

Wisdom Booklet 30



WISDOM QUIZ

Matthew 6:1-4

"Take heed that ye do not your alms before men. . . . Do not sound a trumpet before thee . . . that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."



How well do you understand the concept of doing alms?

True/False

- 1** Because God has blessed rich Christians, they have the greater responsibility of doing alms. ☐ ☒

(Read II Corinthians 8:1-7.)

- Every Christian, whether rich or poor, is required by God to do alms. God is simply looking for channels of His riches, rather than human resources. Doing alms is in fact the means by which the poor receive. As they give to others, it shall be given to them in abundance. (See Galatians 6:7 and Luke 6:38.)

After poor Christians have taken care of their own basic needs, they should give to others.

(See I Kings 17:8-16 and Mark 12:42.) ☐ ☒

- 2** God honors only the alms which are given by Christians. ☒ ☐

(Read Acts 10:1-8.)

- Doing alms will never allow a non-Christian to earn salvation; however, before Cornelius became a Christian, the alms that he did came up before the Lord as a sweet smelling memorial. Even rulers who did not know God were blessed when they had mercy upon God's people and did good to them. (See Isaiah 45:1-4.)

Christians are to concentrate on doing alms to non-Christians in order to win them to Christ. ☐ ☐
(See Galatians 6:10.)

- 3** Doing alms in secret means doing them anonymously or so that others cannot see them. ☒ ☐
(Read Matthew 5:16.)

- Jesus did most of His healings in public. He fed the five thousand publicly. Peter and John healed the lame man in the open after he requested alms. We are to let others see our good works, but only in such a way that they will glorify God. Doing alms secretly means not to seek after men's praise, but rather to please God.

If you receive praise from men for your alms, it means that you have failed to carry them out Scripturally. ☐ ☒

(See Acts 12:20-25; 14:8-18.)

- 4** The type of alms we give to others will be same type of rewards that God will give back to us. ☐ ☒

(Read I Corinthians 9:11 and Romans 15:25-27.)

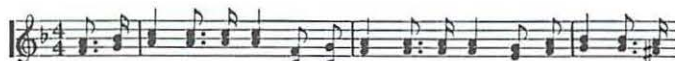
- Just as Paul sowed spiritual seed and received material returns, so we can expect to receive spiritual rewards if we sow material things. These rewards include greater faith, peace, joy, love, and all the other fruits of the Spirit. They are eternal in nature and are more valuable than silver or gold.

We should not expect to receive rewards here on earth but in heaven. ☐ ☒

(See Mark 10:28-31.)

Total Correct 6

To the Work



1. To the work! to the work! we are serv-ants of God, Let us fol-low the



path that our Mas-ter has trod; With the balm of His coun-sel our



strength to re-new, Let us do with our might what our hands find to do.

WISDOM WORKSHEET ON MATTHEW 6:1-4



"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."



THE SECRET OF DOING ALMS SECRETLY

We should take precautions in giving alms so that our minds are on the Lord. Only then will we realize that our alms are being done to Him. (See Matthew 25:40.) Then our love deepens for the Lord, for where a man's treasure is, there will his heart be also. (See Matthew 6:21.)

THE REWARD OF DOING ALMS

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies . . ." (Psalm 41:1-3).

Linguistics

Languages,
Grammar, Vocabulary,
Communication



ALMS

Greek: ἐλεημοσύνη

(eh-leh-ay-maw-SOO-nay)

DEFINITION: Showing mercy.

In Jesus' day it referred almost entirely to giving money to the poor. Our term for a charity comes from this word: an *eleemosynary* organization.

REWARD

Greek: μισθός (mis-THOSS)

DEFINITION: Wages, hire, reward.

DOEST

Greek: ποιέω (poi-EH-oh)

DEFINITION: To do habitually.

SOUND A TRUMPET

Greek: σαλπίζω (sahl-PID-zoe)

DEFINITION: To call for public attention. Also, the chest used to collect alms was trumpet-shaped, and casting coins against it might attract attention.

HYPOCRITE

Greek: ὑποκριτής

(hoo-paw-krih-TACE)

DEFINITION: From ὑπο, "under," and κρίνομαι, "to make an answer." Literally, an actor. Appearing to be what one is not as seen in the masks which actors wore.

Do Resource A.

SECRET

Greek: κρυπτός (kroop-TOSS)

DEFINITION: Information known between teller and recipient alone.

REWARD

Greek: ἀποδίδωμι

(ah-paw-DIH-doe-me)

DEFINITION: ἀπο means "from or back" and δίδωμι means "to give or to restore." God will repay or return what is given to the poor.

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How were the needs of the poor met during Jesus' earthly ministry?



A narrow street in Jerusalem

- **THE PUBLIC BASKET** (tanchui—alms dish) contained food and bread which had been gathered from door to door for "the poor of the world," including beggars and strangers.
- **THE PUBLIC POOR-CHEST** (chuphah) contained food collected in the synagogue on the Sabbath. Its contents were distributed every Sabbath eve, whereas the alms dish was available every day.
- **THE ALMS OF THE FIELD** (gleaning) made both employment and provision possible for the poor. Landowners were required to leave sheaves in the field for the poor to harvest. (See Leviticus 19:9-10.)

