

Wisdom Booklet 28

Reverence!

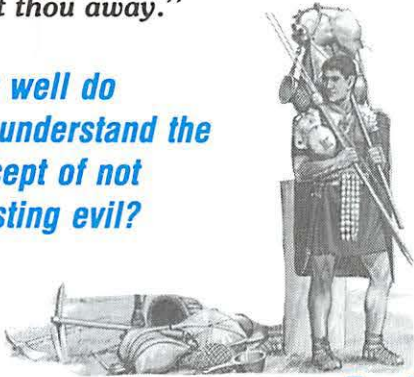


WISDOM QUIZ

Matthew 5:38-42

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

How well do you understand the concept of not resisting evil?



True/False

1 "An eye for an eye and a tooth for a tooth" was harsh vengeance, inconsistent with the law of love. ☐ ☒

(Read Deuteronomy 19:19-21.)

• Rather than cruel vengeance, "an eye for an eye" was a kind limitation of punishment, in contrast to Moslem countries today where a person who steals will have his hand cut off.

God's maximum penalty for stealing a sheep is returning two sheep. ☐ ☒

(See Exodus 22:1-4.)

2 The command to "resist not evil" means that we are to allow our enemies to do whatever they want to do to us. ☐ ☒

(Read Acts 22:24-29.)

• The evil referred to in Matthew 5:39 involves the punishment which is due us because of our offenses against others. Peter emphasizes the same truth when he

instructs us to endure suffering for our faults patiently.

Suffering patiently for our own faults brings us grace, but not glory. ☒ ☐

(See I Peter 2:20 and James 4:6.)

3 Jesus instructed His disciples to let their adversaries punish them beyond the limitations of the law. ☐ ☒

(Read Romans 12:19-21.)

• Our adversaries should be satisfied when the demands of the law are met in their favor. They should then be overwhelmed when we voluntarily initiate the action of going beyond the requirements of the law.

A Christian's response to false accusations should be the same as his response to just accusations. ☐ ☒

(See Acts 25:7-11.)

4 The instruction not to turn away a borrower means that we should loan to one who requests it. ☐ ☒

(Read Luke 6:34-35.)

• Since this instruction is given in the context of dealing with adversaries, it appears that the one asking for a loan believes he is entitled to it. His adversarial relationship may have been caused by our neglect in rewarding him for past benefits. In this case, "A gift [not a loan] in secret pacifieth anger: and a reward in the bosom strong wrath" (Proverbs 21:14). A loan would make the adversary a servant, not a friend. (See Proverbs 22:7.)

When we give money to the poor, we are actually loaning money to God. ☒ ☐

(See Proverbs 19:17.)

Total Correct 7

If Jesus Goes With Me

C. AUSTIN MILES

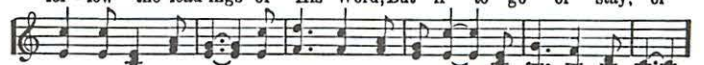
C. AUSTIN MILES



1. It may be in the val-ley, where countless dangers hide; It may be in the
2. It may be I must car-ry the bless-ed word of life A-cross the burning
3. But if it be my por-tion to bear my cross at home, While others bear their
4. It is not mine to ques-tion the judg-ments of my Lord, It is but mine to



sun-shine that I, in peace, a-bide; But this one thing I know-if
des-erts to those in sin-ful strife; And tho' it be my lot to
bur-dens be-yond the bil-low's foam, I'll prove my faith in Him-con-
fol-low the lead-ings of His Word; But if to go or stay, or



it be dark or fair, If Je-sus is with me, I'll go an-y-where!
bear my col-ors there, If Je-sus goes with me, I'll go an-y-where!
fess His judgments fair, And, if He stays with me, I'll stay an-y-where!
wheth-er here or there, I'll be, with my Sav-ior, Con-tent an-y-where!

WISDOM WORKSHEET ON MATTHEW 5:38-42



"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.



Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

While God's Law limits punishment, Jesus here teaches offenders to allow those they have offended to go beyond legal limitations.

God's purpose through adversaries is to train Christians to be obedient and generous. Notice the offense and the punishment in each illustration of the progression.

- A personal insult—a double slap.
- A legal violation—a double fine.
- A nation under God's discipline—a second mile.
- A failure to fulfill obligations—a generous reward. (Apparently the one asking for money feels it is owed to him. See Proverbs 21:14.)

Obedying Christ's teaching will conquer bitterness in us and anger in our opponents.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



EYE FOR EYE

Greek: ὀφθαλμὸν ἀντί ὀφθαλμοῦ
(off-thahl-MAWN ahn-TIH
off-thahl-MOO)

DEFINITION: Organ for seeing.

INSIGHT: This expression is quoted from Exodus 21:24-25, Leviticus 24:20 and Deuteronomy 19:21. It placed a limit on retribution and ruled out private vengeance. The Law also established that the monetary value of an eye or a tooth was the price of a slave, since the slave could go free if his master destroyed his eye or tooth.

RESIST NOT

Greek: μὴ ἀντιστῆναι
(may ahn-tih-STAY-nye)

DEFINITION: Anti means "against," and *histemi* means "to cause to stand."

EVIL

Greek: πονηρός (paw-nay-ROSS)

DEFINITION: Evil, bad.

INSIGHT: In this reference, πονηρός refers to the injury or consequence of our offense. In fact, the article is present in the Greek, referring to a particular evil or the one doing the evil. Thus, we are not to resist the retaliation which is due to us because of the injury we have done.

Do Resource A.

SMITE

Greek: ῥαπίζω (hrah-PID-zoe)

DEFINITION: To strike with a rod, palm of the hand, or fist.

INSIGHT: This action was used for punishment of minor offenses of slaves or children.

CLOAK

Greek: ἱμάτιον (hih-MAH-tih-onn)

DEFINITION: The outer (and more expensive) garment.

INSIGHT: Because it was often used as a blanket, it was to be returned as a pledge before nightfall. (See Exodus 22:26-27 and Deuteronomy 22:12.)

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



Where did the requirement of the "second mile" originate?

In the days of the Ancient Persian Empire, couriers were stationed at regular intervals to carry messages from the king throughout the provinces. If no messenger were available, any man passing by could be compelled to take the message to the next station.



Persian officials
ca. 450 B.C.

Later this same provision was used by the Romans to compel any Hebrew boy twelve years or older to carry a soldier's military pack one mile in any direction.



How was the purpose of the Ku Klux Klan a violation of "an eye for an eye"?

The KKK was organized in 1865.

Following the Civil War, the U.S. Congress placed harsh regulations on the South. In defiance of these, a group of Confederate veterans formed the Ku Klux Klan. They took the law into their own hands and resorted to murder and torture to terrorize their opponents.

How did Jesus' teaching to "resist not evil" become the foundation of the pacifist movement?

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How does lion-taming relate to "turning the other cheek"?

Just as it is not natural for a lion to jump through a flaming hoop, it is not natural for a man to turn the other cheek when he is slapped.



The chief purpose of the whip is to attract the attention of the lion.

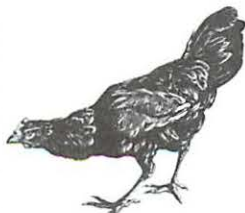
The principles a lion tamer uses are amazingly similar to those God uses to train Christians.

- Both must submit their will.
- Both must learn to fear their trainer.
- Both must respect neutral objects.
- Both will be hurt by pampering.
- Both must learn cause and effect.

Do Resource D.

How does the world of nature illustrate the need for limitation of punishment?

In the animal world a chicken that develops a sore will be pecked by the other chickens until it dies.



The same tendency exists in man. "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:15).



How does compound interest demonstrate the extent of our need to give to those who ask?

Do Resource E.

Law

Government,
Economics, Logic



How is the eighth amendment based on "an eye for an eye"?

The eighth amendment to the U.S. Constitution prohibits "cruel and unusual punishments."

The intent of this amendment was that the seriousness of the punishment should be determined by the seriousness of the crime. This is precisely the goal of Matthew 5:38.

Unfortunately, modern courts have misapplied the phrase "cruel and unusual punishments," and reserved the death penalty for only the most heinous murders. Thus, justice is often thwarted.



When a thief is imprisoned rather than forced to repay his victim, "cruel and unusual punishment" is being used.

Why must restitution go beyond the requirements of our system of justice?

Do Resource F.

How are lynching parties related to Matthew 5:38-42?

The term *lynching* is thought to have originated in the 1700s when a man named Charles Lynch took the law into his own hands because proper restitution was not carried out.



Does not turning away a borrower mean we should loan to him?

Study the answer in *Men's Manual*, Volume II, Chapter 7, pages 76-87.

Medicine

Health,
Nutrition, Behavior,
Counseling



How does the stress of ineffective restitution produce physical and psychological disorders?

When reconciliation is properly carried out, the result is often restoration of the broken relationship and healing of the emotions of both the offender and the victim.

When proper restitution does not occur, guilt results, and with it a series of mental and physical disorders.

These disorders include compulsive behavior, nervous ticks, sleeplessness, phobias, etc.



How can fear of restitution produce multiple phobias?

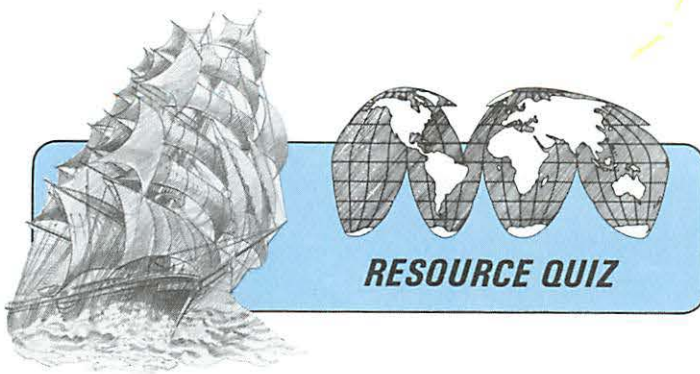
When guilt is not properly resolved, it can manifest itself in persistent and intense fears. These fears or phobias are often unrelated to the original offense which caused the guilt. Therefore, doctors have found that reassuring patients that their fears are unfounded does little to help them.

The following terms indicate the wide variety of phobias.

Term:	Fear of:
• agoraphobia	large open spaces
• claustrophobia	confined space
• belonephobia	sharp instruments
• acrophobia	high places
• keraunophobia	thunder
• hydrophobia	water
• microphobia	germs
• mysophobia	dirt
• zoophobia	animals
• nyctophobia	dark
• phobophobia	fear

The only cure for phobias is to remove the guilt which has caused them. Doing so requires complete restitution.

Do Resource G.



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

WHAT IS "NOT RESISTING EVIL"?



- What are seven tests of textual interpretation? . . . 1307
- Does God send "evil" upon his people? . . . 1308
- Does the person who is to turn the other cheek deserve a slap? . . . 1309
- When did David turn the other cheek? . . . 1310
- How did Jesus demonstrate the instructions of Matthew 5:38-42? . . . 1312

WHAT TEN ATTITUDES INVITE A SLAP?



- When does being friendly turn into being fresh? . . . 1314
- Is being impudent more serious than being vulgar? . 1315
- When is reading the newspaper impolite? . . . 1315
- When did God "slap" Moses' sister? . . . 1317
- When did Paul get slapped for a wrong attitude? . . . 1317

DOES "RESIST NOT EVIL" SUPPORT PACIFISM?



- What is the difference between passivism and pacifism? . . . 1320
- How did non-resistance groups foster Roman paganism? . . . 1321
- How did early church fathers view military service? . . . 1321

CAN PEOPLE BE TAMED LIKE LIONS?



- What is the only way to train a wild lion? . . . 1323
- How can misdirected fear in a wild animal hinder its ability to be trained? . . . 1324
- What is the primary purpose for a whip in training a wild animal? . . . 1326
- How does a lion trainer use a rod to guide and reward the lion? . . . 1328

HOW CAN INTEREST MOTIVATE GIVING?



- How does time affect the amount of interest you earn? . . . 1335
- How does a bank use your money? . . . 1337
- Why is compound interest more profitable than simple interest? . . . 1338
- How did a widow make an investment that saved her life? . . . 1340

WHY IS RESTITUTION EFFECTIVE?



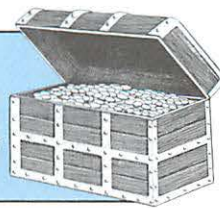
- How did the "King's Peace" take priority over the rights of the victim? . . 1342
- Why is "face-to-face" restitution so important? . . . 1343
- What is "symbolic restitution"? . . . 1345
- What are the four components of a proper court sentence? . . . 1346

HOW DOES GUILT CAUSE DISORDERS?

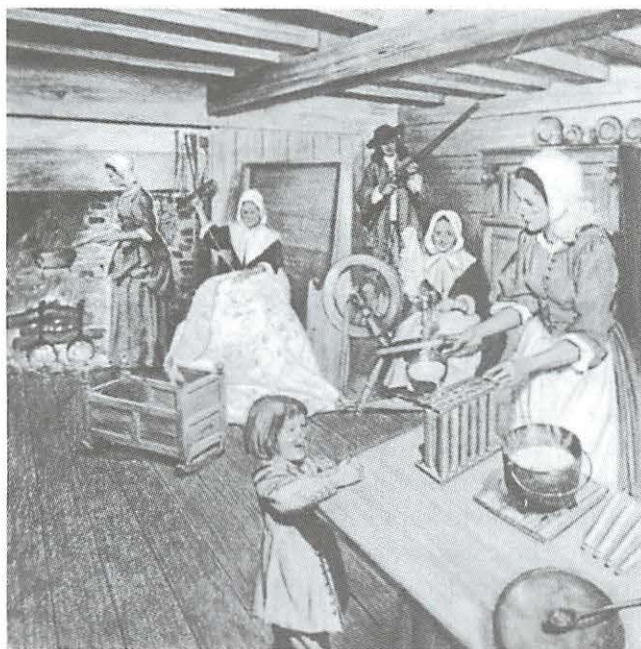


- How can overeating result in chronic depression? . . . 1349
- Why does too much coffee cause the "jitters"? . . . 1349
- What substance can cause an anorexic to become addicted to dieting? . . . 1351
- How does less sleep help prevent depression? . . . 1353

INSIGHTS THROUGH INVESTIGATION



HOW DO RULES OF INTERPRETATION REGULATE THE MEANING OF "NOT RESISTING EVIL"?



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Should this family protect itself if attacked?

A true life situation:

During the colonial days of America, Indians attacked the home of a pioneer family. The father grabbed his rifle and successfully defended his family by killing some of the Indians. The church to which the man belonged, however, then excommunicated him.

This church believed that Jesus' words "resist not evil" meant that the father should not have protected his wife and children. They reasoned that by taking up arms he prevented his wife and children from going to heaven. At the same time, he sent the savage Indians to hell.

Was this a correct interpretation and application of Matthew 5:39? ☐ Yes ☐ No

HOW DO YOU KNOW THAT YOUR ANSWER IS ACCURATE?

HOW CAN YOU DETERMINE THE MEANING OF A VERSE BY THE TESTS OF BIBLICAL INTERPRETATION?

We are instructed, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

The following seven tests should be applied to every interpretation and application of Scripture in order to know that it is being rightly divided.

1 THE TEST OF WORD MEANINGS

What do the words of the text mean?

THE VERSE:

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5:39).

THE KEY WORDS IN THE VERSE:

resist and evil

• RESIST

Greek: The Greek word used is ἀντιστῆναι. It simply means to oppose someone or something. One who *resists* is one who stands up to a power or situation that pressures the person to move. The word usually refers to maintaining a position already held.

The Septuagint (Greek translation of the Old Testament) uses *resist* in the following ways:

1. "You will not be able to **stand** [resist] before your enemies" (Leviticus 26:37-LXX).
2. "You have been taken to Babylon because you **oppose** [resist] the Lord (Jeremiah 27:24-LXX).

The New Testament uses *resistance* in two basic ways:

1. Negatively, when referring to a stubborn, foolish, unyielding posture toward God and His deputies or His principles.
2. Positively, when referring to standing one's ground against Satan, his deputies, or his snares.

• EVIL

Greek: In Matthew 5:39, the word *evil* πονηρός (paw-nay-ROSS) appears as a noun without any modifying adjectives or pronouns, such as the evil one (Satan), an evil person, or an evil act.

The word “evil” is singular and could be masculine or neuter, depending on the context. The context of this verse, however, offers little help in clarifying the exact meaning of the word.

Obviously, in this case the definitions of the words themselves do not throw sufficient light on the verse to confirm any one interpretation or application. Therefore, we must go on to the next test.

2 THE TEST OF CONTEXT

What do passages before and after the verse say?

THE SURROUNDING VERSES:

“Think not that I am come to destroy the law, or the prophets . . .” (Matthew 5:17).

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away” (Matthew 5:38-42).



Ewing Galloway

The one being spoken to in these verses is clearly receiving retribution for his own offenses.

The entire context deals with legal retribution. The concept of an “eye for an eye” and a “tooth for a tooth,” establishes the just limitation of punishment for offenses.

There are then four illustrations of possible retribution:

- **Receiving a slap:** In the context of retribution, it must be assumed that the slap was deserved because of an improper word or action. It is certainly not proper to assume that a parent or other authority giving the slap is evil.
- **Losing a lawsuit:** The judgment of losing a coat through a lawsuit confirms that the one being sued is in the wrong and must pay for it. In this second case, we are not able to conclude that the person who won the lawsuit was evil, nor should the judge who gave out the sentence be considered evil.
- **Complying with regulations:** The regulation to walk a mile was imposed upon Israel by the Romans who were in authority. Since all authority comes from God, we cannot say that the regulation or those who imposed it is in and of itself evil.
- **Responding to a financial obligation:** In this context, the person asking for a gift or a loan apparently believes that he is entitled to it. It may be a mother whose children are instructed to support her when she is old, or it could be a person asking for remuneration for uncontracted services as when David kept Nabal's sheep. These people cannot be called evil; Scripture does not allow the poor to be called evil because of their poverty.

The context of this verse is extremely helpful in revealing its true interpretation and application. The Law of Moses limited the punishment that could be given to an offending person. Jesus was teaching His disciples to voluntarily submit to discipline beyond what the law required: turn the other cheek, give over the cloak, walk the second mile, and be generous to those looking to you for help.

3 THE TEST OF HISTORICAL BACKGROUND

What did the original readers understand the words to mean?

The original hearers were Jews who were under the domination of the Roman Empire. They were looking for a military deliverer who would throw off the unwanted yoke of Roman rule.

On the other hand, the Jews were very aware that they were receiving the judgment which God had given through His prophets.

“Therefore thus saith the Lord of hosts,

Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine . . . for I will bring evil upon [them] . . .” (Jeremiah 11:22-23).

“For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them . . .” (Jeremiah 23:11-12).

“For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword [military rule] upon all the inhabitants . . .” (Jeremiah 25:29).



The Roman Army, Peter Connolly

The military occupation of the Roman armies was a constant reminder to the nation of Israel of God's discipline upon them.

To the disciples who listened to the Sermon on the Mount, a slap on the face could very well have indicated a military officer responding to lack of respect or impertinence from a Jew.

A settlement of only a coat in a lawsuit was a painful reminder of the poverty which they were experiencing under God's discipline.

Being compelled to walk a mile was a legal requirement which the Roman soldiers could demand of any Hebrew man twelve years of age or older. Roman soldiers would force Jewish citizens to carry weapons and supplies for them. This regulation may have been the grounds for forcing Simon of Cyrene to carry the cross of Jesus to the crucifixion site.

Giving to those who ask could have been a reference to the tax collectors of the day who had many ways of extracting money for the Roman government.

The historical background of Matthew 5:38-42 reinforces the interpretation that it is God who brings punishment to an offender. For this reason, the punishment should not be resisted, nor should those who bring the punishment be looked upon as evil.

God's people were not to consider or treat the Roman rulers who governed Palestine as being evil. Instead, they were to give proper honor to these rulers as ministers of God and to provide more assistance than was required in performing their obligations.

