning was hindered. When the RNA was enhanced, learning improved.

Because RNA controls the production of the chemical switches at each connecting synapse, an increase in RNA might turn the switches on and off. The lack of RNA might prevent the switches from being changed, thereby blocking learning.



HOW DOES DIET AFFECT MEMORY?

The lack of vitamins B₆ and B₁₂, niacin, folate, zinc, and thiamine can cause mental disorders. Thiamine deficiency especially disturbs memory. It has been suggested that these chemicals may be needed for the formation of the neurotransmitter switches which establish the coded messages of memory. In many cases the loss of memory as one grows older (*senile dementia*) is more a matter of diet than of aging.

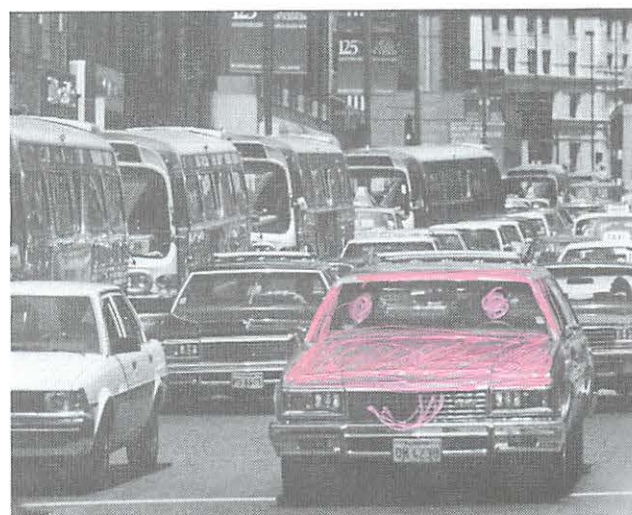
WHAT CAUSES AMNESIA?

The *hippocampus* (hip-uh-KAM-pus) is the only section of the brain that is known to be directly related to memory. It serves as a window

between reality and memory. While it does not appear to be the site of memory, it does play an important role in recording and/or retrieving information.

The hippocampus looks like two horns buried deep in the brain just beneath the thalamus. If the hippocampus is damaged, some type of amnesia almost always results. In many cases, experiences which occurred before the injury can be remembered, but new memories are lost.

Some forms of stress can also cause amnesia. Stress that produces large amounts of a chemical called *oxytocin* (ahk-sih-TOE-sin) appears to be able to erase memory. It is thought that perhaps oxytocin neutralizes or destroys the chemical switches at each neuron's synapse.



Ewing Galloway

A driver can experience amnesia if his car has a faulty exhaust system which releases carbon monoxide into the vehicle.

THE MAN WHO COULD NOT REMEMBER

A man suffering from epilepsy had his hippocampus, a major section of the brain, removed in hopes of curing the epilepsy. The seizures were cured, but the man also lost his ability to remember. Old memories were left intact, but current events were quickly forgotten. He often read the newspaper over and over. Each time, he read with the same enthusiasm as if it were fresh off the press. Novels, however, were another matter. He could not remember who the characters were from one page to the next, nor could he tie events together long enough to get a picture of the plot.

His loss of memory meant that a stranger was always a stranger and every experience was always a new encounter.

HOW ARE OUR EMOTIONS RELATED TO OUR MEMORY?

If an event in our lives is associated with strong positive or negative emotions, we are much more likely to remember it than if it is emotionally neutral. Special events like a wedding day or the birth of a child are not easily forgotten.

Human beings do have, however, amazing abilities to block unpleasant experiences from their memories. Many of these techniques begin with conscious thoughts and later become such automatic mental habits that the convicting work of the Holy Spirit is required to recognize and break the pattern.

Learn to detect these patterns early in your thought life so that they will not become habits. If they are not recognized and eliminated, they will prevent your immediate response to God's promptings to reconcile your offenses with your brother when he has something against you.

• REPRESSION

Repression is denying the existence of a wrong impulse or feeling. For example, a man who finds himself in love with a woman other than his wife may completely deny that the feeling even exists.

The main difficulty with repression is that it is not honest, and those denied emotions will not stay buried; they will pop up somewhere else. The married man who does not properly deal with the temptation of being attracted to another woman might find his repressed offense cropping up in flirtatious behavior toward all women or even in the abuse of his wife.

• RATIONALIZATION

A person rationalizes when he gives excuses for his behavior which are not the real reasons behind those words and actions. These excuses are really lies which people use because they find it too painful to admit the causes of their lack of self-discipline. Rationalization is a result of pride.

• PROJECTION

Projection is a specialized form of rationalizing which involves putting the blame for your failure upon others. For example, a person who becomes involved in immorality by his own choice might project his guilt to his parents and their failure to teach him the "facts of life."

• SEGREGATION

Segregation involves keeping two different sets of conscious values operating in your life at the same time. When you are with one group of people,

you behave a certain way, and when you leave that group, you adopt another set of standards. The common name for this offense is hypocrisy, and Jesus strongly condemned it.

• SOUR GRAPES

The name "sour grapes" is taken from the fable of the fox who could not reach the grapes he wanted to eat and consoled himself by saying that they were probably too sour to be good anyway. A "sour grapes" attitude is demonstrated by the person who complains about the worthlessness of goods or services which he could not obtain through his own efforts.

• DISPLACEMENT

This destructive behavior involves taking your anger and frustration out on people not associated with your problem. An example would be the person who justly gets a speeding ticket and knows he cannot lash out against the police officer. He then waits until he arrives at home to unleash his emotions on his family.

PROJECT 1



Ewing Galloway

Suppose that a brush fire were started by a match that someone dropped carelessly, and caused extensive damage to a neighbor's house. The one who started the fire feels guilty about the incident but decides not to confess his offense to the neighbor and offer to make restitution.

Review the above dishonest responses and imagine what he might say to illustrate each one.

PROJECT 2

Ask the Lord to show you if you have used any of these dishonest responses. Purpose to go quickly to make reconciliation with the one whom you have offended.

Date completed _____ Evaluation _____