Who learned to move mountains by doing alms to please the Lord?

The man who revolutionized the earthmoving industry with the bulldozer and other machines had as his motivation to glorify God through giving.

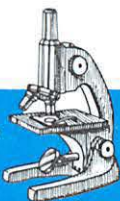


R.G. LeTourneau
1888-1969

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How is the tendency to do alms for public show illustrated in nature?

Jesus instructed His disciples not to be like the horse and mule which had no understanding. Added to that list can be several other species that we are not to emulate when it comes to doing alms.

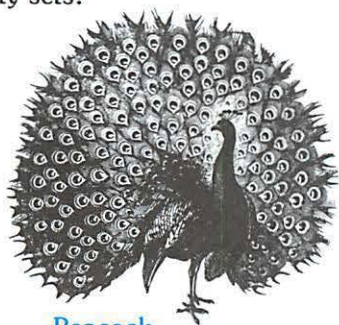
We are not to be like the gorilla, which draws attention to itself by beating its chest to display its prowess. We are not to imitate the peacock that attracts attention by an extravagant display of color and finery.



Gorilla

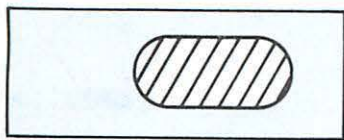
Do Resource D.

What lesson about almsgiving can be illustrated with universal sets and empty sets?



Peacock

A universal set includes all the possible members of a given group. If all those who do alms make up a universal set, what kind of set would picture those who do alms without love?



Universal and complement sets

Do Resource E.

Law

Government,
Economics, Logic



How does the accepted definition of poverty differ from God's definition?

Poverty as defined today for government welfare programs is "the lack of enough income and resources to live adequately by community standards." Thus, a person in America who cannot afford an automobile is considered poor, whereas in other societies, that same person could be called rich.



This picture was used to illustrate poverty. Would it fit God's standard?

The government identifies as poor those households who need to spend more than a third of their annual income on food. In 1980, the *poverty line* for a household of four was \$6,500. This description contrasts significantly from God's standard that sufficient food and clothing should be all a person needs to be content. (See I Timothy 6:8.)

How did the Welfare Act of 1935 change the direction of almsgiving in America?

Prior to 1935, the needs of the poor were met by relatives, neighbors, and the church. The Social Security Act of 1935 established a complex network of social service programs funded and administered at the federal and state levels. It changed almsgiving from a gift to the poor to a property right protected by government.

Do Resource F.

Medicine

Health,
Nutrition, Behavior,
Counseling



How did hospitals come into being as a result of giving alms to the poor?

As far back as A.D. 1123, physicians in Europe practiced their profession in homes or offices. Only the hopeless and homeless cases were sent to a hospital.



A medical complex

European explorers in the 17th century helped create institutions for the homeless and sick poor of the western world. Even in the 19th century hospitals were constructed primarily for under-privileged persons. Self-supporting patients were treated in private dwellings.

How does giving blood illustrate the requirements of doing alms?

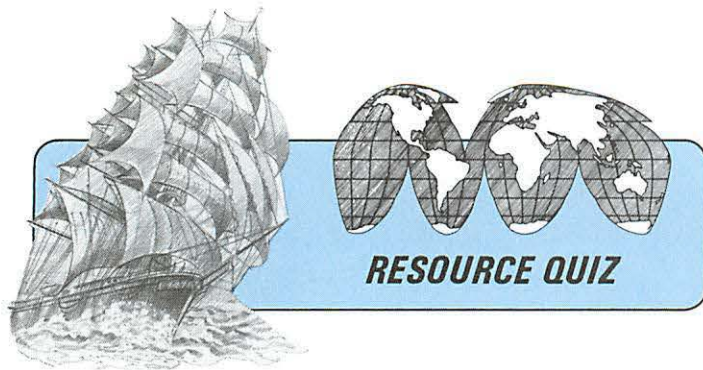
There are many significant analogies between the right way to do alms and the right way to give blood. Here are a few: both blood and alms must be given voluntarily; they must be given within the limits of the donor's ability; alms and blood are both carefully recorded; they are also both classified according to type; blood and alms must be properly matched between giver and receiver; both must be free from impurities; what is given in the way of both blood and alms will be restored quickly in the life of the donor.



Bone Marrow

New red blood cells are produced in the liver, the spleen, and in bone marrow.

Do Resource G.



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

WHO SHOULD RECEIVE OUR ALMS?



- To what four groups of people does God give special protection? 1435
- In what way is God related to the poor? 1436
- What are four practical steps in almsgiving? 1437
- What does it mean "to do alms"? 1438
- What special help can you give to those who are vulnerable? 1438
- What is the best way to help a distressed widow? . . 1440

HOW CAN INFINITIVES TEST ALMS?