4 THE TEST OF CROSS-REFERENCES

What do related verses say?

When God said that no Scripture is of any private interpretation (See II Peter 1:20), He meant that **the Bible is a unified message. An interpretation of one verse will not contradict another verse. Instead, it will be consistent with the message and spirit of all Scripture. Therefore, the rest of the Bible is the best available commentary on a Biblical passage.**

The word “smite” in Matthew 5:39 is the Greek word *ῥαπίζω* (hrah-PID-zoe). It means “to strike a person lightly or severely.” Its Hebrew counterpart is *נָכָה* (nah-KAH).

The fact that God smites those who violate His ways is confirmed in Isaiah 9:11, 13: “*Therefore the Lord shall set up the adversaries . . . For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.*”

God often uses authorities to do the “smiting.” In fact He has ordained them for this very purpose. (See Romans 13:1-8.)

Ezekiel 7:9 provides an additional cross-reference which identifies God as the originator of disciplinary smiting: “*And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth.*”

Peter emphasizes the importance of patiently

accepting God's smiting when it comes as the result of our own faults. *"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? [This is expected of you.] but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called . . ." (I Peter 2:20-21).*

When applying the test of cross-referencing, it is important to search for Scripture which seems to contradict our understanding of the verse. Such passages are check points which force us to correct our views or to see the verse from a bigger perspective.

A verse on evil such as James 1:13 should be considered in interpreting this passage. *"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."*

Our first question must be; "Is the word for evil in this verse the same Greek word Jesus used in Matthew 5:39?"

The answer is no. The word which James uses is *κακός* (kah-KOSS). It means "intrinsically worthless," as in character. However the word which Jesus used is *πονηρός* (paw-nay-ROSS), which means "hurtful" (e.g. in effect or influence).

5 THE TEST OF ADDITIONAL EXAMPLES

What do Scriptural testimonies say?

The testimonies of Scripture are the life experiences of men and women. They confirm the truth of God's Word either by following it and receiving the benefits or by violating it and experiencing the consequences.

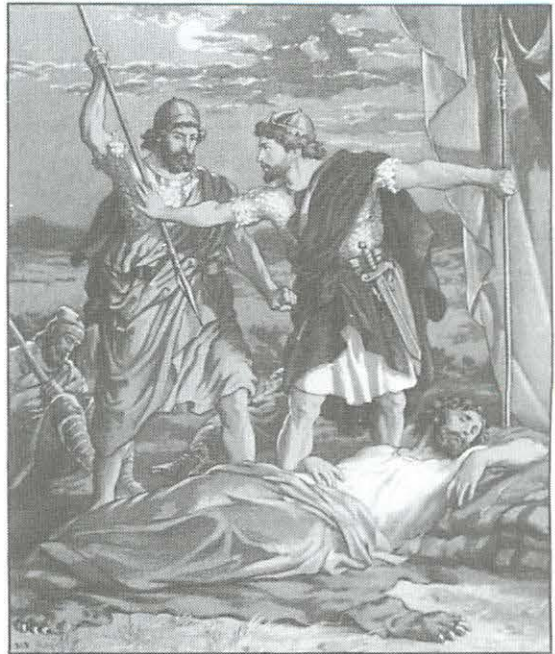
I Corinthians 10:6-11 emphasizes the value of using Biblical examples to confirm interpretation and application.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Corinthians 10:11).

God also affirms the value of His testimonies in Psalm 19:7: *"... the testimony of the Lord is sure, making wise the simple."*

Again, in Psalm 119:99, *"I have more understanding than all my teachers: for thy testimonies are my meditation."*

If it is possible for "evil" (disciplinary reproofs) to come from God, what Biblical story provides such an illustration?



Bible Art Series, Standard Publishing, Cincinnati

When David had an opportunity to smite Saul, he revealed the Godly attitude which he had toward authorities. "... As the Lord liveth, the Lord shall smite him ... The Lord forbid that I should stretch forth mine hand against the Lord's anointed ..." (I Samuel 26:10-11).

Consider the account of Shimei cursing David in II Samuel 16.

David was fleeing for his life after the rebellion of his son Absalom. As he went along the road, a bitter man named Shimei hurled stones and abusive language at David and his men.

One of David's mighty men finally said, *"... Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head" (II Samuel 16:9).*

David's immediate response illustrates the interpretation that God sends evil as just punishment.

"... What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" (II Samuel 16:10).

As David listened to Shimei's cursing, he no doubt recalled the judgments which God had predicted because of his sin with Bathsheba. (See II Samuel 12:10-11.)

Therefore, he turned to the men and said, *"... Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden [in Hebrew, commanded] him" (II Samuel 16:11).*

By accepting the smiting of his son and then of Shimei, David was “turning the other cheek” to the Lord’s reproofs.

Since Scripture speaks of two or three witnesses, it is important to find two or three testimonies to confirm that you have properly understood and applied the verse.

A second illustration would be Jeremiah’s warning to King Zedekiah. The prophet warned that God had raised up the king of Babylon to discipline him and the nation.

“For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire” (Jeremiah 21:10).



Rather than accepting God’s reproof, King Zedekiah allowed Jeremiah to be put into prison.

When King Zedekiah tried to flee, he and his family were captured and severely punished.



Bible Art Series

Unfortunately, the king resisted the Lord’s warning and instead put Jeremiah in prison. As a result, the king of Babylon conquered Jerusalem and burned it with fire.

When the king of Israel tried to flee, he and his sons were captured. His sons were killed before his eyes, and then his eyes were put out. (See Jeremiah 39.)

Scriptural testimonies abound which confirm the fact that God sends punishment (evil) to those who forsake His way.

God is the judge of all the earth, and He works through those in authority to carry out His

judgments. Thus, the test of Scriptural examples greatly reinforces the interpretation already set forth in Matthew 5:38-42.

6 THE TEST OF BASIC CONCEPTS

What are the underlying principles?

When the deeper truths of a passage are understood, they will shed new light on the basic concepts of the ways of God. The concepts of justice, authority, restitution, and restoration apply to Matthew 5:38-42.

The Concept of Justice

“It is of the Lord’s mercies that we are not consumed, because his compassions fail not” (Lamentations 3:22).

This passage demonstrates the attitude we should have when we suffer for our faults. We should patiently accept punishment and know in our hearts that if God gave us what we deserved for all of our sins, we would not even be alive.

The Concept of Authority

God uses human authorities to carry out His program of discipline, retribution, and character training. To resist an authority in the course of justice is to resist God and to receive condemnation to ourselves. (See Romans 13:1-2.)

God even uses the wrath of men to praise Him and the remainder of wrath He restrains. (See Psalm 76:10). If a person is rebellious to authority, God promises that He will send a cruel messenger to bring discipline to him. (See Proverbs 17:11.) Those in positions of authority are also instructed to be “a terror to evil work.” (See Romans 13:3.)

The one who is having “evil come upon him” will see all of this as stated in Matthew 5:39.

The Concept of Restitution

The passage gives the illustration of a judge requiring restitution even down to the coat off a man’s back. Jesus’ instruction to go beyond this in giving the cloak also confirms the need to repay what has been taken and to give more besides.

The passage reveals that restitution applies to two primary areas: man to man and man to God.

If we do not initiate restitution on our own, God will bring it to pass through His authorities.

The Concept of Restoration

This passage confirms that **true restoration does not take place until more has been given back than was taken.** By setting a limitation for justice (an “eye for an eye” and a “tooth for a tooth”), God makes it possible for an offender to go beyond what is required and to experience the benefit of restoration along with restitution.

A further confirmation of correct interpretation comes by seeing all Scripture fulfilled in Christ. He demonstrated each of the four illustrations of Matthew 5:38-42 when He suffered and died for our sins.



American Museum of Photography

Christ demonstrated the instruction of Matthew 5:38-42 when He died for our sin.

1. Jesus **“turned the other cheek”** when the soldiers smote Him and spit upon Him.
2. He gave **His coat and cloak** to those who nailed Him to the cross.
3. He walked the **“second mile”** by carrying the load of our sin as He went to the cross.
4. He **gives to all who ask** Him the forgiveness of their sin and eternal life.

These basic Scripture concepts greatly reinforce the fact that Matthew 5:38-42 is one unit of thought and that God works through authority to bring about His will.

7 THE TEST OF GOOD FRUIT

What are the results of application?

The final test of any interpretation is its fruit in the lives of those who follow it. By interpreting Matthew 5:38-42 as God’s discipline and going beyond what is required, the following “good fruits” will result.

Justice will be served.

Rather than denying an “eye for an eye and a tooth for a tooth,” the passage establishes the principle of limitation of punishment. Just and equitable limitation removes inconsistent and unpredictable judgments which turn punishment into distortions of fairness.

Bitterness will be conquered.

When a person voluntarily invests something of value in the life of another, he develops a love for that person. This occurs because *“... where your treasure is, there will your heart be also”* (Matthew 6:21).

Reconciliation will be initiated.

God wants us to be “more than conquerors” in every situation even when we are being disciplined for wrongdoing. (See Romans 8:37.)

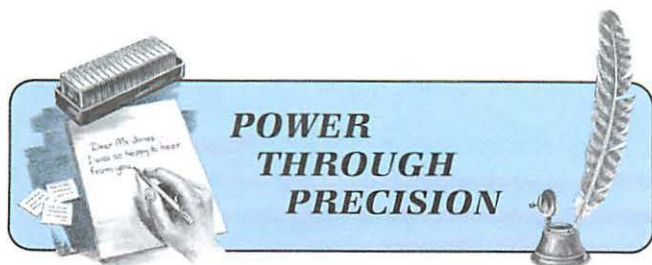
True repentance occurs only as we accept human discipline as coming from the hand of God. True reconciliation begins only as we go beyond the disciplines imposed upon us because of our offense.

PROJECT

The next time you receive discipline for wrongdoing, apply the principle of this passage by thanking God for the correction and going beyond what is required in order to bring about restitution.

For example, if you are “grounded” for disobedience, spend your time carrying out chores that will please the one who disciplined you.

Date completed _____ Evaluation _____



POWER THROUGH PRECISION

HOW DOES "TURNING THE OTHER CHEEK" HELP US OVERCOME THE ATTITUDES THAT CAUSE A SLAP?



Courtesy ©Norman Rockwell Estate

Should this boy "turn the other cheek" to the one who wrote the message on the fence?

Wrong attitudes are so potentially destructive to a person's life that God will use many means to correct them. His goal is that they be eliminated during a person's youth.

Toward that end, a young person should quietly accept the discipline that God brings in the form of sharp reactions from others.

"It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him.

"He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach.

"For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies" (Lamentations 3:27-32).

WHAT WORDS DESCRIBE ATTITUDES WHICH CALL FOR A SLAP?

The following words describe various attitudes which are not only unbecoming for a Christian, but are deserving of swift and harsh rebukes so that they will not be repeated.

Before learning the precise shades of meaning for these words, see how accurately you can number the words in order from mild to severe.

- | | |
|---------------------------------------|-------------------------------------|
| <input type="checkbox"/> 7 FRESH | <input type="checkbox"/> 4 IMPUDENT |
| <input type="checkbox"/> 1 INDISCREET | <input type="checkbox"/> 3 BRASH |
| <input type="checkbox"/> 5 VULGAR | |

Study this second list of words and attempt to rank these from mild to severe.

- | | |
|--|--|
| <input type="checkbox"/> 2 RUDE | <input type="checkbox"/> 1 IMPOLITE |
| <input type="checkbox"/> 4 IMPERTINENT | <input type="checkbox"/> 3 DISRESPECTFUL |
| <input type="checkbox"/> 5 INSOLENT | |

The answers to the above exercises could vary depending on the extent of each attitude. In general, however, the following order indicates the increasing severity of these wrong attitudes.

Study each definition carefully. Then try to think of examples from your own experience which would illustrate the wrong attitudes, and write in your own words what the correct response should have been.

1 INDISCREET

This word is built by adding the prefixes *in*, meaning "not" and *dis*, meaning "apart" to the Latin root *cerno*, which means "to pick." A **discreet** person is one who is able literally to "pick" his way, setting apart the good from the bad.

This same Latin root is used to form words like **discerning**, which refers to a person who can "pick apart" and select the best of anything, and **secretive**, which refers to a person who is able to separate his thoughts, carefully setting some away from the scrutiny of others.

An **indiscreet** person is one who is injudicious, not using sound judgment in matters of speech or action.



Courtesy ©Norman Rockwell Estate

In what way is this girl showing discretion? How does her right response indicate that the boys in the background were indiscreet?

What situations can you recall in which indiscretion was demonstrated?

What would have been the discreet response in each situation?

2 FRESH



Courtesy ©Norman Rockwell Estate

Are these men being friendly or fresh? Is it likely that these men are married? If they are, what command of Jesus are they violating?

From the Saxon root word *fersc*, the word **fresh** carries the connotation of that which is new or just beginning to grow. **Fresh** and **frisk** share the

same root, adding the picture of energy and impulsiveness.

In informal usage, the word **fresh** describes a person who behaves in an immature way, not demonstrating the "seasoning" that comes with time and growth in his spirit. The actions of one who is **fresh** are bold, flirtatious, and saucy.

Can you think of two situations in which you were fresh to others or in which they were fresh to you?

Did these situations call for a slap?

3 BRASH

The word **brash** is actually a combination of the thoughts expressed in the words *break* and *rash*. *Break* comes from the Saxon root *brekan*, which means "to rend or rupture, to part or divide by force." *Rash* comes from the Danish root *rasch*, meaning "quick, or hasty."

A person who is **brash** is impetuous and tactless. His words and actions are marked by reckless indifference to the consequences of his actions. He often fails to think before he speaks or acts.

The word **brash** sounds like the word *brass*, from which we derive the adjective *brazen*. A brazen person is one who is hard and bold, not caring about the results of his behavior.

List two ways that brashness has been demonstrated in your family relationships.

What could have been done to avoid these situations? How should brashness be disciplined?

4 IMPUDENT

Derived from the Latin root *pudeo*, meaning "to be ashamed," the description **impudent** pictures a person who has no modesty or sense of shame.

The **impudent** person literally "pulls" others down to his own level, treating them with an indecent familiarity or contempt. He demonstrates no regard for the opinions of others.

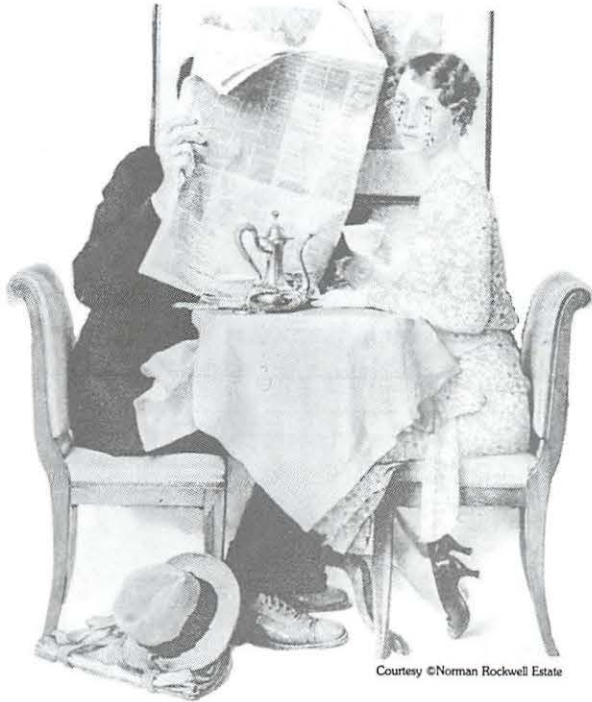
Recall two advertisements which indicated that the designers of the ads were impudent.

If the products were wholesome, how would you have advertised them?

5 IMPOLITE

The word **impolite** is formed by adding the Latin prefix *in*, meaning “not,” to the root *politus*, meaning “polished.” A **polite** person is one who has learned proper manners and practiced them until the final product is “polished” for public viewing.

An **impolite** person is unmannerly, showing lack of consideration for others in his speech and conduct.



Is this husband being impolite to his wife? Is his wife interested in the newspaper? Would she rather talk to him? Which is more important to his future at this moment, reading the paper or talking with his wife? What do you think her thoughts are at this moment?

List two good manners which when omitted cause you to be impolite.

What can you do now to help you observe these good manners in the future?

6 VULGAR

The word **vulgar** comes from the Latin root *vulgaris*, which refers to the “common” people or the crowd. The connotation of this word describes that which is **unrefined or unpolished, marked by a lack of training.**

In recent usage the word **vulgar** has come to describe that which is obscene, **offensive, crude, or coarse.**

Notice how vulgar words and actions tend to defile and desecrate the things which God designed, such as marriage and our bodies.

Often words which we think are acceptable have vulgar connotations to them. List two such words or phrases which you have used or heard others use.

What words, if necessary, could replace these vulgar words?

7 RUDE

From the Latin word *rudis*, **rude** has the connotation of “rough” or “broken.” The word may literally have been formed through an alliance of the words *raw* and *crude*.

A **rude** person demonstrates a lack of proper conduct and speech as a result of not having been taught. **Rudeness is considered to be the product of ignorance.**

Rudeness is “barging in” on another person’s affairs. It is carrying out an action at the **wrong time or in the wrong way.**



To whom was this fellow rude?

List two ways that you tend to be rude to other people.

What could you do now to avoid being rude in the future?

8 DISRESPECTFUL

The word **disrespectful** is formed from the prefixes *dis*, meaning “apart, away from, or not,” and *re*, meaning “again”; the root word *specio*, meaning “to view”; and the suffix *ful*, meaning “filled” or “thorough.”

A **disrespectful** person does not have a correct view of those around him. He demonstrates a lack of esteem, honor, or consideration for his associates. **Disrespect** is an attitude which will produce discourteous behavior.

We can be disrespectful to elderly people by remaining seated when they enter the room. Respect for the elderly is commanded by God.

“Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord” (Leviticus 19:32).

List two other ways that you can be disrespectful to people and thus deserving of a slap.



Courtesy ©Norman Rockwell Estate

There are often unexpected consequences of impertinence, either from those whom we offend or from others who see us do it.

List two examples of conduct which would fit the description of impertinence.

How must these be corrected by the one who was impertinent?

9 IMPERTINENT

Impertinent comes from the Latin prefixes *im*, meaning “in, into, or on” and *per*, meaning “through” added to the root word *teneo*, meaning “to hold.” The word literally refers to that which does not “hold to” or pertain to the situation at hand.



Courtesy ©Norman Rockwell Estate

The **impertinent** person is intrusive, meddling with that which does not belong to him. He is presumptuous in his relationships, basing his actions on judgments of the relationship that are not accurate and, thus, that he should not hold.

10 INSOLENT

From the Latin root *soleo*, meaning “to be accustomed,” the addition of the negative *in* causes the word **insolent** literally to picture behavior which is not according to custom.

The word signals a proud and haughty spirit, demonstrating contempt of others. An **insolent** person is domineering and arrogant, insulting others with his manner and speech.

In a *Reader's Digest* report of the events of the twentieth century, the young man at the left was described as “Hollywood's symbol of rebellion” during the 1950s.



Magnum

Many insolent teenagers formed a cult around him and imitated his insolent attitudes and actions. His rebellion ended in a fatal car accident in 1955.

List ways that people demonstrate insolence.

HOW DOES GOD ILLUSTRATE ATTITUDES WHICH CALL FOR A SLAP?

The examples of failure in Scripture are written for our instruction so that we will not fall into the same wrong attitudes and actions.

See how well you can identify the types of attitudes which are contained in the following accounts.

WHEN DID GOD “SLAP” MOSES’ SISTER FOR AN INSOLENT ATTITUDE?



Read Exodus 15:20-21 and Numbers 12:1-15. Then select the most accurate words in this summary.

It was a time of ecstatic celebration for the young nation. They had just won a decisive victory over their enemy though the opposing army was far superior to them in training and equipment.

Suddenly a bold woman picked up a tambourine, gathered as many of the other women as she could, and began to perform a dance before them. She told them to imitate what she was doing.

The women did as they were instructed, and soon they were dancing before the entire gathering. Once the women gained the attention of everyone, their new leader composed a song and sang it to the entire crowd.

When she finished, they cheered and clapped for her. In the glow of all this popularity, the next public event she staged was not surprising.

She observed that the leader of the nation had made a decision which she believed was imprudent, so she took it upon herself to criticize him to others. This, of course, was an **[impertinent/impudent]** response on her part.

When the Lord saw her **[rude/disrespectful]** attitude and heard her **[vulgar/insolent]** remarks, He said to her, “The one you spoke against is the one I appointed over the nation. Why, then, were you not afraid to criticize him?”

Suddenly the public shame of a loathsome disease came over this woman. The leader of the nation realized that the woman had been **[brash/impertinent]**; however, he cried out to the Lord on her behalf, “Heal her, O God, I beg you.”

But the Lord responded, “If her father had but spit in her face, she would be defiled seven days. Let her be confined outside the camp for seven days, and after that she can return.” (See Exodus 15:20-21 and Numbers 12:1-15.)

WHEN DID PAUL GET SLAPPED FOR AN ATTITUDE THE HIGH PRIEST THOUGHT WAS BRASH?

Read Acts 21:18–23:5. Then read the following account, choosing the most precise words to describe the wrong attitudes.

When Paul finally reached Jerusalem, he went to the Temple with four other men to fulfill a vow for seven days.

The days were almost completed when some Jews from Turkey spotted him in the Temple. They immediately became **[impolite/impertinent]** toward Paul. They shouted out against him and accused him of things that were not true.

Soon a mob gathered against Paul. Their language was **[vulgar/fresh]**. They grabbed Paul, dragged him out of the Temple, and closed the gates behind him.

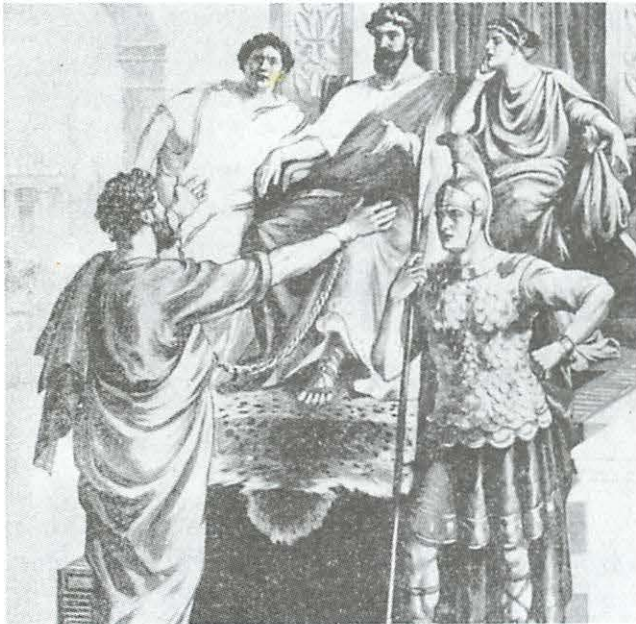
The Temple guards heard the uproar and immediately came down to see what the problem was. Paul was arrested by an officer and **[impolitely/indiscreetly]** taken to the Roman garrison.

Later that day the commanding officer gave an [indiscreet/impudent] command to have Paul whipped.

As they tied Paul down to beat him, Paul said to the officer, "Is it legal for you to whip a Roman citizen who has not even been tried?"

The officer realized immediately that he had been [indiscreet/impudent] in his orders to whip Paul.

The next day this commanding officer freed Paul from his chains and ordered that he be brought before the Jewish council.



Bible Art Series, Standard Publishing, Cincinnati

When Paul came before the council, he studied intently the faces of the men who had assembled to examine him. Then he spoke in a loud voice to the entire group and said, "Brothers, I have always lived before God in all good conscience."

Paul's self-defense must have been perceived by the High Priest as [impertinent/disrespectful].

Suddenly the High Priest ordered those standing near Paul to slap him in the face. The sting of the slap and the public disgrace caused Paul to make an [impudent/impolite] remark, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Those who heard this rebuke were shocked, and those who stood near Paul said to him, "Do you realize that you are reviling God's High Priest?"

Immediately Paul recognized that he was out of order and that he had been [vulgar/impudent]. Thus, he quickly apologized and said, "I did not realize that he was the High Priest, brothers, for the Scripture says 'Thou shalt not speak evil of the ruler of thy people.'"

PROJECT 1

Match the list of attitudes identified by the vocabulary words with the list of disciplines which will enable you to overcome incorrect responses.

☒ Indiscreet

☐ Fresh

☐ Brash

☐ Impudent

☐ Impolite

☐ Vulgar

☐ Rude

☐ Disrespectful

☐ Impertinent

☐ Insolent

1. Think before acting

2. Avoid teasing

3. Maintain purity in words and actions

4. Learn good manners

5. Choose wise companions

6. Develop a sensitive conscience to evil

7. Think through how things could appear to others

8. Humble yourself before God and man

9. Mind your own business

10. Hold others in higher esteem than yourself

Using your concordance, can you find verses to support the need to learn the disciplines listed above?

PROJECT 2



After reading II Samuel 16:5-14, write the account of Shimei cursing David. Use as many of the vocabulary words as you can.

Date completed _____ Evaluation _____



HISTORY RESOURCE

HOW DID OTHER INTERPRETATIONS OF THE PHRASE "RESIST NOT EVIL" SPAWN NON-RESISTANCE MOVEMENTS?



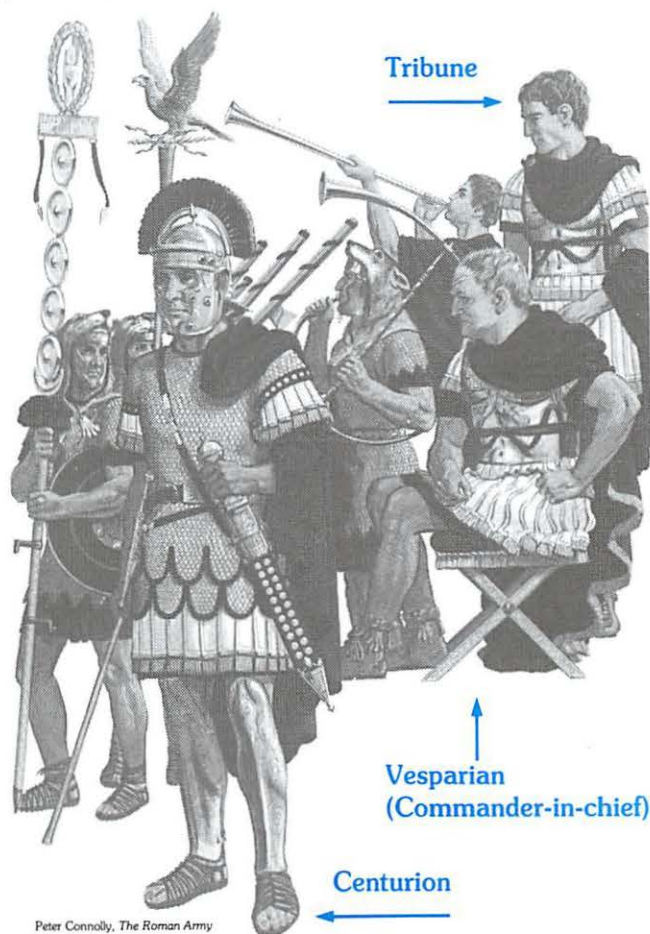
When Constantine the Great, Emperor of Rome, made Christianity the state religion in A.D. 313 (following the reported sighting of a cross in the sky), he removed idolatry from the army.

Prior to the reign of Emperor Constantine, political, economic, and military setbacks troubled the Roman army. During this same period, the Christians within the Roman empire were rapidly increasing in number and courage.

Many of these Christians were converted when they watched courageous men and women being martyred for their faith in Christ during previous periods of bloody persecutions.

One such martyr was a skillful and well-liked soldier named Marinus. Because of his bravery, strength, and alertness, Marinus won many honors in battle and was rewarded with higher posts in the army.

The family of Marinus was well known for its wealth and leadership in the community. Therefore, when an army post of centurion became vacant, Marinus was the logical person to receive the promotion.



Peter Connolly, *The Roman Army*

Centurions had a considerable amount of authority and powerful influence among the people, as exemplified by the man who came to Christ years earlier asking that one of his servants be healed. The people assured Jesus that this centurion was worthy to be helped because he loved the Jewish people and had built them a synagogue. (See Luke 7:1-10.)

In Caesarea of Palestine, the very same city in which Marinus lived, there had been another centurion of noble reputation. His name was Cornelius, "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:2).

When the day came for Marinus to receive the prized rank of centurion, he went before the Roman magistrate for the official ceremony. Suddenly another soldier strode up to the magistrate and in a cutting voice objected to the appointment.

He said, "Marinus is a Christian; he will not sacrifice to the emperors. Therefore, he should not be allowed to share the honors that belong to the Romans according to the ancient laws."

The magistrate was deeply troubled by this accusation. He turned to Marinus and asked, "Are you a Christian? Would you refuse to sacrifice to the emperor?"

Marinus affirmed each question with a simple yes. The magistrate then announced, "I hereby grant you a stay of three hours to reconsider what you have said."

At the end of three hours a herald cried out for order, and the tribunal and judge took their official places. Marinus walked up before them and was asked, "Will you now renounce Christianity and agree to sacrifice to the emperor?"

Marinus answered with clarity and conviction, "I have chosen to hold fast to the God whom I serve and to His Son, the Lord Jesus Christ." Immediately, executioners were signaled, and Marinus was taken from the court to the place where he would seal with his life the witness of his lips.

In the higher court of heaven he was given an honor of far greater worth and authority—an eternal crown of life. As a result of his courage, many in the crowd were drawn to the faith for which he died.

In his *Ecclesiastical History*, the historian Eusebius included this account which became the foundation for various views in the Early Church regarding the question, "What does it mean to resist evil?"

CAN WE SAY THAT MARINUS OBEYED THE COMMAND "RESIST NOT EVIL"?



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There are several ways in which Christians in the Early Church viewed the experiences of martyrs like Marinus.

Based on what you know about the meaning of the phrase "resist not evil," which of the following viewpoints is the true interpretation of Christ's words in Matthew 5:39?

WHICH VIEW IS CORRECT?

☐ 1 *The view of passivism*

Passivists believe that violence under any circumstance is wrong. Therefore, Marinus should not have been a member of the Roman army or its wars. This view emphasizes that all violence is in and of itself evil. Therefore, there is no place for war, police action, capital punishment, retaliation, or self-defense.

They interpret Matthew 5:39, "Do not resist one who is evil, but if anyone strikes you on the right cheek, turn to him the other also."

They apply this interpretation to any and all situations. Their hope is that simply doing good and avoiding all violence will ultimately overcome evil.

Passivists would equate the evil mentioned in Romans 12:17, "*Recompense to no man evil for evil . . .*" with the word evil in Matthew 5:39, "*. . . resist not evil. . . .*"

☐ 2 *The view of pacifism*

Whereas passivism is the belief that all violence is evil, pacifism allows for violence through civil authorities.

A pacifist acknowledges that armies and police are necessary, but holds the conviction that it would be wrong for a Christian to bear arms or to kill others, even though others might be enemies who threaten the security of himself, his family, or his nation.

A pacifist asks the state to respect his scruples. However, at the same time, he affirms his willingness to serve his country in some non-combatant role, such as ministering to the wounded on the battlefield or engaging in some other occupation which is essential to the war effort or the survival of his country.

The pacifist would say that if Marinus had volunteered for some other non-combatant duty, he would have never been in the position of being nominated as a centurion and, therefore, would not have been killed.

They would translate Matthew 5:39, "But I say unto you, do not set yourself against the evil which is in active opposition to the good . . ."

☐ 3 *The view of militancy*

A militant Christian is one who believes that God has given authority only to the office of a government position, not to the one who holds the office.

They reason that as long as the official does good, he is to be respected and honored. However, if the officeholder does evil and such evil threatens the life or safety of a person, group, or nation, arms should be taken up against the official, and he should be removed from office or destroyed.

The militant Christian would have urged Marinus to come back to the judge with a sword. If the officials had rejected his Christian stand and tried to kill him, he should have defended himself.

They would spiritualize Matthew 5:39 as describing an attitude of the heart and translate it as: "But I say unto you, have the inward disposition of not wanting to resist the one who injures you . . ."

☐ 4 *The view of humanism*

To the "Christian humanist," the end justifies the means, and the lesser of two evils becomes right. In his way of thinking, evil is relative, and what would be wrong in one situation would be right in another situation.

The humanist would counsel Marinus to take the post and simply pray to the true God when he bowed in sacrifice to the emperor. He would reason that by conforming outwardly to all the demands of the system, Marinus would be able to be a witness to the Lord in some special opportunity.

The "Christian humanist" would translate Matthew 5:39, "But I say unto you, resist not the evil that is forced upon you if through it you can accomplish good."

☐ 5 *The view of martyrdom*

This view presents the idea that Christians are engaged in an active warfare against Satan and all he represents. However, our weapons are not carnal, but spiritual.

Furthermore, the Christian is called to follow in the footsteps of Christ, and as He died at the hands of evil men, we are also to suffer accordingly.

Marinus would have therefore been praised by those who hold this position, since he would have followed the example of Christ and many others who laid down their lives.

Their translation of Matthew 5:39 would be, "But I say unto you, do not resist the man who wants to harm you . . ."

*Are you sure your choice is correct?
Continue reading.*

HOW NON-RESISTANCE MOVEMENTS DEVELOPED FROM ROMAN PAGANISM

The dilemma which Marinus faced that day explains why many early church leaders warned Christians not to volunteer for Roman military service. Their concern was not with the fighting but with the compromises Christians would have to make with the pagan practices which were such an integral part of the military life of that day.

The danger of compromise in pagan Rome was not limited to the military. Those who held other positions of leadership were likewise required to look to the emperor as their god rather than to the Lord Jesus Christ.

Thus, Clement of Alexandria (A.D. 153-217) exhorted Christians, "... while engaged in military service—listen to the commander who orders what is right."

Another early church leader who was outspoken against military service was Tertullian (A.D. 160-215). In his writings on idolatry, Tertullian explained why he believed Christians could not be involved with the Roman government in any way. Because of Rome's entanglement in pagan worship, he believed that any allegiance to that system was an allegiance to Satan himself. Therefore, he preached that Christians could not hold any public office whatsoever in the Roman government.



Picturesque Palestine

Tertullian withdrew from the paganism of Rome to a secluded monastery in Egypt and established one of the first pacifist communities.

Tertullian's solution to Roman paganism was to withdraw from society and to urge other Christians to do the same. His writings and teachings contained much truth. However, the **imbalance of his position on non-resistance soon produced imbalance on other doctrines as well.**

When speaking of war, he did not preach that war itself was evil or that governments do not have the responsibility to maintain armies. As he viewed it, Christians simply were not to be involved.

The monastery in Egypt to which Tertullian retreated became one of the first pacifist communities. Those who were in charge of the monastery were followers of a religious sect known as Montanism.

The sect was founded between 180 and 200 A.D. by a former Roman Catholic priest named Montanus. Montanus considered himself to be the inspired voice of the Holy Spirit whom the Lord promised to send to the church.

The zealous followers of Montanus considered the prophecies which he received through *glossolalia* (gloss-oh-LAY-lee-ah—speaking in tongues) to be inspired, and they spread them throughout Asia Minor, Rome, and Northern Africa.

Tertullian became the chief defender of the tenets of this sect. Although the sect died out by the sixth century, the writings which Tertullian and other members left behind continued to have influence.

Prior to the Reformation, the views of Tertullian were heralded by Erasmus, and through the influence of Erasmus several new non-resistance groups were formed.

EVALUATION OF EACH VIEW

1 The view of passivism

To believe that violence is wrong under any condition would rule out punishment altogether and hinder government, parents, and church from carrying out proper discipline.

Passivism is based on the erroneous presupposition that human life is too sacred to be taken through capital punishment. However, it is the very sacredness of life which prompted God to command capital punishment in the first place and to order man to carry it out. (See Genesis 9:5-6.)

2 The view of pacifism

There certainly is room for a person to exercise personal convictions of not carrying out civil justice with the sword. However, it would be inaccurate to base them on Christ's words to Peter: "... Put up again thy sword into his place: for all they that take

the sword shall perish with the sword" (Matthew 26:52).

Obviously Christ was referring to Peter taking vengeance into his own hands (*thy sword vs. the state's sword*). He did not negate the responsibility for civil punishment, which was reaffirmed by God in Romans 13:1-7 and I Peter 2:13-14.

3 The view of militantism

This view contradicts the Biblical principle that "... *the powers that be are ordained of God*" (Romans 13:1). God disciplines evil leaders by those who are above them, not by those who are under their authority. God punishes wicked rulers with plagues, famines, invading armies, or death.

Militant followers at the crucifixion would have tried to rescue Christ from death at the hands of evil rulers and kept Him from providing redemption for all mankind.

4 The view of humanism

Daniel and his three friends would join in testifying against this view. Following it would have destroyed their witness and hindered the power of God.

When King Saul tried to justify his compromise in a difficult situation, God punished him by taking away the kingdom. (See I Samuel 15.)

5 The view of martyrdom

Christians are called to follow the example of Christ in suffering. Dying for Christ's sake is an active assault against evil, just as Christ conquered Satan by His death on the cross.

DID YOU CHOOSE THE RIGHT VIEW?

If you chose any of these five views as the correct interpretation of Matthew 5:39, you were incorrect. This passage does not refer to resisting evil people or evil actions or suffering for Christ. It is a command not to resist punishment for wrongdoing. (See Greek Resource, pages 1307-1312.)

Marinus was not suffering for his wrongdoing; therefore, Matthew 5:39 would not apply to his situation.

PROJECT

Review the account of Judas Maccabaeus and his followers on pages 43-46. Determine which view they held and why they experienced the results they did.

Date completed _____ Evaluation _____



SCIENCE RESOURCE

HOW DOES THE TRAINING OF WILD ANIMALS REVEAL GOD'S PURPOSE FOR REPROOFS?



Facing the Big Cats

The powerful whip and harsh commands of the lion tamer will be replaced with gentle words and silent cues when the lion submits to his will.

It is not the nature of lions to be obedient to the voice of man. Neither is it the nature of man to be obedient to the voice of God. *"There is none that understandeth, there is none that seeketh after God"* (Romans 3:11).

Ironically, the training which a wild animal must go through to be responsive to its master is identical to the training which a man must experience if he is to be conformed to the image of Jesus Christ.

Whereas the lion trainer uses neutral objects such as whips, cages, and verbal commands, God uses adversaries, courts, and public reproofs.

1 WILD ANIMALS CANNOT BE TRAINED UNTIL THEY SUBMIT THEIR WILLS TO THEIR TRAINERS.

The nature of a wild animal is to remain independent. Lions and tigers are especially given to following their own wills.



Facing the Big Cats

A lion may appear to submit to a trainer for short periods of time, but it is never fully tamed.

Even domestic animals such as horses and dogs resist training. They instinctively assert their own wills over those of their masters. Successful training requires more than an animal developing memory, intelligence, and sensitivity to commands. It is a matter of the animal submitting its will to the trainer. As soon as the animal does this, it can learn quickly.

Some animals, however, never do submit, and in spite of the best training, they are not able to learn. One example is the wolf. Wolves can interbreed with dogs, yet wolves remain wild and resistant to training. Even when born and raised in captivity, wolves are extremely difficult to train and can never be fully tamed.



Bruce Coleman, Inc.

This wolf appears to be tame, but within it is a wild nature which resists human authority.

Many stories have been told of “tame” wolves turning against their masters once they have grown up. Hunger, mating drives, and the desire for individual freedom eventually overcome any training they may have received while they were young.

On the other hand, dogs learn to yield eagerly to their masters’ commands. Their desire to please allows them to be trained easily.