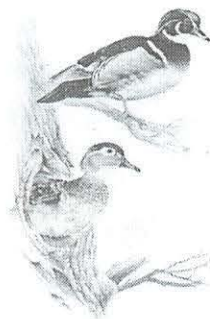
- What is an infinitive? 1441
- What three ways are English infinitives used? 1441
- What five things can Greek infinitives express? 1442
- Which Greek infinitive did Jesus use to define wrong almsgiving? 1442

HOW DID ALMS MOVE MOUNTAINS?



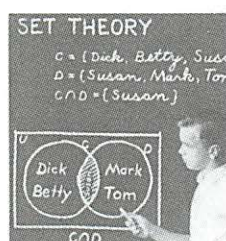
- How did a partnership bring R.G. LeTourneau to the brink of bankruptcy? . . 1443
- How did Mr. LeTourneau lose his fear of public speaking? 1444
- How did God test Mr. LeTourneau's motives? 1445
- What was the secret of Mr. LeTourneau's success? . . . 1446
- How did God prove to Mr. LeTourneau the value of prompt tithing? 1448

HOW DO ANIMALS WARN ALMSGIVERS?



- Why is it dangerous for an animal to draw attention to itself? 1453
- What animal draws attention by obnoxious behavior? 1457
- What animal attracts others with flashy colors and rustling noises? 1458
- What animal appeals to the greed of others to gain attention? 1462

HOW DO SETS DEFINE DOING ALMS?



- In what two ways can sets be described? 1463
- How are sets diagrammed? . . 1466
- How are universal and complement sets related? 1466
- What kind of set illustrates doing alms without love? . . 1468

HOW DOES WELFARE HINDER ALMS?



- Why must almsgiving originate with family and church? 1472
- How did the Social Security Act of 1935 change almsgiving in America? . . 1472
- How was a U.S. President able to make welfare a national responsibility? 1474
- Why will welfare never be fair? 1476
- Why will the war on poverty never be won? 1477

HOW IS GIVING BLOOD LIKE ALMS?



- How would a person measure his systolic and diastolic pressure? 1486
- What eight conditions would disqualify a blood donor? 1487
- What causes blood types to vary among people? . . . 1489
- How can blood transfusions be dangerous? 1492
- How does the body replace lost blood? 1495



LEARN WORDS THAT REVEAL THE TRUE NEEDS OF THOSE TO WHOM WE ARE TO DO ALMS.



Ewing Galloway

If you were to interview each person in this picture, would you know which ones should be recipients of your alms?

There are certain categories of people in every community who are particularly vulnerable in that their lack of adequate human protection often causes them to be taken advantage of.

God promises that those who do alms to these individuals will receive His special reward. He also warns that those who neglect or mistreat these people will be severely punished.

Through this resource we want to identify who these individuals are and to learn how to do the kind of alms that will cause God to be glorified and allow us to experience His blessings.

WHO SHOULD RECEIVE OUR ALMS?

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands" (Deuteronomy 24:19).

1 The stranger

The Hebrew word for stranger is *geyr*. It means, properly, "a guest"; by implication, "a foreigner—alien, sojourner, stranger."

The stranger is one who has neither friend nor acquaintance in the area. This would include foreigners or newcomers, and as such, they would not be acquainted with the customs, policies, dangers, and opportunities that exist in the area.

It is significant that God lists the stranger as the first one who should receive our alms, for he is particularly vulnerable. In the New Testament, God adds a special encouragement to taking in the stranger, *"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:2).*

2 The fatherless

The Hebrew word for fatherless is *yathowm*, which means "to be lonely; a bereaved person—fatherless (child), orphan."

God defines an orphan as simply one who does not have a father. This could also include a child whose father has rejected the family. In this case, God promises that He will then take up the protection of the children. (See Psalm 27:10.) Because God has promised to be a father to the fatherless, those who do alms to the fatherless are actually carrying out a work that is very close to His heart and to which He has personally committed Himself. (See Psalm 68:5.)

3 The widow

The Hebrew word for widow is *'almanah*, meaning "desolate." The root word is *'alman* and it refers to "one who feels bereavement." This root word can also mean "one who is forsaken or discarded (as a divorced person)."

By declaring that He will be a judge of the widow, God confirms her need of protection from injustices.

4 The poor

There are various designations of the poor in Scripture, but the different classes all have one thing in common—dependence upon others for daily sustenance.

The poor are also extremely vulnerable to exploitation by those who would take advantage of their condition. Thus, those whom God has blessed are instructed to *“Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked”* (Psalm 82:3–4).

- **THE LEVITE** was not given a portion of the land from which he could derive a livelihood. His responsibility was to teach the people God’s Law, and in return, he was to receive a portion of their income. (See Numbers 35:1–8.) Only as the people were faithful in tithing would the Levite be able to provide food for himself and his family. (See Deuteronomy 26:12.) If the people turned from serving the Lord, the Levites who ministered the Word would be the first ones to experience the pressure of poverty.