Reindeer and caribou offer another illustration of the difference between two similar animals, one which can be trained, and another which cannot. The families of Norway, Sweden, and Finland raise reindeer domestically for meat, and have trained them to pull sleighs and respond to a driving harness.



National Audubon Society

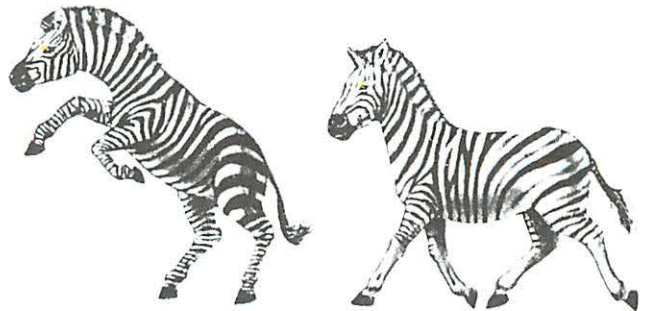
Male caribou differ from reindeer in that caribou refuse to submit to training.

Caribou are almost identical to reindeer in their physical appearance; however, caribou have an independent nature which prevents them from being tamed. Even caribou raised in captivity for several generations will not submit to a harness.

Donkeys and zebras provide what is perhaps the clearest distinction between two similar animals, one which yields and the other which does not. Donkeys are among the oldest of all domesticated animals. They willingly submit to heavy loads and can be trained to perform difficult tasks, even in their masters’ absence.

Zebras, however, remain wild. Circus trainers have struggled for years to train these beautiful animals to perform, but to no avail. Almost every

attempt to break them for riding or harnessing has resulted in failure. Only in rare, isolated instances have zebras ever been trained to respond to simple commands.



Zoobooks

A trained zebra is as rare as a man who has tamed his tongue.

How tame is this lion?



The Lady and Her Tiger

This picture was taken just seconds before the lion turned on its “friend,” tossing her around the cage like a rag doll.

A good demonstration of a lion’s wild, untamable nature can happen at feeding time. Anyone who has been around lions very long knows that one should never come between a lion and its food. Lions are very protective of their food and will kill others who get too close.

The story is told of a “tame” lion which had been with a circus for many years, having never attacked or threatened anyone. However, one day a cage boy made a fatal mistake. Thinking that the lion would not even hurt a flea, the boy carelessly walked

between the lion and its food. This mistake triggered the lion's wild nature, which had never been completely tamed. In an instant the lion was upon the boy. Its vice-like jaws clamped down on the boy's neck just once.

Later the boy was found dead in the cage, unscratched except for the fang marks and a broken neck. The lion was lying curled up next to the body as if nothing had happened.

2 WILD ANIMALS CANNOT BE TRAINED WITHOUT FIRST LEARNING TO FEAR THEIR TRAINERS.

Training a wild animal requires its fear and respect. Lions, for example, are almost fearless. This makes them very difficult to train. It is only when a trainer is able to establish himself as someone to be feared that he can train a lion to respond to his commands.



Zoobooks

Lions must first learn to respect the hierarchy of their own social group.

Lions are by nature very social animals. They live in groups of as many as thirty-five; these groups are called *prides*. In the pride, a definite structure of authority is formed. Once it is established, each lion fears only those lions above it in the hierarchy.

The top lion is the one that all the others fear. That lion controls the pride and keeps all the other lions in their places. A pride without a "top" lion is filled with constant bickering and struggle.

A successful lion trainer must command the fear of all the lions in the group he is training. He must be the one at the top of the hierarchy.

If a trainer ever loses that authority, each lion tries to assert itself as the new boss. The result is confusion and upheaval. Once the trainer has lost his control, he must re-establish it by going to each individual lion and regaining its respect.

When the trainer is again clearly in charge, peace and harmony are brought to the whole pride. There is no longer a need for each lion to fight for supremacy.

What is the trainer's most effective means to bring fear to the heart of a lion?

The voice of a trainer, when properly used, is his most effective means of gaining authority. Unlike animals, man was created with the ability to use a complex language. Man's voice can produce a tremendous range and variety of words and inflections. This ability to communicate gives him a distinct advantage when working with both wild and domestic animals.

A man's voice can command respect and strike fear into the heart of an animal; it can also be soothing and reassuring.

Lion trainers, however, must be careful not to allow their voices to rise in pitch at the end of a command, since this upward inflection signifies a question rather than a command. Animals instinctively interpret a rise in pitch as a sign of insecurity and may instantly take advantage of the situation, bringing danger or destruction to the trainer.

Animals can also sense fear and anger in the trainer's voice. These emotions cause tension in the lion and make training more difficult.



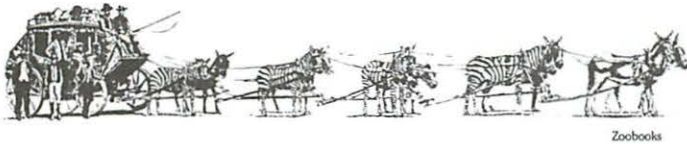
Facing the Big Cats

The controlled voice of the trainer has more potential to strike fear into the heart of the lion than the lion's roar has in frightening the trainer.

How can misdirected fear in a wild animal hinder its ability to be trained?

Because zebras are immune to a common disease which kills many domestic animals in Africa, many people have tried to domesticate zebras for their boundless energy and delicious meat. However, zebras are extremely difficult to tame and have never been successfully domesticated.

Zebras cannot be trained because of their intense fear. Their insecurity causes them to be wary of everything and easily frightened. Even zebra foals which have been hand-fed from a bottle instinctively flee from their keepers as soon as they grow older.



The possibility of harnessing a team of zebras to pull a carriage is unlikely because of the diverse fears of the zebra.

A zebra's fear of surrounding things and circumstances prevents it from concentrating on the fear of its trainer. This makes it unable to develop a learning relationship or to understand approval and disapproval.

3 WILD ANIMALS REQUIRE THE USE OF NEUTRAL OBJECTS FOR THEIR TRAINING.

Scripture mentions the whip, the bridle, and the rod as tools which trainers use to work with wild animals.

"A whip for the horse, a bridle for the ass, and a rod for the fool's back" (Proverbs 26:3).

What is the basic purpose of a whip in training a wild animal?

A whip will produce a sharp sting when applied to a lion or a tiger. However, this is not the primary purpose for which a trainer carries a whip. In fact, a lion trainer never uses a whip for punishment.

The chief purpose of a whip is to attract the attention of a lion and to maintain that attention

during the time of training. The sharp crack of the whip will almost always cause a distracted lion to turn its head.



Facing the Big Cats

A whip is an essential instrument for even an experienced lion trainer.

A lion will also watch intently, just like a house cat, as the tip of a whip is drawn across the floor in front of it. This procedure can be used to focus the animal's attention on a particular object.

Horse trainers, on the other hand, use a whip to prompt a horse to step out and move forward. When a horse is being exercised on a *longe line*, a trainer keeps a long, thin whip behind the horse and low to the ground. This keeps the horse moving forward in a large circle.



Pictorial Encyclopedia of Horses & Riding, Rand McNally

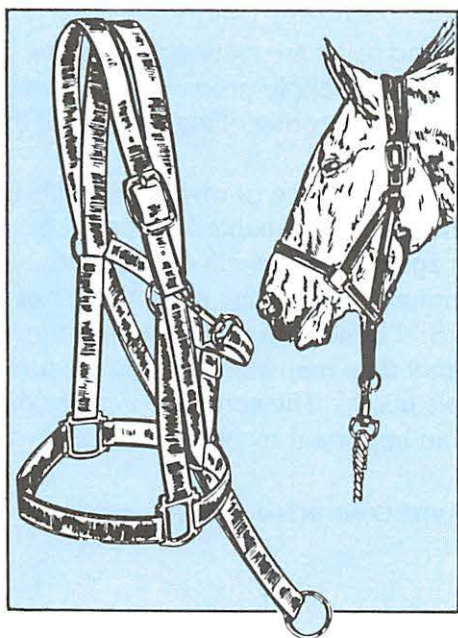
A longe line is simply an extended rope which allows the horse to walk in a large circle. A long whip is used to motivate the horse to keep moving.

When a trainer wants a horse to stop, he holds the whip in front of the horse. Even the slightest movement of a whip is usually enough to cause the horse to stop dead in its tracks.

Like lion trainers, horse trainers never use their whips for punishment. The whip is strictly an instrument to control attention or to urge an animal to move forward or to stop.

What is the primary function of a bridle?

The bridle of a donkey referred to in Proverbs 26:3 was usually just a rope or strap of leather which fit around the animal's head. It is similar to the halters used on horses today. Reins were sometimes attached to the bridle so the donkey could be controlled while being ridden.



The halter of a horse today is equivalent to the bridle of a donkey in Scripture.

The Hebrew word *machcowm* means a "halter." The Hebrew word *metheg* refers to a bit. A third Hebrew word, *recen*, represents a bridle-rein. All three words have been translated as "bridle" in the Old Testament.

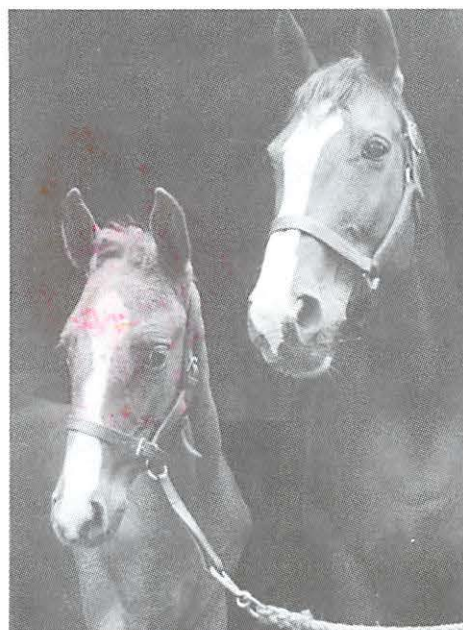
When desiring to direct a donkey, the rider simply turned its head in the direction he wanted it to go. Pulling on the left rein turned the donkey's head to the left. Pulling on the right rein turned its head to the right. If both reins were pulled back at the same time, the donkey would stop.



Reschooling the Thoroughbred

The first step in training a horse is gaining control of its head.

Once a trainer had control of a donkey's head, he had complete control of the whole donkey. The donkey was then ready to learn to respond to other more gentle cues from the trainer. With only a few lessons, a responsive donkey could learn to turn right or left with just the slight pressure of a knee or stick against its opposite shoulder. In many instances, a bridle was never needed again after a donkey had been trained.



Pictorial Encyclopedia of Horses & Riding, Rand McNally

A young foal must learn the function of a halter.

To train a young foal to halter, a trainer often places a soft cotton rope around the foal's rump. Once the foal is calm, the trainer says, "come," and pulls gently on the cotton rope and then the halter. Working about fifteen to twenty minutes a day is sufficient for a young foal to learn as much as it can.

How is timing vital in the effective use of a rod?

Horse trainers use a short, stiff piece of leather called a *crop* to correct and punish a horse. A crop is very much like a rod in its use.

Both a crop and a rod are used to eliminate unwanted behavior. A sharp whack of a crop across a horse's rump immediately after a kick or an attempted bite reduces a horse's desire to kick or bite again.

However, if a rod is to be used effectively, it must be used within three seconds of the misbehavior. If a trainer delays the use of a rod for more than three seconds, a horse does not see any connection between the misbehavior and the punishment. The punishment then serves only to upset the horse; it does not change its behavior.

How is a rod used to guide and reward?

A lion trainer uses a long, thick rod to guide an animal. The way a trainer holds his rod tells a lion whether it is to jump, sit, roll over, or stay put.

Because all cats like to be rubbed on their heads, a trainer who rubs a lion on the head with his rod is actually giving praise to the animal.

Although lion trainers prefer to use the rod for reward, they can also use it for punishment.



Facing the Big Cats

This trainer uses his rod to guide the tiger and also rewards it by rubbing it on the head.



Bob Eginton Photo Facing the Big Cats

These young tigers are already learning to respond to the cues of a rod.

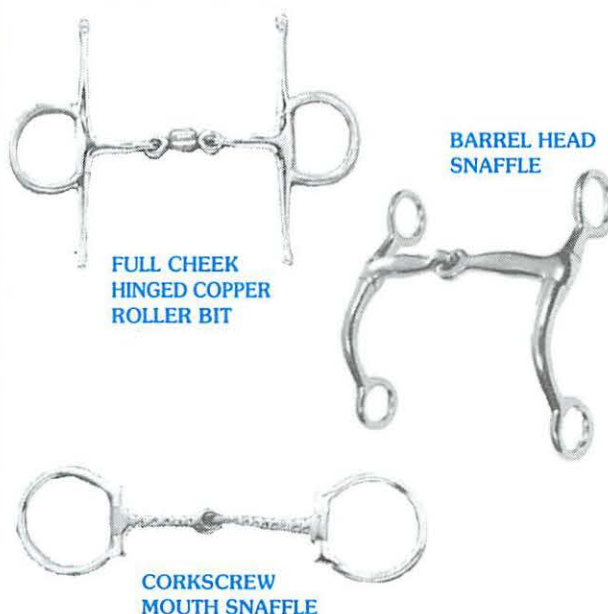
4 WILD ANIMALS LEARN MOST QUICKLY WHEN PRESSURE IS APPLIED TO THE MOST SENSITIVE AREAS.

Bits and spurs are extremely effective training aids because they apply pressure to a horse's most sensitive areas, the corner of the mouth and the sides of the flank.

A "bit" is a piece of metal which fits inside a horse's mouth. It rests behind a horse's front teeth and pulls against the corners of its mouth.

Scripture refers to the effectiveness of a bit in James 3:3: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body." The constant pressure of the bit makes it an important means of discipline.

BITS COME IN MANY SHAPES AND SIZES



Discover the effectiveness of a bit.

Just for a moment pretend you are a horse. Hook your finger in the corner of your mouth and pull gently. Notice that you can feel every movement of your finger. Pulling on the left rein turns a horse to the left. Pulling on the right rein pulls a horse to the right. Notice how little pressure it takes to signal a horse to turn.

Now place a finger in both sides of your mouth. Pull with both fingers at the same time. This is precisely what a horse feels when a rider pulls on both reins at once. Notice the pain when your lips tighten. Pulling on a horse's reins requires only a slight pressure to signal a horse to stop.

HOW DOES A HORSE BECOME INSENSITIVE TO ITS RIDER'S COMMANDS?

If a horse is ridden "on the bit," that is, with the bit tight against the corners of its mouth, the pressure cuts off circulation and eventually causes its mouth to grow numb. This prevents the horse from feeling the rider's signals.

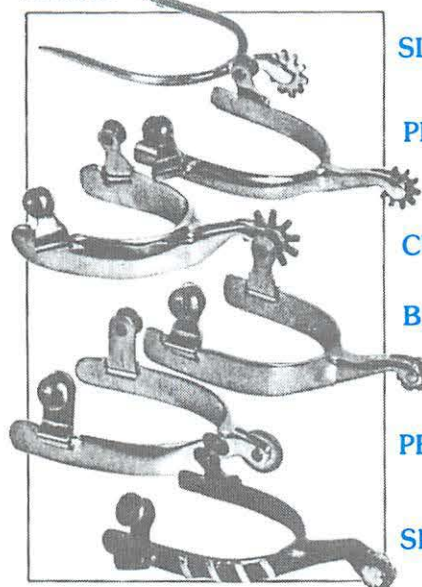
A better way to communicate with a horse is to apply pressure with the bit only when it is necessary. This practice will keep the horse's mouth "fresh." When turning a horse, the rider need only tug slightly and then release.

Stopping a horse should also require only a slight tug on both reins, like pumping the breaks on a car. Pumping is far more effective than continual pressure. Once the car wheels lock, they lose their grip on the road, and the driver loses control. Once a horse's mouth becomes insensitive to a bit, it will not respond to its rider's commands.

How do spurs encourage a horse to run faster?

Spurs, on the other hand, are made to apply pressure to a horse's sensitive mid-section. Many horses are just as ticklish as people are. A horse feels any and every pressure along its side. Often training requires only the squeeze of the rider's leg or the touch of his heel to encourage a horse to go forward.

SPURS ATTACH TO THE HEELS OF A RIDER'S BOOTS



SLIP-ON SPURS

PLEASURE SPURS

CUTTER SPURS

BARREL-RACING SPURS

PERFORMANCE SPURS

SHOW SPURS

If a horse balks, however, the slight tap of a spur in this sensitive area is enough to convince the animal to respond.

5 A WILD ANIMAL THAT IS PAMPERED WHEN YOUNG IS FAR MORE DIFFICULT TO TRAIN WHEN IT BECOMES MATURE.

Most lions are not trained until they are adults. Horses also do not start training until they have matured physically. However, their early years are extremely important because these years set the ground rules for all future training. If the ground rules are ignored, an animal is likely to be spoiled.



Facing the Big Cats

This lion cub was handled by so many different people that it became spoiled. When it grew up, it turned vicious and went berserk in the arena.

Because young lions and foals are so cute, they are often handled by many different people who do not want to "hurt the little guy's feelings." This practice allows a cub or foal to have its own way.

Without proper discipline, a cub or foal learns that it is "all right" to disobey. It is taught that the consequences of disobedience are merely threats which are rarely carried out. It also learns that if it whines or cries, it will receive extra attention and avoid correction.

Therefore, proper training of young animals requires that they be cared for by only one or two people. This practice will allow discipline to be carried out consistently, so that the animal will learn the cause-and-effect sequence of its behavior.

A spoiled animal is typically one which has lost respect for its trainer. It no longer responds to commands, nor does it fear the consequences of its disobedience. This lack of fear makes effective training extremely difficult.



Ivan Tors Films, Inc.

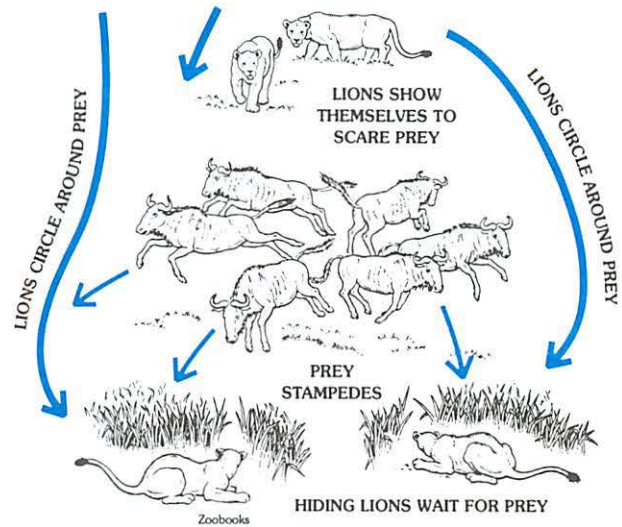
This pampered monkey is enjoying discovering the potential of a spray can.

6 A WILD ANIMAL MUST ASSOCIATE A CONSEQUENCE WITH EACH ACT OF DISOBEDIENCE.

A trainer who runs away or shows signs of fear is likely to be attacked in a lion cage. Running away not only encourages a lion to lose respect for a trainer, it also stimulates a lion to attack.

Lions hunt by surprising their prey and causing them to panic. Lions are fast, but they lack the

endurance to catch their prey in an out-and-out foot race. Instead, they wait until their prey panics before they move in for the kill.



When an antelope or zebra panics, it tends to run in a zig-zag pattern as it loses its sense of direction, darting first one way and then another. This practice makes it much easier for slower lions to catch their prey.

Unfortunately for a trainer, any inclination to panic or flee triggers the lion's instinct to attack. When threatened, a trainer must face a lion squarely without retreating or even turning.

A trainer who stands firm often confuses a charging lion for a second or two. The lion hesitates before attacking something which is not afraid of it. This is usually enough time for a well-prepared trainer to regain control of the situation.



Facing the Big Cats

If the trainer yields to the charge of this young, rebellious tiger, he may get torn to shreds.

The importance of standing firm when a lion decides to rebel

Years ago a circus had a feature in which a trainer pretended to shoot a lion with a blank gun. Upon hearing the sound, the lion dropped to the floor, looking as dead as could be. To "prove" the lion was dead, the trainer walked over to it, grabbed hold of its tail, and dragged the animal across the floor.

One day, however, during a rehearsal, the lion trainer carelessly laid his whip and pole down. As he approached the "dead" lion, it suddenly sprang to its feet and charged. The lion had noticed that the trainer was without his badges of authority, and it capitalized on the situation to assert its own authority.

The trainer realized that if he turned to flee, the lion would continue its charge. He could not outrun the lion, so he stood his ground. Facing four hundred pounds of charging lion without fear on your face requires nerves of steel. But that is what it takes to train wild animals!

Quickly, without turning to look, the trainer fumbled for his whip or pole. Finding the handle of his whip, he suddenly cracked it above his head. The charging lion stopped dead in its tracks.

The danger of running away when a lion rebels

Unfortunately for another trainer in another situation, his whip was not close by. As he turned to look for it, the lion leaped. Before attendants could enter the cage, the trainer was torn limb from limb, and his clothing was scattered all over the cage.

Excited by the sight of blood, the other lions attacked one another, and a huge fight broke out, killing one lion and injuring several others.

7 WILD ANIMALS ARE TRAINED THROUGH COMMANDS WHICH ARE GIVEN IN PAIRS.

One goal of training is to substitute mild cues for strong commands. To do this a trainer always pairs two cues together, the first very obvious and easy to understand and the second a milder cue which is less obvious.

For example, when a trainer desires that a lion learn to sit up, he may use his rod to poke at the cat's front feet. At the same time, he will dangle the tip of his whip above the cat's head.

The first cue, prodding the lion's feet, is paired with waving the whip above the lion's head. The two cues are paired so that the lion learns to sit up when the whip is raised above its head. By pairing the two cues together, the milder cue acquires the same strength as the more powerful cue.

Later in the training process, the trainer will pair the word "up" with the act of raising the whip above the cat's head. With practice, the word "up" acquires the same power as the action of the whip.

Eventually, a trainer may be able to eliminate even the word "up" by simply nodding his head as he says the command. By pairing cues together, a trainer can gradually direct an animal with just the slightest gesture.



Facing the Big Cats

A lion "sit-up" requires many hours of patient training and consistent cues.

How are paired cues used in training show horses?

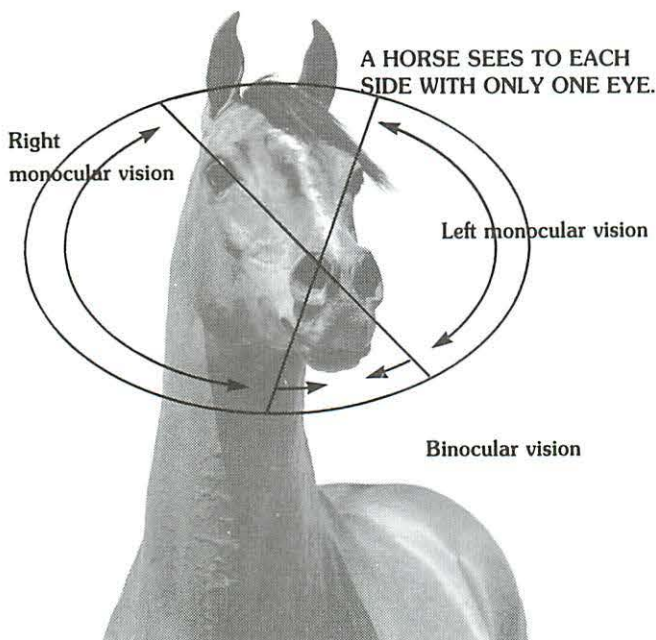
Horse trainers always pair their physical commands with voice commands. From the very beginning every training step is associated with a word. As a halter is slipped over a young colt's head, a trainer pairs the act with the word, "halter." After a few lessons, the foal learns to associate the word with the act.

In instances when two wills clash, very little learning takes place. A good trainer refuses to yield to the will of a wild animal. If an animal in training refuses to yield to the will of the trainer, and its will cannot be broken, it must be returned to the wild.

Why must a horse be trained twice?

If you look closely at a horse's head, you will notice that its eyes are set far apart. This arrangement allows a horse to see almost 215° with each eye. However, only a portion of a horse's field of vision can be seen with both eyes.

The area in which both eyes can see together is called the *binocular* field of vision. *Bin* comes from the Latin word *bini* meaning "two," and *ocular* comes from the Latin word *oculus* meaning "eye."



A horse trainer must view the horse's brain as divided down the middle, with one eye for each brain. Each side must be trained separately.

Each side of a horse must be trained as if it were a separate horse. Mounting a horse only from the left side, for example, is common and acceptable. However, if the right side is not trained and a rider attempts to mount from that side, the horse may rear up, walk away, or kick.

Always riding a horse in one direction in an arena can also be dangerous to the horse and the rider. To accomplish a turn when in a canter requires a horse to have the proper foot in the lead. Left and right turns require opposite leads.

To attempt a turn to the left when a horse has been trained only for right turns means that the wrong foot is in the lead, and the horse is in danger of falling.

PROJECT

Based on the steps of training a wild animal and God's methods of training Christians, write out precise instructions for parents to train children in the ways of God.



Dover, Inc.

1. Christians cannot be trained until they submit their wills to their trainer.

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

2. Christians cannot be trained without first fearing their trainer.

"The fear of the Lord is the beginning of wisdom . . ." (Proverbs 9:10).

3. Christians require the use of neutral objects for their training.

"For whom the Lord loveth he chasteneth, and scourgeth every son . . ." (Hebrews 12:6).

4. Christians learn most quickly when pressure is applied to the most sensitive areas.

"It is good for a man that he bear the yoke in his youth . . . He giveth his cheek to him that smiteth him . . ." (Lamentations 3:27, 30).

5. Christians who are pampered when young are more difficult to train when mature.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

6. Christians must associate a consequence with each act of disobedience.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

7. Christians are trained through commands which are given in pairs.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men . . ." (II Timothy 2:2).

8. Christians are trained with step-by-step procedures for increasing achievement.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah 28:10).

9. Christians who are "smarter" than others are usually more difficult to train.

"Seest thou a man wise in his own conceit? there is more hope of a fool . . ." (Proverbs 26:12).

Date completed _____ Evaluation _____

The importance of standing firm when a lion decides to rebel

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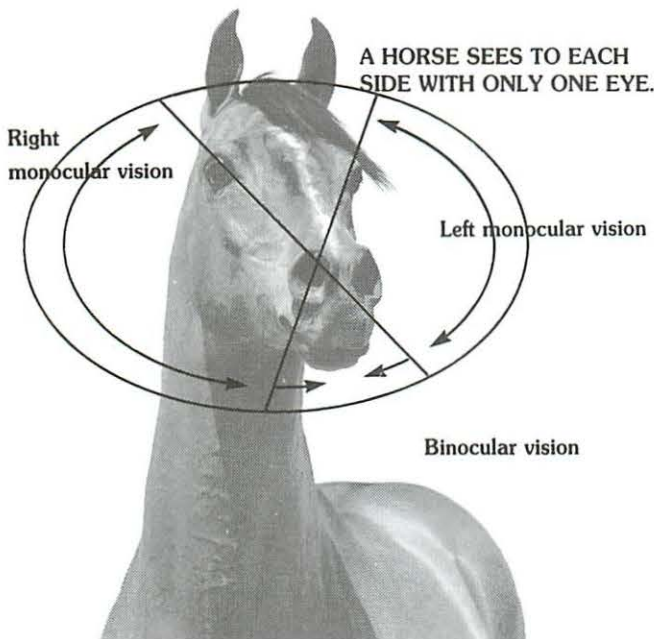
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3. Christians require the use of neutral objects for their training.

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4. Christians learn most quickly when pressure is applied to the most sensitive areas.

"It is good for a man that he bear the yoke in his youth . . . He giveth his cheek to him that smiteth him . . ." (Lamentations 3:27, 30).

5. Christians who are pampered when young are more difficult to train when mature.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

6. Christians must associate a consequence with each act of disobedience.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

7. Christians are trained through commands which are given in pairs.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men . . ." (II Timothy 2:2).

8. Christians are trained with step-by-step procedures for increasing achievement.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah 28:10).

9. Christians who are "smarter" than others are usually more difficult to train.

"Seest thou a man wise in his own conceit? there is more hope of a fool . . ." (Proverbs 26:12).

Date completed _____ Evaluation _____

The importance of standing firm when a lion decides to rebel

Years ago a circus had a feature in which a trainer pretended to shoot a lion with a blank gun. Upon hearing the sound, the lion dropped to the floor, looking as dead as could be. To “prove” the lion was dead, the trainer walked over to it, grabbed hold of its tail, and dragged the animal across the floor.

One day, however, during a rehearsal, the lion trainer carelessly laid his whip and pole down. As he approached the “dead” lion, it suddenly sprang to its feet and charged. The lion had noticed that the trainer was without his badges of authority, and it capitalized on the situation to assert its own authority.

The trainer realized that if he turned to flee, the lion would continue its charge. He could not outrun the lion, so he stood his ground. Facing four hundred pounds of charging lion without fear on your face requires nerves of steel. But that is what it takes to train wild animals!

Quickly, without turning to look, the trainer fumbled for his whip or pole. Finding the handle of his whip, he suddenly cracked it above his head. The charging lion stopped dead in its tracks.

The danger of running away when a lion rebels

Unfortunately for another trainer in another situation, his whip was not close by. As he turned to look for it, the lion leaped. Before attendants could enter the cage, the trainer was torn limb from limb, and his clothing was scattered all over the cage.

Excited by the sight of blood, the other lions attacked one another, and a huge fight broke out, killing one lion and injuring several others.

7 WILD ANIMALS ARE TRAINED THROUGH COMMANDS WHICH ARE GIVEN IN PAIRS.

One goal of training is to substitute mild cues for strong commands. To do this a trainer always pairs two cues together, the first very obvious and easy to understand and the second a milder cue which is less obvious.

For example, when a trainer desires that a lion learn to sit up, he may use his rod to poke at the cat's front feet. At the same time, he will dangle the tip of his whip above the cat's head.

The first cue, prodding the lion's feet, is paired with waving the whip above the lion's head. The two cues are paired so that the lion learns to sit up when the whip is raised above its head. By pairing the two cues together, the milder cue acquires the same strength as the more powerful cue.

Later in the training process, the trainer will pair the word “up” with the act of raising the whip above the cat's head. With practice, the word “up” acquires the same power as the action of the whip.

Eventually, a trainer may be able to eliminate even the word “up” by simply nodding his head as he says the command. By pairing cues together, a trainer can gradually direct an animal with just the slightest gesture.



Facing the Big Cats

A lion “sit-up” requires many hours of patient training and consistent cues.

How are paired cues used in training show horses?

Horse trainers always pair their physical commands with voice commands. From the very beginning every training step is associated with a word. As a halter is slipped over a young colt's head, a trainer pairs the act with the word, “halter.” After a few lessons, the foal learns to associate the word with the act.

While young horses are still growing, they are too immature to be ridden. However, they can be trained on a long line. A whip is usually used as the stronger cue to start the horse moving.

This action is always paired with a voice command, such as "walk" or simply "giddy up." With practice, the young horse learns to start without the necessity of a whip.

Stopping and changing gaits are taught in the same way. A good trainer teaches a horse to start, stop, canter, trot, and walk in response to a voice command before he ever gets on the horse's back.

By the time many show horses enter a show ring, they are able to understand the verbal commands of the ringmaster. When the loudspeaker says "trot your horses," a well-trained horse may respond even before its rider.



Pictorial Encyclopedia of Horses & Riding, Rand McNally

The roar of the crowd at a circus does not distract the horse which has learned to respond to the ringmaster's voice.

8 WILD ANIMALS ARE TRAINED WITH STEP-BY-STEP PROCEDURES TO REACH INCREASING LEVELS OF ACHIEVEMENT.

Training requires a trainer to identify his final performance standards and then to break them down into learnable tasks. By teaching the individual tasks and gradually raising the standards of performance, a wild animal learns quickly and successfully.

Trainers, however, must be careful not to move too quickly from one step to another. If standards are raised too quickly, animals become frustrated and either rebel or withdraw. It is estimated that most steps must be successfully performed at least one hundred times before a new step is added to a performance.

How could you train a tiger to walk a tight rope?

A tiger could never be expected to walk a tight rope on the very first command. Instead, a tiger must learn the new behavior step by step. A trainer must first break the stunt into simple tasks which the animal can master. Then as the trainer raises the standards and the individual steps are put together, the whole act is complete.

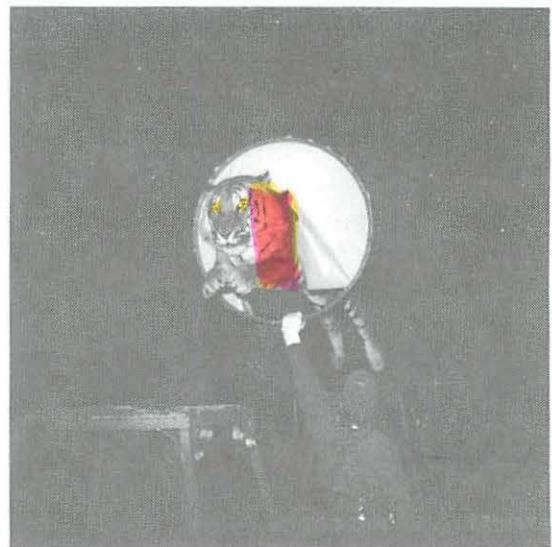


Photo Researchers

This spectacular jump through the hoop began with a simple jump from one pedestal to another.



Facing the Big Cats

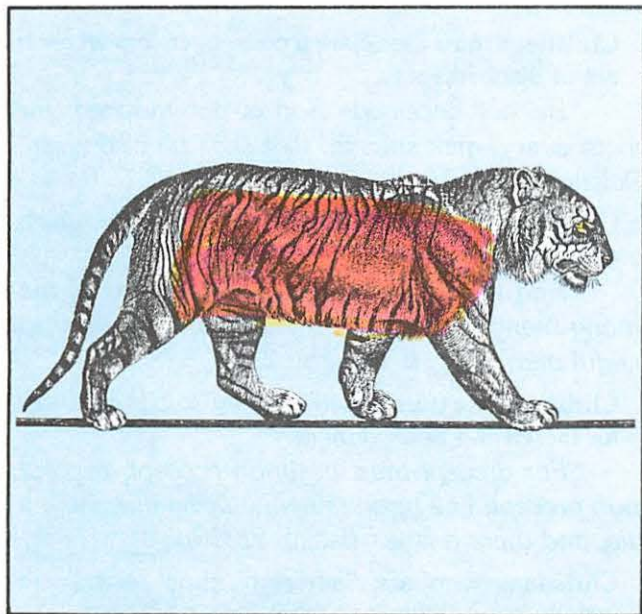
To train a tiger to walk a tightrope, a trainer begins with two planks of wood lying side by side on the floor. As the tiger becomes used to walking on the planks, the trainer separates them by several inches so that the tiger must walk with its right paws on one plank and its left paws on the left plank.

Once the tiger clearly understands what he is to do, the trainer turns the planks on edge. This narrows the support upon which the tiger can walk and raises the tiger a little higher off the ground. Each step brings the tiger closer to its desired performance.

The trainer now rests metal cables along the edge of the planks so that the tiger gets the feel of walking on the cables. This must be practiced over and over again before the trainer finally removes the planks. When the planks are removed, the tiger willingly walks across the suspended cables as easily as he first walked across the original planks.

During each successive practice session, the trainer raises the cables slightly until finally the tiger is walking across the cables at a height of six feet above the cage floor.

To expect all of this in one session is impossible, but by having the tiger learn only one task at a time, a trainer can teach complex behaviors which are exciting and unbelievable to watch.



A skilled trainer keeps his focus on the desired result and uses each session to increase the skill and obedience of the animal.

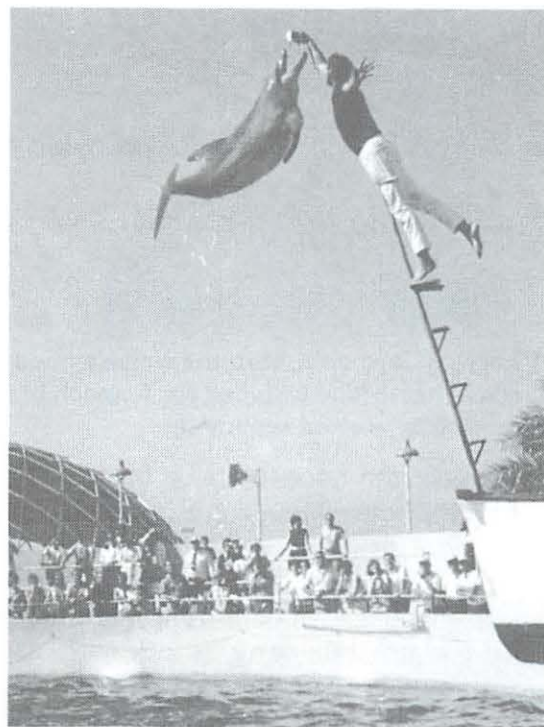
9 WILD ANIMALS THAT ARE “SMARTER” THAN OTHERS ARE USUALLY MORE DIFFICULT TO TRAIN.

A “jibber” is a horse which refuses to wear itself out in service to its master. Jibbers typically possess a high degree of ability; however, they use their ability to find ways to get around their master’s commands rather than to obey them.

The difficulty of these animals can usually be traced to a particular point in the training when the animal saw a weakness or an inconsistency in the trainer and exploited it.

Once the trainer gives in, the animal takes the lead and thereafter it becomes a matter of the animal training the man, rather than the man training the animal.

On one occasion, a horse trainer allowed the horse to lie down during a training session. Thereafter, the horse would lie down whenever it faced a difficult challenge. It required a year of consistent and painful retraining to break the horse of this practice.



A porpoise which is too “smart” to learn must be returned to the wild.

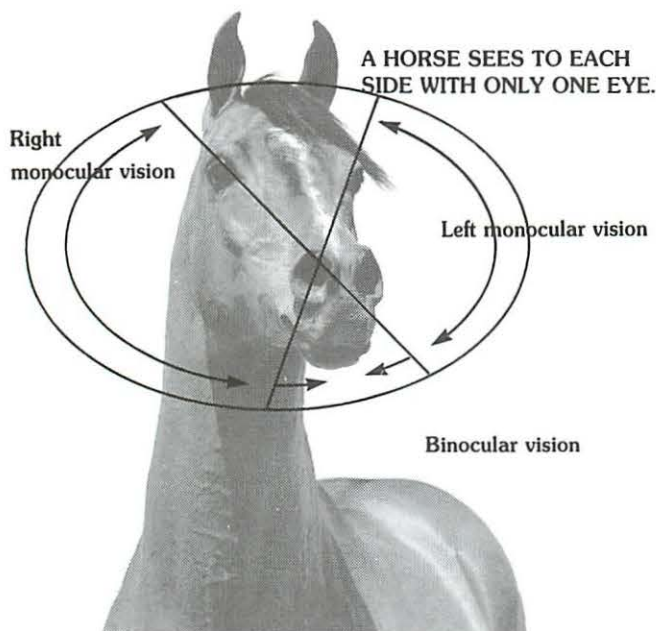
Porpoises, monkeys, and elephants demand trainers who understand their ways and can spot signs of disobedience.

In instances when two wills clash, very little learning takes place. A good trainer refuses to yield to the will of a wild animal. If an animal in training refuses to yield to the will of the trainer, and its will cannot be broken, it must be returned to the wild.

Why must a horse be trained twice?

If you look closely at a horse's head, you will notice that its eyes are set far apart. This arrangement allows a horse to see almost 215° with each eye. However, only a portion of a horse's field of vision can be seen with both eyes.