- **THE HIRELING** was to be paid at the end of each day. (See Leviticus 19:13.) This provision took into account the immediate need of the hireling to buy food so that his family would not go hungry. According to the law, any violation of this would be judged by God because the needs of the hireling’s family would not be met.

- **THE NEEDY** may be individuals who have money, but who have a particular need which must be met by others. A mentally or physically handicapped person would illustrate this class.

Lack of skills in basic areas could also make one a needy person. A motorist stranded with a flat tire and no spare tire would be an example of a needy person.

Because no one lives to himself and no one dies to himself, those who give to their poor neighbors are actually securing their own welfare and benefiting their own future.

“... Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land” (Deuteronomy 15:11).

- **THE AFFLICTED** are those with mental or physical conditions which cause disabling distress. An afflicted person is one who is experiencing outside pressures from people, circumstances, or infirmities which are causing inward tension.

When an unscrupulous employer or ruler takes advantage of those under his authority, he is guilty of causing them to be afflicted.

“Rob not the poor, because he is poor: neither oppress the afflicted in the gate: For the Lord will plead their cause, and spoil the soul of those that spoiled them” (Proverbs 22:22–23).

- **THE DESTITUTE** are those who are utterly impoverished. They are totally lacking the basic necessities of life.

“If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” (James 2:15–16).



Doré Bible Illustrations

God’s concern for the poor and His judgment upon those who have the ability to help them but do not is graphically illustrated in Christ’s story of the rich man and Lazarus. (See Luke 16:19–25.)

HOW CAN WE DEVELOP ALERTNESS TO THOSE WHO NEED TO RECEIVE ALMS?

Many Christians look at a need but never actually see it as an opportunity for them to do something about it. Therefore, each individual must have a predisposition and purpose to look for opportunities to carry out alms in the name of the Lord. Timothy had this perspective and Paul praised it in Philippians 2:20–21: *“For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ’s.”* We are instructed to follow Timothy’s example, especially in doing alms to Christians. *“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith”* (Galatians 6:10).

PRACTICAL STEPS FOR DOING ALMS THAT WILL CAUSE THOSE WHO RECEIVE THEM TO GLORIFY GOD

1 IDENTIFY PEOPLE WITH SPECIAL NEEDS.

2 SCHEDULE TIMES TO TALK WITH THEM.

3 PREPARE QUESTIONS TO DISCOVER NEEDS.

4 DESIGN WAYS TO MEET SPECIAL NEEDS.

Go through your church directory and make a list of the "strangers, fatherless, widows, and poor."	Doing alms involves more than just giving a gift. It requires spiritual perception, understanding, and wise decisions based on accurate information and observations.	Design appropriate questions under the following words which describe those with a special need.	After the meeting, ask God to confirm which needs you should meet. Then ask, "How can we meet these needs so that they will glorify God?"
<ul style="list-style-type: none"> • Strangers in the church <u>Wynn's,</u> • Children without a father <u>Brad,</u> • Widows, widowers <u>Grandma, Mrs. Brown, Rose G,</u> • Those with critical financial or material needs <u>Williams - house,</u> <u>Evans - twins,</u> <u>Long's - house really done, Haiti team,</u> <u>Rathmell,</u> <u>Cindy - cancer</u> 	<p>Determine the most appropriate way to contact the people in column 1.</p> <p><input type="checkbox"/> Visit them in their home.</p> <p>In order to meet our needs, Christ left heaven and came to visit us.</p> <p>As you follow His example, plan ways to encourage the one you visit, such as having one of the children quote an appropriate section of Scripture, sharing an item that you have made, or giving a card you have designed with an appropriate definition or Scripture verse written on it.</p> <p><input type="checkbox"/> Invite them to be a guest in your home.</p> <p>Make sure that your home is a testimony to the message that you want to give: neatness, Scripture plaques on the wall, melodious music, etc.</p> <p>Focus on ministering to the needs of your guests, not the elegance of your meal. Do something special to cause your guests to feel welcome.</p> <p><input type="checkbox"/> Make personal phone calls.</p> <p><input type="checkbox"/> Talk with them after church.</p>	<p>1. VULNERABLE</p> <p>2. ILL-ADVISED</p> <p>3. ALIENATED</p> <p>4. DISTRESSED</p> <p>5. EXPLOITED</p> <p>6. IMPOVERISHED</p>	<p><input type="checkbox"/> PROTECT</p> <p><input type="checkbox"/> ADVISE</p> <p><input type="checkbox"/> RECONCILE</p> <p><input type="checkbox"/> ENCOURAGE</p> <p><input type="checkbox"/> INTERCEDE</p> <p><input type="checkbox"/> PROVIDE</p>

DEFINITION OF DOING ALMS:

Alms are deeds or responses which involve personal sacrifice in order to extend the love and justice of the Lord so that those who receive them will glorify God.