The area in which both eyes can see together is called the *binocular field of vision*. *Bin* comes from the Latin word *bini* meaning "two," and *ocular* comes from the Latin word *oculus* meaning "eye."



A horse trainer must view the horse's brain as divided down the middle, with one eye for each brain. Each side must be trained separately.

Each side of a horse must be trained as if it were a separate horse. Mounting a horse only from the left side, for example, is common and acceptable. However, if the right side is not trained and a rider attempts to mount from that side, the horse may rear up, walk away, or kick.

Always riding a horse in one direction in an arena can also be dangerous to the horse and the rider. To accomplish a turn when in a canter requires a horse to have the proper foot in the lead. Left and right turns require opposite leads.

To attempt a turn to the left when a horse has been trained only for right turns means that the wrong foot is in the lead, and the horse is in danger of falling.

PROJECT

Based on the steps of training a wild animal and God's methods of training Christians, write out precise instructions for parents to train children in the ways of God.



1. Christians cannot be trained until they submit their wills to their trainer.

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

2. Christians cannot be trained without first fearing their trainer.

"The fear of the Lord is the beginning of wisdom . . ." (Proverbs 9:10).

3. Christians require the use of neutral objects for their training.

"For whom the Lord loveth he chasteneth, and scourgeth every son . . ." (Hebrews 12:6).

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Date completed _____ Evaluation _____



HOW DOES COMPOUND INTEREST DEMONSTRATE THE BENEFITS OF GIVING TO THOSE WHO ASK?



Bible Art Series, Standard Publishing, Cincinnati

God instructed ravens to feed Elijah at the brook Cherith during a time of famine in Israel. When the brook dried up, God sent him to the home of a widow in Zarephath to ask for sustenance.

Jesus instructs His listeners in Matthew 5:42 to "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

In context it appears that the one asking for a gift or loan believes he is entitled to it. Thus, Jesus indicates that the one being asked should be generous in responding to the request.

Giving to the poor with the understanding that doing so is "lending to the Lord" is a Scriptural mandate. (See Proverbs 19:17.) By stating that we should not turn away those who ask for a loan, God is not saying we should extend to them a loan, because that response would make them become our servants. (See Proverbs 22:7.)

We are instead to give cheerfully, knowing that God will grant blessing in return for that which is given. The type of interest God pays is not simple

interest, but compound interest as indicated in Jesus' answer to Peter in the following passage:

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29-30).

WHAT IS THE DIFFERENCE BETWEEN SIMPLE AND COMPOUND INTEREST?

When you deposit money in a savings account in a bank or savings and loan institution, the bank pays you "interest."



Society for Savings, Cleveland

A young depositor invests his savings at a local bank.

The amount of interest you receive from the bank on your investment depends on:

1. The amount of money that you invest (called the principal).
2. The rate at which the bank pays interest on your investment.
3. The length of time you invest your money.
4. How often the bank pays interest on your investment (how often the interest is compounded).

1 PRINCIPAL

Usually you can start a savings account at a bank, savings and loan institution, or credit union for as little as \$1.00.

However, the more money you invest, the more you will receive in interest.

Interest is figured as a percentage of the money you have invested. If you have invested a small amount, the amount of interest you will earn will be small. If you have invested a large amount, the amount of interest that you will earn will be great.

THE BIGGER THE PRINCIPAL, THE BIGGER THE RETURN

Suppose that \$10, \$100, \$1,000, and \$10,000 are each invested at the same rate of 5% for one year. What does each investment earn in interest at the end of the year?

PRINCIPAL	INTEREST
\$ 10.00	\$.50
100.00	5.00
1,000.00	50.00
10,000.00	500.00

2 RATE

The rate of return in interest on your savings account is figured as a percentage of your investment. To find the amount of return in interest based on the investment alone (simple interest) for one year, you multiply the principal times the rate. The higher the rate, the higher the amount of return on the investment.

THE HIGHER THE RATE, THE BIGGER THE RETURN

Suppose that you have \$1,000 to invest in a savings account for one year. You can invest it at a 4% rate, a 5% rate, a 6% rate, or a 7% rate. Which should you choose?

PRINCIPAL	RATE	INTEREST EARNED
\$1,000.00	4%	$1000 \times .04 = \$40.00$
1,000.00	5%	$1000 \times .05 = 50.00$
1,000.00	6%	$1000 \times .06 = 60.00$
1,000.00	7%	$1000 \times .07 = 70.00$

A difference of 1% in the interest rate means a difference of \$10 in the amount of interest earned on the original investment.

3 LENGTH OF TIME OF INVESTMENT

The length of time that money is invested in a savings account also affects the amount of interest that is earned on the investment. Generally, the longer the money is invested, the more interest it will earn.

THE LONGER THE TIME, THE BIGGER THE RETURN

For simple interest, the formula $I = PRT$ is used to determine the amount of interest paid on a savings account. **I** stands for the amount of interest to be paid to the investor; **P** is the principal, or amount of money invested; **R** is the rate of interest; and **T** is the length of time the money is invested.

Suppose that \$1,000 is invested for 1 year at the rate of 5%. Using the formula $I = PRT$, and letting $P = \$1,000$, $R = .05$, and $T = 1$,

$$I = \$1,000 \times .05 \times 1$$

$$I = \$50$$

Suppose that the \$1,000 is left in the account for 2 years. Using the formula again, and letting $P = \$1,000$, $R = .05$, and $T = 2$,

$$I = \$1,000 \times .05 \times 2$$

$$I = \$100$$

The same \$1,000, at the same rate of 5%, but invested for 2 years rather than 1, earns twice as much interest.

What happens if the \$1,000 is invested at the same rate of 5%, but only for 6 months ($\frac{1}{2}$ year)?

Using the formula and letting $P = \$1,000$, $R = .05$, and $T = \frac{1}{2}$ or .5,

$$I = \$1,000 \times .05 \times .5$$

$$I = \$25$$

The same \$1,000 invested at the same rate of 5% but for only half the time, earns only half the interest.



HOW A BANK PUTS YOUR DOLLAR TO WORK

The Dollar You Deposit in a savings account does not lie around waiting for you to call for it.

Your Savings Dollar goes to work with the dollars of many other depositors.

The Bank Lends your dollar to...
...Governments



...Wage Earners



...Farmers



...Businesses



Your Dollar Earns Income for the bank in the form of interest received on loans made to borrowers.

Your Dollar's Income also goes to work for the bank. Some helps pay bank expenses, and some stays in the bank as cash.

Your Dollar Comes Back to you from the cash reserve held by the bank. The bank also may pay you interest for the use of your savings dollar.



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Here is a comparison of how much simple interest is earned on an investment of \$1,000 at 5% for different periods of time.

PRINCIPAL	RATE	TIME*	INTEREST EARNED
\$1,000.00	5%	1/2 yr	\$ 25.00
\$1,000.00	5%	1 yr	50.00
\$1,000.00	5%	1 1/2 yr	75.00
\$1,000.00	5%	2 yr	100.00
\$1,000.00	5%	2 1/2 yr	125.00
\$1,000.00	5%	3 yr	150.00

* Note: It is important to express periods of time in the same unit of measurement.

PRACTICE PROBLEMS

Use the formula for simple interest, $I = PRT$, for the problems below. Remember to express time in terms of years.

- What is the amount of interest on \$1,000 invested at 8% for:
 - 1 year ($T = 1$)?
 - 2 years ($T = 2$)?
 - 6 months ($T = 1/2$ or $.5$)?
 - 1 month ($T = 1/12$ or $.0833$)?
- What is the amount of interest on \$2,000 invested at 10% for:
 - 1 year?
 - 2 years?
 - 1 1/2 years?
 - 1 month?
- What is the rate of interest if \$3,000 earns \$180 in interest in 1 year?
- How long must \$2,000 be invested at 5% to earn \$400?

4 COMPOUNDING OF INTEREST

Using the formula for simple interest, the amount of interest earned on an investment of \$5,000 at a rate of 5% for one year will be

$$I = \$5,000 \times .05 \times 1$$

$$I = \$250$$

At the end of one year, the investment will have grown from \$5,000 to \$5,250.

Suppose that the \$5,000 is invested in a savings account for two years at simple interest at the rate of 5%. What is the amount of interest earned after two years?

$$I = \$5000 \times .05 \times 2$$

$$I = \$500$$

At the end of two years, the investment will have grown from \$5,000 to \$5,500.

What would happen if, at the end of the first year, the \$5,000 plus the \$250 in interest is put back into the savings account for another year at 5% interest? The principal for the second year is now \$5,250. The rate is still 5%, and the time is still one year.

$$I = \$5,250.00 \times .05 \times 1$$

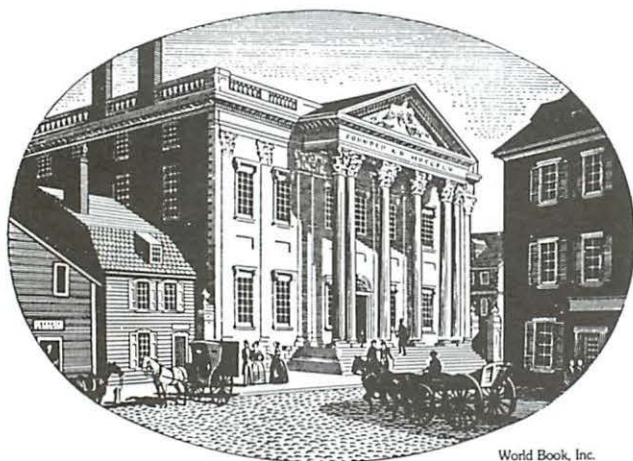
$$I = \$262.50$$

The amount of interest earned the second year is \$262.50, and added to the principal of \$5,250.00, the original investment is now worth \$5,512.50 at the end of two years.

However, according to the way the simple interest was figured at the beginning of this section, \$5,000 invested at 5% for two years would be worth only \$5,500.

Why don't these two figures agree?

The difference between the two figures can be explained as the difference between simple and compound interest.



The First Bank of the United States, established in 1791, had its later headquarters in this building in Philadelphia.

“Simple” interest is found when interest is figured only on the original investment. For example, when interest is figured only on the original investment of \$5,000 at 5% for 2 years, the amount of interest is \$500.

However, when interest is figured on \$5,000 for one year and then added into the principal for the second year, the second year's interest is figured not only on the original investment of \$5,000 but also on the \$250 it earned the first year.

When interest is figured on both the accrued interest and the principal, this is called “compounding” interest, and the more often interest is compounded, the more interest is earned.



The Bettmann Archive

Customers prepare to deposit and withdraw funds in an American bank of about 1910.

Banks pay interest on savings accounts once a year (annually), twice a year (semiannually), four times a year (quarterly), twelve times a year (monthly), or daily. The more often the rate of interest is figured during the year, the greater the amount of interest that is earned.

Suppose that \$1000 is invested in a savings account at 10% interest. Depending on how often the interest is compounded, the amount of interest earned for one year is:

How often interest is compounded	Interest earned
Simple (yearly)	\$100.00
Semiannually	102.50
Quarterly	103.81
Monthly	104.71
Daily	105.15

From the chart it is evident that the largest amount of interest is earned when the interest is compounded most often—daily.

THE MORE TIMES INTEREST IS COMPOUNDED, THE BIGGER THE RETURN

Here is another comparison. Suppose that you save \$5 a week. You have two ways of saving this money—either in a box in your house or in a bank at 5% compounded quarterly. The table below shows how much your investment would grow if it is left in the box without any interest, or deposited in a bank at 5% compounded quarterly.

NUMBER OF YEARS	SAVINGS IN A BOX	SAVINGS IN A BANK
1	\$ 260	\$ 266.45
2	520	546.48
3	780	840.77
5	1,300	1,475.10
10	2,600	3,366.23
15	3,900	5,790.74
20	5,200	8,899.04

compounded annually, and leaves the money in the account for 1 year. How much money will he have at the end of 1 year?



H. Armstrong Roberts

Saving money in a piggy bank is good preparation for proper investments later in life.

At the end of the first year, compound interest has earned \$6.45 more than the money would have been worth had it been left in a box. At the end of 5 years, the money invested at compound interest has earned an additional \$175.10. How much additional interest has been earned after 20 years?

Here is another comparison. The table below shows what \$1,000 would earn in compound interest if invested at the rate of $5\frac{1}{4}\%$. The principal remains the same, the rate stays the same, but the frequency of compounding changes, and the number of years the money is invested changes.

\$1,000 INVESTED AT $5\frac{1}{4}\%$

FREQUENCY OF COMPOUNDING	AFTER 1 YEAR	AFTER 5 YEARS	AFTER 10 YEARS	AFTER 20 YEARS
Daily	\$1054.67	\$1304.93	\$1702.83	\$2899.63
Quarterly	1053.54	1296.99	1684.77	2838.42
Semiannually	1053.19	1295.81	1679.12	2819.43
Annually	1052.50	1291.58	1668.17	2782.76

Suppose that there are four people who each have \$1,000 to invest in a savings account. The first person puts his into an account that earns $5\frac{1}{4}\%$

The second person invests his money at $5\frac{1}{4}\%$ compounded semiannually and leaves it there for 5 years. How much money will he have at the end of the 5 years?

The third person invests his \$1,000 at $5\frac{1}{4}\%$ compounded quarterly for 10 years. How much will he have at the end of the 10 years?

The fourth person invests the same amount, \$1,000, at $5\frac{1}{4}\%$ compounded daily, and leaves his investment there for 20 years. How much does he have at the end of the 20 years?

The same amount of money was invested. The same rate of interest was used. But the more frequent compounding of interest, and the number of years the investment was left to draw interest made a big difference in the amount of money that the original investment earned.

PROJECT

When we respond with grace to another's request, God uses His power to take our response, and much like interest that is compounded frequently at a high rate over a long period of time, He greatly increases the effectiveness of our ministry.

A certain widow of Zarephath wearily gathered sticks for a fire during a severe time

of drought. The shortage of water had affected the crop production, leaving her with only a handful of meal or flour and a little oil—just enough to cook one last small meal for her and her son.

As she thought about the imminent death that would come to them if they did not receive any food, Elijah, the prophet of God, approached her. “. . . Fetch me, I pray thee, a little water in a vessel, that I may drink . . . Bring me, I pray thee, a morsel of bread in thine hand” (I Kings 17:10-11).

The Lord had directed Elijah to seek out this widow woman whom He had commanded to sustain His prophet with food and water. The man of God was due the honor of her obedience in fulfilling his request.



© Providence Lithograph Co.

The widow of Zarephath making an investment that was to have tremendous returns.

The widow gave Elijah the first part of her provision in spite of the fact that she had so little. (See I Kings 17:8-16.) God, however, was not limited by the small amount of the meal and oil she had given. He compounded it by stocking the meal barrel and oil cruse for many days. An alternate translation is a *full year*. Thus, a small meal for two was multiplied into daily, ample meals for Elijah, the widow, and her household for a full year!

WHAT KIND OF RETURN DID THE LORD MAKE ON THIS OBEDIENT RESPONSE?

Use the equation for simple interest, $I = PRT$. God gave cakes to at least 3 people for 365 days. Suppose they ate 3 times a day. That would be 3 cakes \times 3 people \times 365 days = 3,285 cakes for the entire year. God began with an original investment of 2 cakes and gave in return at least 3,285 cakes ($P = 2$ cakes; $I = 3,285$ cakes).

This return extended for a full year, making $T = 1$. Now use these figures in the formula $I = PRT$.

$$I = PRT$$

$$3,285 = 2 \times R \times 1$$

$$3,285 \div 2 = R$$

$$1,642.5 = R$$

Since interest rates are always given as percentages (.05 = 5%, .10 = 10%, 1.00 = 100%), the rate of interest found using the above equation is 164,250 percent!

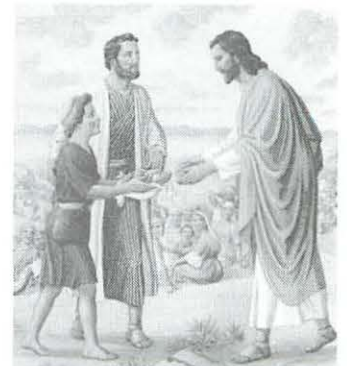
Banks are limited in what they can offer as a return on an investment. To get a very high return, either the original investment must be very large, or the rate of interest must be very high and compounded very often, or the length of time the money is invested must be very long.

In feeding Elijah, the widow, and her house for one year, our Lord was not limited by any of these things. All He needed was the obedient response of one widow in order to make an extraordinary return on a very small investment.

When God asks us to “give to him that asketh thee,” He is looking for us to respond in a Christ-like way—a way that puts obedience to His principles above our personal needs. He can then compound our response to fit the actual size of the need.

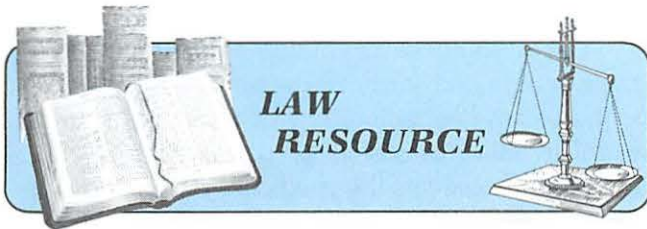
Can you compute the rate of interest Jesus used to bless the boy’s lunch when He expanded it to feed 5,000 people?

Suppose the time involved was one hour. You may wish to use a calculator to find the answer.



Bible Art Series

Date completed _____ Evaluation _____



WHY MUST RESTITUTION GO BEYOND THE REQUIREMENTS OF OUR SYSTEM OF JUSTICE TO BE EFFECTIVE?



Dover, Inc.

During the Middle Ages legal grievances were settled through "trial by combat," thus adding man's ideas of fairness to God's law of justice.

Many characteristics of our current law system have been passed down to us from the feudal courts in Europe during the Middle Ages (A.D. 700 to 1400).

A vassal (one who received land in exchange for political and military service to the landlord) was tried by his peers (jury system) when accused of a crime. The landlord presided over the court as a judge.

The court could order a person to appear by using a summons. A felon was one who refused to obey the court, and no law could be made without the consent of the governed.

There was one aspect of the law, however, that existed during this period which has since been removed from the legal system. It involved the need for a criminal to make proper restitution to his victim.

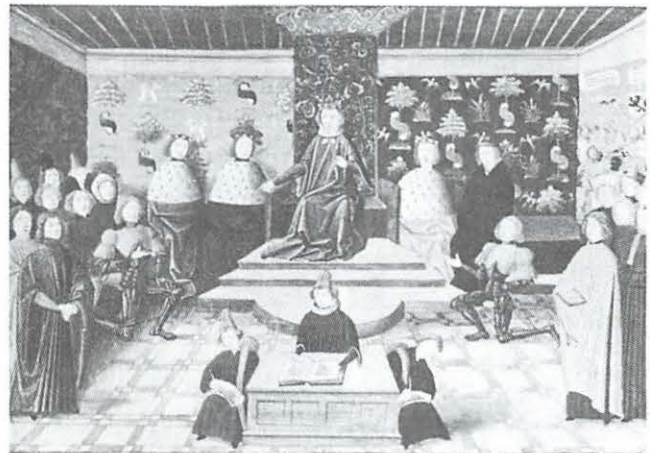
This requirement did not originate with the feudal law courts; it was initiated by God in the Law He gave to His own people. (See Exodus 22.)

When a person who damages another is required to make restitution, justice is carried out. That restitution, however, must be according to God's requirements of justice, not man's ideas of fairness. Only then will it be an effective crime deterrent as well as a means of restoring the offender and the victim.

Our present lawmakers must understand and act upon the following facets of restitution in order to avert the judgment of the Supreme Judge of the Universe.

1 THE PURPOSE OF RESTITUTION IS TO MAKE THE VICTIM WHOLE, NOT TO ENRICH THE STATE.

The disappearance of the victim from the criminal justice process began with the decline of feudalism somewhere in the fifteenth century. In the feudal system a victim or his family sought redress from an offender directly through his lord's court. Restitution was made directly to a victim by an offender or his family.



The British Library, London

In a feudal court the landlord presided as judge, and restitution was given directly to the victim.

However, as individual lords disappeared and land was consolidated into kingdoms, courts began to see criminal acts as rebellion against the king. Injuries and damages to another's property broke the "King's Peace" and challenged his authority.

As a new justice system emerged in the sixteenth century, the King's Peace became more important than a victim's damages. Criminal acts became acts against the king rather than acts against an individual victim.

Prosecutors became agents of the state rather than representatives of the victim. This reduced the victim to a complainant and a witness.

Some suggest that the displacement of the victim by the state was nothing more than a move by the King to enrich himself through the fines and fees derived from the criminal process. These went to the King rather than to the victim.

Most restitution programs in the United States did not develop until the 1970s. In fact, a survey of 29 nations revealed that none of their court systems had restitution programs prior to 1958. During the mid-seventies it was almost as though the victim was being "reinvented."

Even today, restitution is limited to property crimes in which there is a monetary loss. Criminal cases resulting in physical injury remain a crime against the state only. Legally, it is the state which is offended, not the individual. In a majority of cases restitution is paid to the state or to the community rather than to the victim.

In the criminal justice system, the role of every participant except the victim has been carefully scrutinized. Court officials focus first on the crime itself and thereafter on the offender. Was he properly arrested? Were his rights protected? Does he have money for a lawyer?

The victim's needs are not the concern of any agency in the criminal system. Victims are asked only to provide evidence. The police may even confiscate items of the victim's own property and hold them for months as "exhibits" for the court. As a result, many victims refuse to report crimes simply to avoid the added pressures.

2 RESTITUTION SHOULD BE REQUIRED FOR ALL CRIMES, NOT JUST CRIMINAL OFFENSES.

Most states make it clear that restitution is a criminal proceeding and not a civil one. This means that the amount of a restitution order is solely a court matter.

At the time of conviction, a judge usually sets a sentencing date for forty-five days later. This allows the court time to conduct a pre-sentencing investigation and to return a recommendation to the court before the sentencing date.

The amount of restitution recommended is usually determined solely by the amount of financial loss the victim has suffered. This typically includes the dollar value of stolen or damaged property. Sometimes, however, the medical bills, the cost of lost income, and expenses incurred from cooperating with the police and the prosecutor before and during the trial are added to the property losses.

The restitution plan is then presented to the court for approval. Most plans include both the amount of restitution and a schedule of payments. In most courts the amount of restitution may not be negotiated with the prosecutor, the victim, or the offender; it is completely at the discretion of the judge.

In only about ten percent of the cases studied are either victims or offenders involved in setting the value of restitution. Regardless of these estimates the amount of restitution ordered by a court rarely exceeds the amount recommended by the court-appointed agent.



If a criminal escaped from jail, stole a car, and hit a pedestrian, our current legal system would not require him to pay for damages to the car or for the pedestrian's medical expenses.

3 THE VALUE OF RESTITUTION IS INCREASED WHEN IT IS PAID DIRECTLY BY THE OFFENDER TO THE VICTIM.

Surveys from 1977 showed that, of the American juvenile courts studied, eighty-six percent commonly used restitution as part of the court's sentencing power. Yet only about one percent of the cases involved any face-to-face contact between offenders and victims.



Doré Bible Illustrations

Offenders should follow the example of Jacob when he made face-to-face restitution with Esau.

In most cases, insurance companies, businesses, and the community were the primary recipients of an offender's restitution. Even in those cases where individual victims did receive restitution, any actual money went to probation officers or other third parties who acted as "go-betweens."

Restitution to communities often took the form of community service projects, such as picking up trash, working for the Red Cross, painting government buildings, shoveling snow, donating blood, or erasing other offenders' graffiti from public walls.

The number of hours of community service required is often determined by assigning an offender to work at a fixed wage such as \$10 a day. He must then work enough hours to pay the normal fine for his offense.

Studies show that when insurance companies paid victims for their losses and collected restitution from an offender, the offenders felt used and failed to make their payments. Those few offenders who made payments directly to their victims were the most likely to complete their restitution.

Likewise, victims who received compensation from an insurance company remained bitter against their offenders and lost interest in the progress toward making restitution.

How was the importance of face-to-face restitution illustrated in a home burglary?

One evening a man and his wife returned home from church to find that their house had been

burglarized. At first, they were angry. When the burglar was caught several days later, the man was surprised to find that he was filled with rage and that he wanted to see the burglar "rot in jail."

After the burglar was convicted and sentenced to five years in jail, the victim felt better. However, something inside kept gnawing away at him. He lost the joy of his ministry and began to find fault with people he dearly loved.

As the man and his wife talked about his changing attitudes, they never once considered that the changes were the result of the burglary. However, when an officer of the court called one day to let them know about a new restitution program in the community, the victim's instant anger revealed his hidden bitterness.

The program called for the couple to meet face-to-face with the man who had offended them and to discuss the possibility of his making restitution. While the meeting was not a pleasant one, several things happened to both the victim and the prisoner.

For months the victim's imagination had envisioned the burglar as a shadowy figure following him everywhere he went. When the two finally met, the shadow was replaced with a real face which was much less threatening.

The offender, who was 46 and had a criminal history dating back 25 years, had never thought about any of his victims until the day he met this couple. That meeting had a profound affect on him; he simply could not believe how nice they were.



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Scriptural restitution not only involves replacement of physical goods, but also the mending of broken relationships.

After a review of the goods stolen, the couple's time in court, and the cost of several visits to the doctor for "nerves," a restitution amount was established. Within a week the prisoner was released to a restitution center where he earned money to pay the man and his wife. Every Friday, a payment was brought to the couple by the offender.

Eighteen months after the restitution was complete, the offender was arrested for a driving violation, but in the two years which have passed since then, he has not been arrested for any new crime except for a minor traffic violation.

The man and his wife felt a new sense of freedom and security knowing that they had forgiven the offender and, therefore, no longer feared him.

This account illustrates how making Godly restitution creates a new relationship between an offender and his victim as they come to have a vested interest in each other. In one restitution program there were at least five cases in which the victim hired the offender to work for him after his restitution was complete.

Many offenders find that their restitution program is the first time they have worked for the benefit of another individual instead of being totally dependent on others. This creates a new sense of accomplishment.

In one county 113 offenders participated in a year-long restitution program. Of those, fifty-seven completed their restitution and were released from the program.

While these numbers are small, it is a highly impressive fact that during that one year, the 113 offenders paid a total of \$128,437 in restitution, worked 8,372 hours in community service, paid \$150,000 in taxes, and spent \$200,000 in the county.

If they had been locked up in the county jail, their confinement would have cost the taxpayers more than a half million dollars, and no restitution would have been paid.

4 THE EFFECTIVENESS OF RESTITUTION IS INCREASED WHEN THE ORDER FOR IT IS NOT DELAYED.

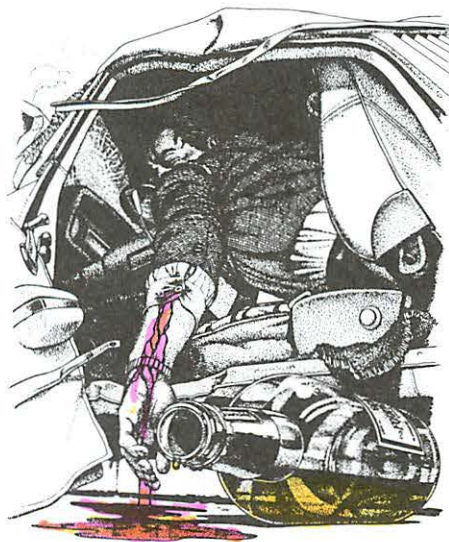
A major breakdown in many restitution systems is the court's failure to notify both victims and offenders that a sentence requires restitution. One survey made forty days after sentencing revealed

that not a single victim had been informed that restitution was coming. Even after two years, only twelve percent of the victims studied knew that their offender was paying restitution.

The lack of information may be just as slow for an offender. The average time for the court to prepare a restitution recommendation was 178 days. Since judges set most sentencing dates for 45 days after conviction, judges made restitution orders "to be determined."

Restitution orders which were made promptly at the time of sentencing were far more likely to be collected than those which were delayed.

5 THE JUSTICE OF RESTITUTION IS ACHIEVED WHEN EVERY OFFENDER IS TREATED ALIKE.



If God's principles of restitution were enforced today, there would be no need for "drunk driving" laws.

Eligibility for restitution varies from court to court. Generally there are three requirements: crimes are economic, or are against the public order, or are traffic violations which result in property damage.

First offenders are the ones most likely to have an opportunity to make restitution; violent criminals and repeat offenders are almost always excluded from restitution programs.

Another factor in restitution programs is the offender's ability to pay. Offenders who are unemployed or who have limited earning power usually are sent to jail rather than allowed to make restitution.

Some courts allow restitution only if the jail sentence is less than two years. To be eligible for release from prison, an offender must have served four months of his term and must have the earning power to make restitution within the time remaining in his sentence.



Because most restitution programs discriminate between those who can pay and those who cannot, Lady Justice, who is supposed to be blindfolded, is often caught peeking.

6 THE TYPE OF RESTITUTION MUST BE COMPARABLE TO THE TYPE OF LOSS.

In cases where victims and offenders are involved in establishing the amount of a restitution order, offenders tend to underestimate the value of damages by as much as two-thirds.

Courts also tend to underestimate a victim's losses by an average of one-fifth. By allowing both offenders and victims to participate in establishing a just restitution, each learns to understand the true nature of the loss involved.

Most courts distinguish between symbolic restitution and financial restitution. Judges call service to the community "symbolic restitution." Money paid directly to the victim is referred to as "financial restitution." In some cases, though, neither form restores to the victim what was damaged or stolen.

Symbolic restitution attempts to substitute work which is available and easily supervised for work that is meaningful and relevant to the particular case of an offender. Unfortunately, it takes far less skill to destroy than it does to repair or to rebuild, so in many instances, authorities choose to substitute symbolic restitution rather than teach an offender how to make proper restitution.

Most officers of the court agree that the success of a restitution program depends on how well a restitution order fits the crime. For example, if an offender damages an automobile, the most effective restitution program is one dealing with auto repair. Where vandalism is involved, meaningful restitution must involve the restoration of the property.

Many courts however, substitute meaningless tasks which are in no way related to the offense. In some cases, for example, sweeping streets may be considered restitution for breaking and entering.

Where property is involved, most restitution programs make payment in the form of cash rather than the restoration or replacement of the damaged property. While paying cash is more convenient, it does not have the same effect as repairing or replacing the actual property destroyed in the crime.



A newspaper boy who breaks a window receives far more benefit from buying a sheet of glass and actually replacing the broken window than he does from simply paying for the new window.

7 THE PAYMENT OF RESTITUTION BENEFITS THE OFFENDER AS WELL AS THE VICTIM.

Many offenders view themselves as losers who have failed at everything they have ever tried. Their conscience has been seared so many times that they have become insensitive to guilt.

Making restitution requires an offender to acknowledge guilt and to assign a value to the offense he has committed. Imprisonment, on the other hand, often increases an offender's sense of isolation and encourages even more hostile acts.

In one case of restitution, a middle-aged shoplifter agreed to a sentence of volunteering twenty hours at a rest home where the victim's mother lived. She liked the work so much that she put in over fifty hours.

As a result of the restitution process, this offender experienced a dramatic change in her personality; as she served others, she became less selfish and more outgoing.

Victims who never confront their offenders tend to allow their fears and imaginations to run wild, creating monstrous images which generate even more fear. Bringing a victim face to face with an offender helps the victim develop a realistic view of the offender.

As victims learn about an offender's background, circumstances, and motivation for the offense, they begin to see him as another human being rather than as a faceless shadow in their imagination. Once victims have met their offenders they see themselves as less vulnerable to a repeat offense.

Punishment is a natural component of justice, and retribution is normally associated with punishment. When a crime has been committed, the penalty must be paid. To merely "make amends" has never been acceptable.

Even as early as the time of Cain and Abel, Cain feared retribution for his crime against Abel. (See Genesis 4:13-14.) Where retribution is not present, neither the victim nor the offender is satisfied that justice has been done.



H. Armstrong Roberts

Because our court system has failed to apply Biblical principles of restitution, citizens are often prisoners in their own homes.

Traditionally, our court system has swung like a pendulum from one theory of sentencing to another. At one time the primary purpose of sentencing focused on the deterrent effect of punishment. Judges argued that the fear of stiff prison sentences prevented potential offenders from committing crimes.

At other times, sentences emphasized the rehabilitation of an offender. Rehabilitation promised to empty the system's crowded jails by re-educating prisoners, finding jobs for them, and helping them to re-enter society as useful citizens.

Today, restitution is the most popular form of sentencing. Almost every juvenile court and a majority of adult courts offer restitution programs. Some states even require restitution.

In one mid-western county from 1973-1976, 815 offenders were ordered to complete restitution. Each offender helped to determine and to pay generous restitution to his victim. Of the 815 offenders, only twenty-two were later re-arrested. That is less than three percent. In the same county those sent to jail without making restitution were later re-arrested at a rate of almost thirty percent.

Unfortunately, sentencing is not made up of just one or two components. Proper sentences must include all four of the following: retribution, deterrence, rehabilitation, and restitution. If any of the four is not included, the benefits to victims and offenders are reduced.

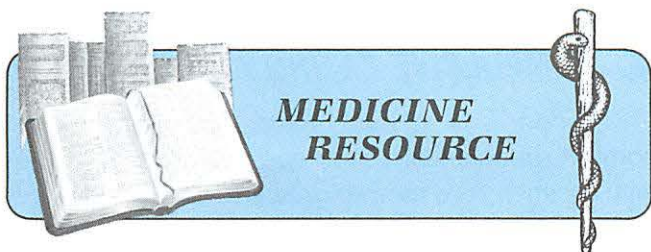
PROJECT

Jesus affirmed the legal principle of an "eye for an eye" and a "tooth for a tooth." (See Matthew 5:38.) List four aspects of restitution which are incorporated in this verse.

Jesus went on to explain, "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matthew 5:40). After looking up the following verses, explain why this instruction is consistent with Old Testament laws on restitution.

Exodus 22:1-15
Leviticus 6:4-5
Leviticus 24:21-22
Proverbs 6:30-31

Date completed _____ Evaluation _____



MEDICINE RESOURCE

HOW DOES THE STRESS OF GUILT PRODUCE PHYSICAL AND PSYCHOLOGICAL DISORDERS?



European

A victim of Nazi atrocities points a finger at a German general who was responsible for them.

After the defeat of Germany, several Nazi officers committed suicide rather than face the court in which they would be tried for war crimes.

A notable exception was Albert Speer, a chief architect of the Third Reich. He had been appointed by Hitler as minister of armaments in war production. Without his organizational genius on the Nazi's side, the horror and atrocities of World War II would have come to an earlier end.



U.S. Army

War Crimes Trial in Munich, Germany

Albert Speer's attorneys repeatedly warned him that confession of his part in the war would result in his execution. Thus, the court was electrified when he stood up and said, "I am not only guilty of that with which I am charged, but I am guilty of everything that took place in the war because I could have known what was happening and I chose not to know."

His confession so surprised the court that rather than being executed, he was sentenced to only twenty years in prison. Following his release from prison he said, "After my admission I felt my spirits lighten. I was glad I did not try to dodge the issue. During my twenty years of imprisonment I was, nevertheless, a free man." (*Inside the Third Reich-Memoirs by Albert Speer, pages 510-517.*)

When guilt is not resolved, it can reveal itself in the following psychological and physical disorders.

1 **COMPULSIVE ACTIVITIES WHICH PUNISH THE BODY**

A man in his early twenties wound up in a doctor's office suffering from severe anemia. Anemia is a condition in which there are not enough red cells in a person's blood to carry an adequate supply of oxygen. The word anemia comes from the Greek prefix *a*, meaning "negative," and the Greek word *haima*, meaning "blood."



The patient bicycled 20 miles every other day.

As the doctor talked with the young man, he discovered that his weight had dropped from 158 pounds to 118 pounds during the previous two years.

The patient alternated workouts by bicycling 20 miles one day and running 6 miles the next day, seven days a week. He lifted weights, did 300 sit-ups, 75 push-ups, and 96 squats as part of his minimum daily routine.

The young man was, by his own report, driven to attain perfect physical fitness. However, instead of becoming perfectly fit, he was literally destroying his body. A biopsy of his bones showed that his bone marrow was disappearing and his bones were no longer able to supply enough red blood cells to keep his body in good health.

BONE MARROW REPLACES BLOOD CELLS DAILY

shoulder joint bone marrow elbow joint



Word Book, Inc.

The process of blood formation is called **hemopoiesis** (hee-muh-poy-EE-sis). The name comes from two Greek words, *haima*, meaning "blood," and *poiesis*, meaning "making." In addition to red blood cells, bone marrow also produces white blood cells which fight infection and platelets which stop bleeding.

In place of normal bone marrow, the young man's bones were becoming filled with a non-productive gelatinous substance called *hyaluronic acid* (hile-yuh-RONN-ik). *Hyaluronic* comes from the Greek words *hyalo*, meaning "glass," *ouron*, referring to urine, and *onkos*, meaning "mass."

The useless hyaluronic acid filled the empty space in the young man's bones, but it was unable to supply his body with blood.

Further study of the young man's history revealed that within the previous six months he had worked as a waiter, a clerk in an auto parts shop, an accountant, and a landscaper.

Before that, he had entered training for the priesthood, but found that even religious studies were unable to satisfy his zeal for perfection. Such zeal created conflict from which the young man *could not escape*. As the conflict grew, running became an obsession which consumed every minute of the young man's attention. He was driven by the stress of guilt.

2 COMPULSIVE EATING AND DRINKING

Food is a natural source of security and comfort. Infants learn very early to associate food with security. As a mother draws a child close to her for feeding, she cuddles him, rocks him, and talks softly and comfortingly to him.

Unhappy adults have a strong need to recapture that sense of security when they are under stress. It should come as no surprise that compulsive eaters have an uncontrollable urge to eat whenever they are unhappy, anxious, or lonely, even though they are not hungry.



For some people, eating serves as a substitute for their mother's warmth and protection. However, eating may also serve as a substitute for evil thoughts and actions. Compulsive eaters reason that it is better to eat than to fall prey to other temptations, so they often occupy all their time with eating so as to avoid committing other sins.

Compulsive eating often results in obesity. Nutritionists have determined that for every 3,500 extra calories a person eats, he puts on about one pound of fat. This excess fat may help to cause diabetes, atherosclerosis, and heart disease, and it hinders the treatment of many other diseases.

Overeating has also been linked to such problems as gallstones, hernias, kidney stones, varicose veins, and high blood pressure. In addition, extra weight increases the burden on a person's feet, deforming the foot's delicate bone structure and causing bunions, corns, heel spurs, bursitis and arthritis.

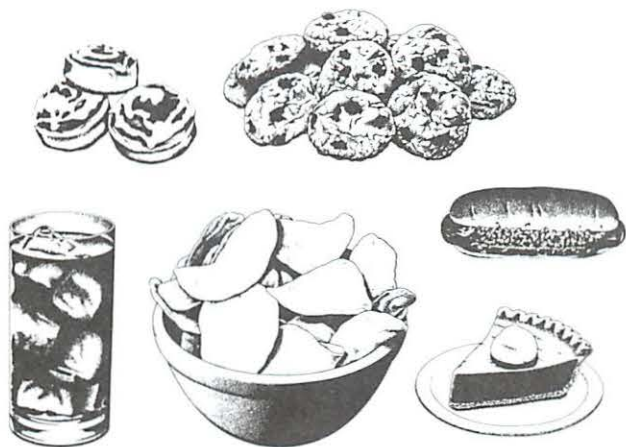
Unfortunately, overeating actually strips a person's body of vital nutrients. Excessive alcohol consumption also robs the body of precious vitamins and minerals such as thiamine, riboflavin, niacin,

folate, choline, and vitamin C. Excessive sweets deplete thiamine, niacin, and choline. The loss of these important nutrients helps to contribute to a "hangover" after becoming drunk, or indulging in too many sweets.