HOW TO UNDERSTAND THE NATURE OF ALMSGIVING BY DEFINING TERMS

The following terms define the characteristics of those who need alms. Each term is particularly applicable to the stranger, the fatherless, the widow, and the poor.

1 Vulnerability

Each of those whom God has singled out for special care is vulnerable. They are likely victims of unscrupulous individuals who will be inclined to take advantage of them on the basis that they have no visible protector.

The word *vulnerable* comes from the Latin word *vulnerare*. It means “being susceptible to injury, unprotected from danger, insufficiently defended or defenseless, open to attack, exposed, and unguarded.”

HOW A JUST MAN ESCAPED DEATH BY PROTECTING TWO VULNERABLE STRANGERS FROM HARM



Those he helped saved his life.

It was evening when two strangers entered the city gates. They looked for a place in the streets where they could spend the night. Just then a man who had been watching them from the city gate walked over and greeted them. He knew that they would be unprotected in the streets and exposed to great danger.

The two strangers assured him that they would be all right, but he persisted in his invitation. He knew about the evils that took place in the city's streets—evils which few strangers would anticipate.

Through his diligent persuasion he convinced them to accept his invitation. The two men followed this gracious host to his home and there

they received at his hand a banquet feast with freshly baked bread.

Several hours later, the hospitality extended to these two strangers was rewarded. Lot and his family were led from certain death to safety by those whom he had helped. (See Genesis 19.)

HOW TO HELP STRANGERS, WIDOWS, THE FATHERLESS, AND THE POOR WHO ARE VULNERABLE

- Think through the decisions which those who are vulnerable are likely to make in order to meet their needs, and then warn them of people, places, and situations which they should avoid.
- Recommend to those who are vulnerable individuals who will not take advantage of them, but rather who will give them special assistance.
- Teach strangers, widows, the poor, and especially the fatherless, how to stand alone whenever they are invited to do that which they know is wrong.
- Help vulnerable individuals to determine who their God-given authorities are.
- Explain to the widow that God is now her “umbrella of protection” and that if she has children, God will meet her needs and the needs of her children as would a husband and father. “*A father of the fatherless, and a judge of the widows, is God in His holy habitation*” (Psalm 68:5).
- At the widow's request, give the fatherless your phone number so that they could contact you if they ever face a situation that is too difficult for them to handle.

2 Ill-advice

The importance of wise counsel cannot be overestimated, yet it is often lacking in strangers, widows, the fatherless, and the poor. Many times they do not know who to ask, and at the same time, those with selfish purposes will give them wrong counsel. The term “ill-advised” is made up of two words: *ill*, meaning “unsound, harmful, unfavorable, inadequate, and invalid,” and *advice*, meaning “counsel, guidance, recommendations, and intelligent suggestions.”

HOW A GODLY MAN RECEIVED SPECIAL CARE AFTER PROTECTING A WIDOW FROM A HARSH CREDITOR



After helping a widow he was helped.

The sorrow of losing a husband was made more painful for a widow when she realized that she had no means of support for her two sons and herself.

When her money ran out she began selling her possessions. When the house was bare except for one pot of oil, she faced a new horror: one to whom she owed money knocked on the door demanding payment. When she explained that she could

not pay, he advised her that she would have to turn over her two sons to be bondmen to him.

She cried out to a Godly man for help. He gave her wise counsel. She and her two sons were to engage in a family venture which God was to bless miraculously. They followed his counsel and the debts were not only paid, but there were sufficient funds remaining for the widow and her sons to live on.

The next recorded event in Scripture was that of a great woman providing special accommodations for this Godly man who had protected the widow from the devastation of ill-advice.

Thus the prophet's chamber was brought into existence in honor of the Godly ministry of Elisha. (See II Kings 4.)

HOW TO PROTECT STRANGERS, THE FATHERLESS, AND THE POOR FROM ILL-ADVICE

- Teach them how to find direction in Scripture through daily *Wisdom Searches*.
- Establish the commitment that they will not make a major decision without sufficient time to pray and get adequate counsel about it.
- Warn them that any pressure to make an immediate decision is usually a sign of a swindle.
- Help them determine who their human authorities are and explain that these authorities are a major source through which God will give counsel.
- Teach them how to try the spirits of those who give counsel and how to check that counsel against Scripture.
- Recommend Godly counselors to meet various areas of need.

3 Alienation

A major need of strangers, the fatherless, widows, and the poor is the need to overcome their sense of feeling alienated. This, in fact, is described by them as one of their greatest needs.

Alienation comes from the Latin word *alienus*. From this word we get *alien* which means "foreigner, outsider, stranger, newcomer." It has the connotation of one who does not belong. He is, therefore, avoided, left out, or not included. Those who are alienated are viewed not only as being different, but inferior as well.

HOW A GENEROUS MAN GAINED HONOR FROM GOD BY HELPING A WIDOW WHO FELT ALIENATED



By honoring an alien, he was honored.

She truly was a stranger and a foreigner. She knew only one person in the whole community. She was without any means of income and totally dependent upon the good will of the community. She was not, however, expecting a handout.

Instead, she entered into the only available job with her whole heart. Her diligence caught the attention of those who worked with her and her character impressed the one in charge.

God prompted him to reward her efforts with generosity. By doing alms to this Godly young widow, he soon found that his heart was also with her, and in due time God led them together in marriage.

We have benefited from the almsgiving of Boaz, because through his descendents came David, Solomon, and our Savior. (See the book of Ruth.)

HOW TO HELP THOSE WHO FEEL ALIENATED

- Go out of your way to greet those who are not a part of your group.
- Make it your personal responsibility to include them in whatever events you can.
- Find out what circumstances have brought these people to their present condition of alienation.
- If the alienation has been caused by broken relationships, offer to work with them in order to restore the relationships.

4 Distress

When a wife loses her husband, and children lose one or both parents, they experience deep distress. When a stranger or a poor person has an urgent need, he is in distress.

The word *distress* comes from the Old French term *destresse*. It means “narrow passage, a straight, constraint.” A person in distress is in difficult circumstances; there is inward strain and anxiety and immediate assistance is usually needed.

HOW A PROPHET HELPED A WIDOW IN DISTRESS AND REVEALED SPIRITUAL NEEDS IN THE LIFE OF HIS SERVANT



It took a caring prophet to remove the distress.

When a young son died, his grieving mother went as fast as she could to the prophet. The prophet saw her in the distance and perceived that she had a need. He sent his assistant to ask her if things were well with herself, her husband, and her son.

She looked at the assistant, sensed his lack of understanding and compassion, and said, “All is well.”

When she reached the prophet, however, she dropped to her knees and took hold of his feet.

The insensitive assistant came over to pull her away, but the prophet reprimanded him and said, “Her soul is distressed within her.” After hearing of the boy’s death, he sent his assistant to restore him to life with his rod, but it didn’t work. Only when the prophet arrived was the boy raised from the dead and returned to his joyful mother. (See II Kings 4.)

HOW TO RESPOND TO THOSE WHO ARE DISTRESSED

- Offer to help; don’t wait to be asked. A distressed person is often drained emotionally and may not even know the kind of help to seek.
- Offer help immediately; don’t wait for a more convenient time. A distressed person often compounds his problems by making wrong decisions.
- Provide help for specific needs. Before you meet with a distressed person, imagine that you have just gone through his circumstances. Picture in your mind what would be most helpful to him at this time.

- Explain how much help you can give. Predictable help, whether little or much, is more appreciated than allowing a person to depend upon you when you cannot follow through.

5 Exploitation

One of the most important times that a Christian must do alms to the stranger, the fatherless, the widow, and the poor, is assisting them when they have been exploited.

Our word *exploitation* comes from the Middle English *exploit*. *Ploit* means “to dispatch or employ” and *ex* means “to remove out of.” To exploit another person is to take advantage of him or to make use of him selfishly and unethically. It is to employ him to your greatest possible advantage; to capitalize on his weaknesses.

HOW THE SERVANT WHO FAILED HELPED A WIDOW WHO WAS EXPLOITED

The woman whose son was raised from the dead was told by the prophet to flee the land during a seven-year famine. She obeyed, but when she returned, her house and land had been taken. She went to the king, and who should be there, but the servant who had tried to hinder her from appealing to the prophet. Now he spoke to the king on her behalf and the king commanded that all her property be returned to her. (See II Kings 8.)

HOW TO HELP THOSE WHO HAVE BEEN EXPLOITED

- Help make an appeal to the one(s) who exploited them. If this fails, go with them to the proper official who is responsible for their protection. Keep in touch with them until the situation has been resolved.
- Help them learn the lessons that God has for them in the situation.
- Teach them how to have a forgiving spirit.

6 Impoverishment

To be impoverished is to be exhausted in resources, to be without the basic necessities of life. The word is from the Middle English *enpoverisen*, and literally means “to make poor.”

- Responding to one who is impoverished means giving food and clothing.

Date completed _____ Evaluation _____



INSIGHTS THROUGH INVESTIGATION

HOW DOES A GREEK INFINITIVE EXPOSE THE WRONG MOTIVES FOR DOING ALMS?



Scene from *Twelfth Night*, Stratford Festival Theatre

How does this picture relate to almsgiving?

Pictured above is a theatrical play. It has a precise relationship to the message Jesus wanted to communicate about doing alms. We can understand this message best by learning about Greek infinitives.

WHAT IS AN INFINITIVE?

An infinitive is a word that normally would be a verb (such as give, pray, or fast), but in its present context, functions as a noun, adjective, or adverb. In other words, it is a verb that is acting like another part of speech. In English, an infinitive is formed by combining the word *to* with the action word or verb of being. For example, *to preach*, *to witness*, and *to share* are all English infinitives.

HOW ARE ENGLISH INFINITIVES USED?