The body uses thiamine, also called vitamin B₁, as a catalyst for burning sugar. When there is too much sugar, thiamine is depleted rapidly. Without thiamine the brain and nervous system may collapse, arms and legs lose their coordination, and the mind becomes forgetful. In a study of sixty-five neurotic patients, researchers found that every one of the patients' thiamine levels had been seriously depleted.

A lack of thiamine also reduces the availability of serotonin. Serotonin is a chemical in the brain which regulates emotions; its depletion contributes to chronic depression.

• *How craving junk food produces consequences*



To measure the effects of overeating, doctors selected a group of teenagers who typically avoided breakfast, wolfed down lunch, and then polished off plates of cookies and bottles of soda pop as soon as they returned home from school.

Every subject suffered from "neurotic" symptoms such as depression, insomnia, chest pains, recurrent fever and chronic fatigue. Blood tests indicated that every member of the group also experienced a deficiency of thiamine.

• *How tranquilizers contribute to cataracts*

Taking excessive amounts of tranquilizers quickly destroys riboflavin, also called vitamin B₂.

A riboflavin deficiency can occur within just a few weeks. In patients over fifty who had cataracts, thirty-four percent also had a riboflavin deficiency. In an identical group of patients without cataracts, not one had a riboflavin deficiency.

VALIUM
brand of
diazepam/Roche



Valium is one of the most popular tranquilizers. Its sales volume reaches hundreds of millions of dollars each year. Unfortunately, continued doses of valium can cause a physical dependency on the drug which may result in a major convulsive seizure when the user stops taking it.

• *How too much coffee causes the jitters*

Too much coffee also depletes the body's store of thiamine. When you feel jittery and out of control, you may be low in thiamine. In one sample study, twenty-five college students agreed to drink a quart of coffee over a three-hour period. At the end of the three hours, doctors tested their thiamine levels. On the average, half of the thiamine in their blood had been destroyed.

At eight-day intervals the same college students repeated the experiment with decaffeinated coffee, tea, and water. The only beverage which did not affect thiamine was water.



The average American coffee drinker consumes three and a half cups of coffee a day. That is equivalent to 350 milligrams of caffeine. Caffeine increases both blood pressure and heart rate and stimulates the adrenal gland to secrete hormones normally associated only with stress.

3 COMPULSIVE DIETING AND SELF-DENIAL

Anorexia nervosa (ann-uh-REK-see-uh ner-VOE-suh) is an eating disorder in which a patient literally starves herself to death. (It is much more common in women than in men.) The term *anorexia nervosa* means "a nervous loss of appetite." It was first reported in 1694 when Dr. Richard Morton, an English physician, described a patient who had lost a considerable amount of weight from "nervous consumption," which resulted from "sadness and anxious cares."

Today it is the leading cause of death among psychiatric diseases and affects up to ten percent of all young women of high school and college age.



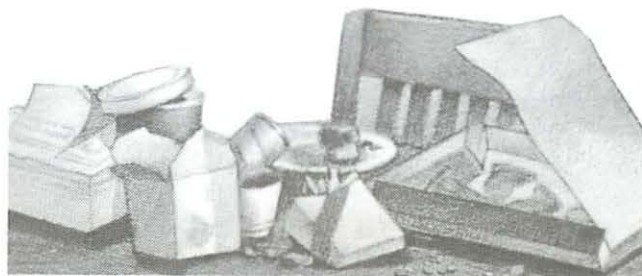
Anorexics have been known to quarter a pea and consider it a four course meal.

It is estimated that up to nine percent of those suffering from anorexia eventually die of starvation. Others develop associated medical complications such as irregular heart beat, electrolytes imbalance, hypoglycemia, and complete exhaustion. In women, estrogen levels may become so low that female development is affected, and *osteoporosis* results from severe calcium deficiency.

Ninety-five percent of anorexic cases are single women who have extremely high expectations of themselves. The rate of eating disorders has more than doubled in the last ten years. This increase coincides with the mounting pressures that society has placed on women to be successful, independent, and competitive. All three of these factors create conflicts and stress, which, if not resolved, may result in anorexia nervosa.

An associated eating disorder called *bulimia* (byoo-LIMM-ee-uh) appears to be even more widespread than anorexia.

As many as nineteen percent of women enrolled in college are reported to regularly "binge" on food. Some eat as much as \$50.00 worth of food in a single day.



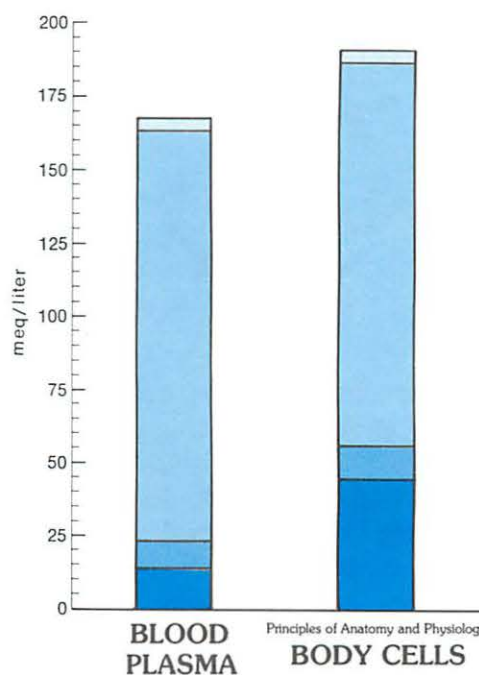
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The word *bulimia* comes from two Greek words, *bous*, meaning "ox" and *limos*, meaning "hunger." A bulimic is one who suffers from the hunger of an ox.

How does a bulimic attempt to relieve guilt?

A bulimic feels so much guilt for overeating that she attempts to relieve the guilt by vomiting all the food she has eaten. The problem quickly becomes a cycle of indulging and purging. Loss of control is followed immediately by the attempt to regain control through vomiting.

Concentrations of Sodium and Potassium



Sodium (Na⁺) is the dominant positive ion in blood plasma; however, potassium (K⁺) is the dominant positive ion inside every body cell. Small changes in the concentration of either ion can have dramatic consequences.

Weight loss is not normally associated with bulimics. Instead, bulimics often suffer from *hypo-*

kalemia (hye-poe-kah-LEE-me-uh). *Hypokalemia* is made up of three Greek roots. *Hypo* means "under," *kalium* is the Greek word for potassium, and *haima* refers to blood. Hypokalemia is a condition in which the potassium level in the blood is too low. Potassium deficiencies produce an imbalance with sodium which leads to high blood pressure and hypertension.

Bulimics also run the risk of choking on their own vomit. They may actually rupture the stomach or esophagus, and repeated exposure to stomach acids may erode the enamel of the teeth. Attempts to flush food out of their systems with laxatives and diuretics may lead to overdoses and poisoning.

Psychologists have identified two attitudes which seem to accompany both anorexia and bulimia—foremost, an obsession with self-denial, and second, a failure to resolve conflicts with parents.

Biochemists have found that anorexics have substantially higher than normal levels of cortisol. Since cortisol is produced to help the body resist stress, the presence of high levels of cortisol suggests that stress is a major factor in causing anorexia.



U.S. News & World Report

Advertisements which depict thin as beautiful, and diet products which promise wealth, health, and prosperity may contribute to compulsive dieting.

Once a person becomes anorexic, she may become physically addicted to dieting. Certain neurotransmitters of the brain contain opiates which act as natural painkillers. During dieting these opiates cause a feeling of well-being which becomes addictive.

4 COMPULSIVE PARALYSIS

The technical term for stress-induced paralysis is *catatonia* (katt-uh-TOE-nee-uh). It comes from the Greek word *katatonos* which means, "to stretch down." During a catatonic state, muscles tighten and become so rigid they prevent joints from bending.

In most instances the paralysis is limited to a single member such as an arm or leg. In rare cases, however, the paralysis may be so complete that a person can be suspended horizontally by only his heels and neck. Once the conflict is resolved, the paralysis stops almost immediately.

The life of a young man who suffered from this "disease" provides a classic example. Whenever he became excited or angry, his right arm would suddenly "freeze." It remained immovable and rigid for hours, even days on end, until finally it would suddenly and unpredictably relax.

Doctors found no physical cause for the paralysis. All the young man's nerves and reflexes worked properly. It wasn't until doctors uncovered the young man's unresolved anger toward his adoption that the matter was unraveled.

Whenever the young man became excited, his unresolved anger rose to the surface of his consciousness, creating violent feelings of revenge. The result was instant paralysis. Somehow his subconscious mind paralyzed his right arm so that he could not carry out his desires for revenge. The "disease" continued until the young man finally cleared his conscience and resolved the anger he felt over his adoption.

Physicians have no explanation for how the subconscious mind is able to paralyze a member of the body, but the phenomenon is very real.

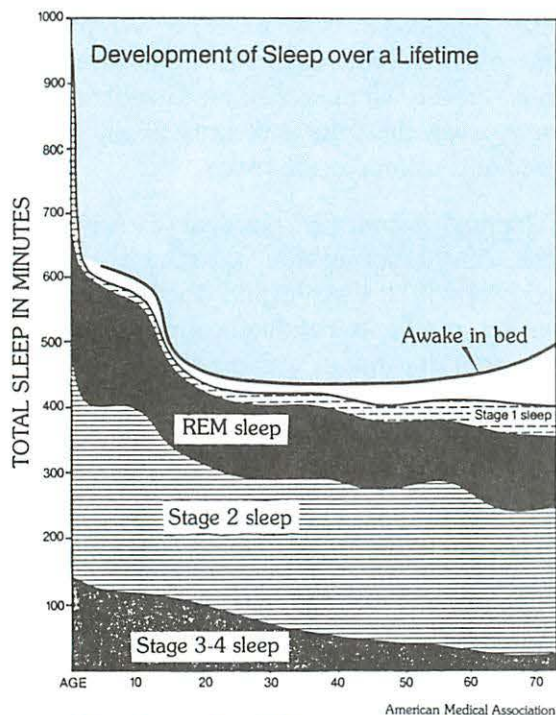
5 COMPULSIVE SLEEPINESS

While compulsive sleep may be a conscious attempt to escape from responsibility and conflict, it may also be a chemically-induced response to stress.

Excessive sleepiness affects about four percent of the population. Of those who seek help for sleeping disorders, almost half have trouble staying awake.

Most animals fall asleep and awaken many times each day. Cats, for example, fall asleep more than a thousand times every single day. Humans are the rare exception. We get our sleep in one single daily chunk. During sleep our minds do not truly rest; they remain very active and follow predictable patterns.

Scientists have discovered that the patterns of our brain waves change during sleep, and our eyes move rapidly from side to side as if watching a stage play. These patterns reveal the active stages of sleep. Rapid Eye Movements, abbreviated as REM, suggest that sleep is a time in which the brain is actively attempting to relive conflicts which have not been resolved during waking hours.



Development of sleep over a lifetime

Infants spend about half of their sleep time in stages 2 and 3-4, the two deepest levels of sleep. While the amount of deep sleep decreases as a person grows older, the amount of REM sleep remains stable.

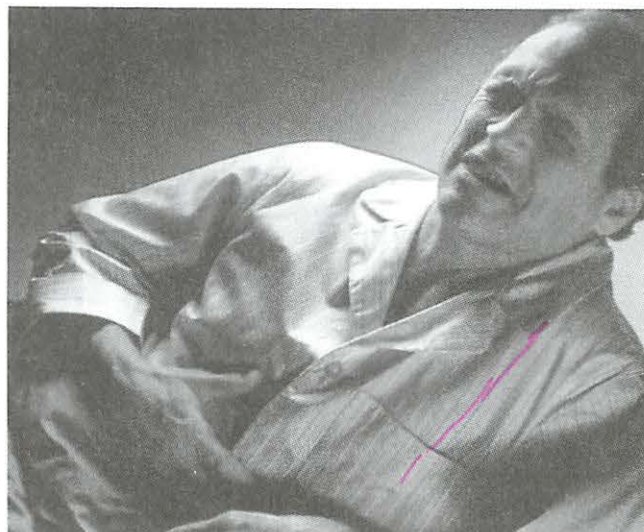
The most important factor in determining when a person becomes sleepy is an internal clock which controls many of the body's cycles. During the process of sleep, our bodies increase production of a chemical called *cortisol*.

People who experience compulsive sleepiness or who fall asleep suddenly without warning have unusually high amounts of cortisol. Not surprisingly, cortisol is also a product of stress. Its production is very closely associated with both depression and anxiety.

6 COMPULSIVE SLEEPLESSNESS

Almost everyone experiences mild insomnia once in a while. Sometimes it may be the night before an exciting trip or an important meeting. Other times it may be the night after a painful injury.

Persistent insomnia, however, is a problem for at least one in every six Americans. It is not just a nighttime problem; it is a twenty-four hour problem.



"An insomniac's most common complaint is that he cannot fall asleep quickly. Most people fall asleep within thirty minutes of 'lights out,' yet insomniacs may lie awake for hours.

While insomniacs often feel that they lie awake for hours before they fall asleep, recent sleep research reveals that many insomniacs are actually asleep long before they feel asleep. Brain waves show that they have entered the first stage of sleep, even though when aroused, they insist that they were only "resting their eyes."

How do sleep specialists define a bad night's sleep?

Surprisingly, sleep laboratories have also found that insomniacs are no sleepier during the day than those who reportedly slept well the night before. Researchers tested the time it took individuals to fall asleep at several different times of the day. There was no difference between those who complained of insomnia and those who felt wide awake after a good night's sleep.

Some sleep specialists arbitrarily define a bad night's sleep as more than five remembered awakenings and thirty minutes or more of wakefulness before falling asleep.

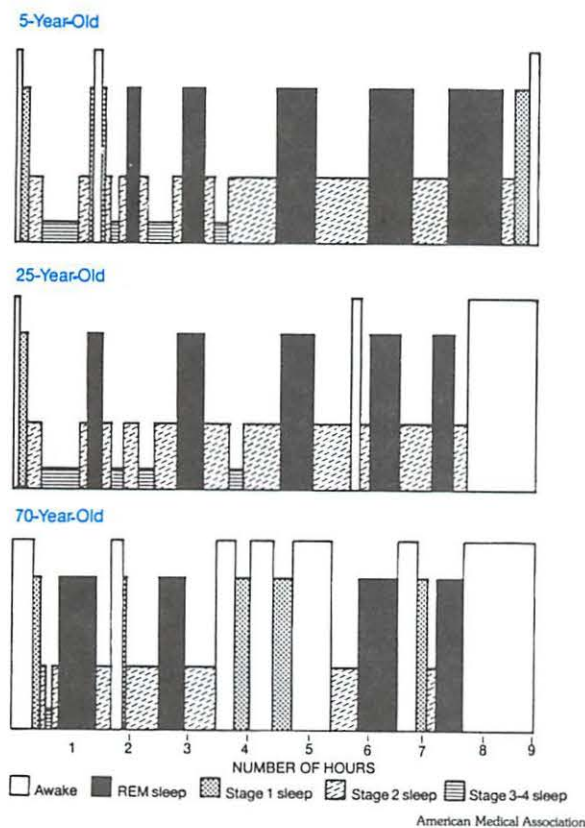
The average adult wakes up fifteen to twenty times every night. Most times are only a few seconds long and are rarely remembered. During a restless night's sleep a person may awaken a hundred times. Those incidents which last for several minutes may be remembered and contribute to the sensation of a restless night.

How do expectations determine the quality of sleep?

In many instances, the quality of sleep is determined more by the sleeper's expectations than the actual benefit of the sleep he gets. Some people who sleep only three or four hours a night awake alert and refreshed, while others require ten or more hours to satisfy their expectations.

In spite of these findings, however, insomnia is a warning that something is wrong. It is clearly associated with feelings of anxiety, restlessness, and depression.

Typical Human Sleep Patterns



Typical human sleep patterns

The pattern of rapid eye movements during sleep reveals the close relationship between de-

pression and sleep. Normally, REM periods do not begin until at least ninety minutes after a person falls asleep.

Depression seems to accelerate the onset of REMs. When a person is depressed, REMs begin after only thirty to fifty minutes. During periods of severe depression, REMs may begin within twenty minutes of falling asleep.

REMs occur sooner after falling asleep as a person grows older. This suggests that one of the consequences of depression may be a premature aging of the nervous system.

The storminess of an REM period also reveals the depth of a person's depression. Extremely rapid eye movements suggest that a heated conflict is being rerun over and over again in the mind without resolution. These "stormy" dreams may be what awakens an insomniac night after night.

How does less sleep help prevent depression?



One promising cure for depression is to wake the patient whenever REMs show that he or she is beginning to dream. Preventing a depressed person from dreaming has been shown to reduce depression in almost sixty percent of the cases. In other instances, depressed patients who simply slept less found that their depression faded away.

7 COMPULSIVE PHOBIAS

Fears are often referred to as phobias. One phobia which is extremely destructive is *agoraphobia* (agg-ruh-FOE-bee-uh). The word *agoraphobia* comes from the two Greek words *agora*, meaning "marketplace," and *phobos*, meaning "fear."

One young lady who suffered from agoraphobia finally sought out her doctor. She was so

afraid of leaving home that she could no longer go shopping. Every time she stepped through her front door she panicked, and was filled with a terrible fear that something dreadful was about to happen to her.



As the fear grew stronger, she was unable to walk to her mailbox on the porch or to pick up the newspaper on the lawn. She had become a prisoner in her own home.

Doctors could find nothing physically wrong with the woman. She had no past history of phobias nor had she ever required psychiatric care. Yet, when she left her home she suffered from chills, perspiration, shaking, and extreme panic.

It was not until the lady revealed a secret in her past that the phobia went away. Shortly after the birth of her fifth child, the lady had discovered that she was pregnant again. At the time she was overwhelmed with fatigue and could not imagine caring for another child.

Without telling her husband, she tried an old folklore method of abortion. The abortion did not work, but she later lost the child as the result of a natural miscarriage. The loss of the unborn child so filled her with guilt that she believed it was God's way of punishing her.

As her secret fear of God's wrath grew, she became agoraphobic. Every time she left the security of her home she felt that God would seize the opportunity to punish her.

The fear of being in open places can turn a home into a prison. Other fears such as *claustrophobia* (the fear of a confined space), *acrophobia* (the fear of high places), and *phobophobia* (the fear of fear) can be just as destructive.

8 COMPULSIVE LIFESTYLE CHANGES

As far back as 1934, a doctor by the name of Flanders Dunbar of New York discovered that eighty

percent of people who suffered from fractures due to an accident had recently experienced major lifestyle changes.

These changes involved matters such as the death of a close relative, a divorce or separation, moving to a new town, exposure to a new set of moral standards, and starting a new job. Of course, not all of these changes were compulsive. The death of a loved one is unavoidable, and changes in one's occupation or location are often quite natural.

However, many of Dr. Dunbar's subjects sought change in order to avoid dealing with difficult situations. Consistent failure to make proper payment for injustices or failure to reconcile past offenses drove them to change compulsively from one lifestyle to another. Unconscious worry about unresolved guilt seemed to increase their vulnerability to accidents or injuries.

How does the U.S. Navy reduce disease and injuries during long submarine voyages?



U.S. Navy

Because nuclear submarines stay under water for months at a time, any injury or disease can severely hinder a crew member's usefulness. To select healthier crews, the U.S. Navy studied 2,500 officers and enlisted men for a 12-month period. The Navy compared the number of changes occurring in the first six months with the frequency of health problems arising during the following six months.

Those who scored high in lifestyle changes had ninety percent more illnesses and injuries than those who had low scores. Tests for the evaluation of these changes are now required for sailors applying for long voyages aboard nuclear submarines. Those who have made repeated changes in the previous six months are prevented from joining the crew.

PROJECT

If a person with one of the above disorders asked you for counsel, how could you use Matthew 5:38-42 to give him or her direction?

Date completed _____ Evaluation _____