In English, there are only three ways an infinitive can be used.

1 As a Noun

Christ loved *to teach* His disciples spiritual principles from nature.

In this sentence, the phrase *to teach* answers the question, “What did Jesus love?” Thus, the infinitive *to teach* functions as a noun, or the direct object of the verb.

2 As an Adverb

The Apostle Paul went to Jerusalem *to testify* of God’s grace.

Here the infinitive *to testify* answers the question, “Why did Paul go?” Since the infinitive phrase modifies the verb, it functions as an adverb.

3 As an Adjective

Peter was the disciple *to ask* about the importance of Biblical leadership.

In this example, the infinitive *to ask* answers the question “which one” about the noun *disciple*. Thus, it is an adjective because it is describing a noun.

HOW ARE GREEK INFINITIVES USED?

As in English, Greek infinitives appear as nouns, adjectives, and adverbs. These uses are called *substantives*. In addition to these substantive uses, Greek infinitives can be used in at least five other ways. The infinitive is used so often in the writing of Scripture that one Greek grammarian claims, “There is no other part of speech more widely used in the New Testament than the infinitive.” These five additional uses are verbal (like a verb). Jesus used one of these in describing the wrong way to do alms.

1 The Greek Infinitive of Command

Although the Greek *infinitive of command* rarely occurs in the New Testament, a good example appears in Romans 12:15. This verse contains two infinitives which function as an imperative, or command.

“*Rejoice* [infinitive form] with them that do rejoice, and *weep* [infinitive form] with them that weep.”

2 The Greek Infinitive of Cause

Infinitives can also indicate the reason or cause of an action. Matthew 13:5 contains a Greek infinitive which reveals the reason that a seed sprang up.

*"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they **had no** deepness of earth."*

3 The Greek Infinitive of Result

In the New Testament, infinitives appear approximately eighty-six times to indicate result. These infinitives express an action which is the product of another action or set of circumstances. Observe how this occurs in Acts 5:3:

*"But Peter said, Ananias, why hath Satan filled thine heart **to lie** [infinitive form] to the Holy Ghost, and **to keep back** [infinitive form] part of the price of the land?"*

In other words, the result of Satan's filling the heart of Ananias was to lie to the Holy Ghost and to keep back some of the money made for the sale of his land.

4 The Greek Infinitive of Time

Greek infinitives also express the time in which an action occurs. For example, Matthew 13:4 reveals a time relationship for the sower who went out to sow.

*"And when he **sowed** [infinitive form], some seeds fell by the way side, and the fowls came and devoured them up."*

This verse might be translated, "And while he was sowing. . . ." In other words, as this man went forth sowing, some seed fell by the way side, some on stony places, some among the thorns, and some on good ground.

5 The Greek Infinitive of Purpose

At times, a Greek infinitive expresses the purpose of an action. Matthew 2:2 describes the purpose that the wise men had in coming to visit the Christ child.

*"... Where is he that is born King of the Jews? for we have seen his star in the east, and are come **to worship** [infinitive form] him."*

WHICH KIND OF GREEK INFINITIVE DID JESUS USE IN MATTHEW 6:1?

Προσέχετε^d τὴν ἐλεημοσύνηνⁿ. ὑμῶν μὴ ποιεῖν
Beware your alms not to do

ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναιⁿ
before men, in order to be seen

αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ
by them: otherwise reward ye have not with

τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
your Father who[is] in the heavens.

- | | |
|--|---|
| <input type="checkbox"/> Infinitive of Command | <input type="checkbox"/> Infinitive of Time |
| <input type="checkbox"/> Infinitive of Cause | <input checked="" type="checkbox"/> Infinitive of Purpose |
| <input type="checkbox"/> Infinitive of Result | |

HOW IS THE INFINITIVE JESUS USED SIGNIFICANT?

The phrase "in order to be seen" is a Greek infinitive of purpose. By using this kind of infinitive, Jesus was not only describing how alms could be done with the wrong motivation, He was also emphasizing that a mixed reward would come to those who did alms for the purpose of being seen by men.

Their reward would be receiving the praise of men. However, with this praise would come the criticism by many that the almsgiver was a hypocrite. You see, the infinitive Jesus used was the word θεάομαι (theh-AH-aw-my). From this word we get our English word *theatre*.



Masks of Tragedy and Comedy

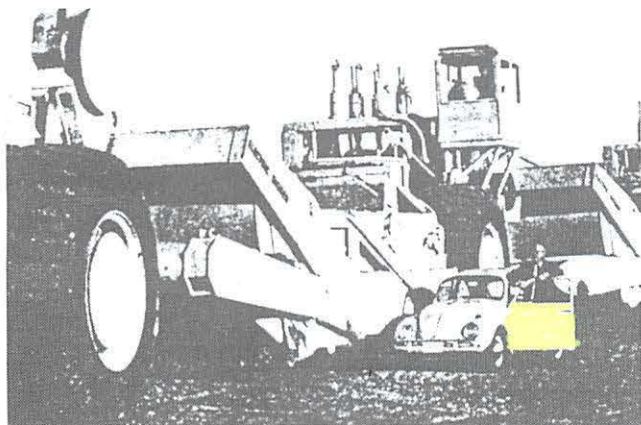
Those who played in the theatre were actors. The Greek word for hypocrite originally meant "actor," someone who wore a mask and pretended to be someone he was not.

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HISTORY RESOURCE

HOW GOD TRAINED A MAN TO DO ALMS AND REWARDED HIM WITH THE ABILITY TO MOVE MOUNTAINS



Road and Streets, July 1969

A Volkswagen is dwarfed by a gigantic earth-moving machine which was designed and built by R.G. LeTourneau.



Mover of Men and Mountains, Moody Press

Robert Gilmour LeTourneau
November 30, 1888 - June 1, 1969

R.G. (Bob) LeTourneau, multimillionaire developer of giant earth-moving equipment, liked to tell people that he was just a mechanic that God had blessed.

"I never got past the seventh grade in school. At the age of 30 my garage had failed and I was \$5,000 in debt. At the age of 44 I lost so heavily on contracts that my employees, with more faith in me than I had in myself, took up a collection to get me back on my feet. That was me, working on my own."

Through God's patient working in Bob's life, he began to realize that working on his own, he was

sure to fail. Only God could build a successful company through him.

In 1935, Bob shared with his wife, Evelyn, "In the old days a tithe was forced on people, and they had to give ten percent of their income to God whether they wanted to or not. Now, we aren't compelled to give to God. It's all voluntary. The only thing is, when you consider what God has done for us, we ought to do better for Him out of *gratitude* than the others had to do by law."

That day Bob and Evelyn decided to start a Christian foundation in which they placed half of their company's profits and half of their own income.

Their commitment to helping others continued to grow. In 1960, they were able to increase the holdings of the foundation to 90% of the stock and 90% of their income, and they lived on the remaining 10%.

Because of his personal dedication to the Lord, R.G. LeTourneau saw God build a multimillion-dollar company as he designed and produced giant earth-moving machinery that has played a significant role in the technological developments of the twentieth century. He was able to minister to countless thousands of people around the world, and the institutions he established continue to do so today. All this did not happen, however, until God had taught him eight important lessons about doing alms.

GOD USED THE REPROOFS OF LIFE TO REVEAL A FORGOTTEN DEBT.

It was very quiet in the little church in Stockton, California, late one night in 1920. The final revival service of the week had ended, and everyone had gone home—except one tall, husky young man who silently made his way to the front. He knelt and began to pour out his heart to God.

He had attended every service that week, struggling each night with the commitment he felt God leading him to make. The young man had been inspired and encouraged by the sermons, but at the same time he had come to see himself as spiritually bankrupt.

Bankrupt! How appropriate that word seemed to R.G. LeTourneau, the young man on his knees. Just a short time before, coming back from World War I in 1919, he had rejoined his wife and newborn son in this central California town, only to find that the successful garage business he had left in the hands of his partner was now hopelessly bankrupt.

The failure was not because business had been slow while he was away working in the Navy shipyard—the partner had simply wasted thousands of dollars in a year of drinking and immoral living.

At first, Bob did not even know how bad the losses were because the other man had stopped keeping records when he got into debt.

It took two discouraging months of working through the books at night, after already having put in a full day at the shop, for Bob to get the accounts in order and to notify all the creditors. Every week Bob discovered more unpaid bills.

At the same time, he was spending every spare moment fixing the used cars the partner had taken as trade-ins. He would sell one for \$300 only to find that the partner had borrowed \$500 against it in a deal he had failed to record.

One night at the depths of his discouragement, Bob got home around midnight and found his wife Evelyn obviously distraught. She had sent for the doctor, but within hours their three-month-old baby, Caleb, had become another victim of the deadly influenza epidemic that swept the country that winter.

In the numbness of grief, Mr. LeTourneau cried out to the Lord. Since accepting Christ at age 16, he had tried to live as a Christian. "Oh, God," he asked, "Where have we gone wrong?" That night God spoke to Bob's heart: "You've been working hard, but for the wrong things. You have been working for material things when you should have been working for spiritual things."

Looking back over his 32 years of life, Bob realized that he had been a hypocrite—going through the motions of being a Christian, but really serving himself and not God. He was very proud of the way he was working to pay off his material debts, but had forgotten the spiritual debt he owed to the Lord.

Years later he wrote of this experience: "I had been seeking first my own way of life, and I firmly believe God had to send those difficulties into our lives to get us to look up into His face and call upon Him for His help and guidance."

"Friction... is the chief enemy of the mechanic. It destroys more than half of a machine's power, while at the same time destroying the machine itself. But if friction is bad in a machine, it is worse between man and man. The worst form of all, bar none, is friction between man and God."

GOD HINDERED PUBLIC SPEAKING UNTIL THE FRUIT OF ALMS PRODUCED THE RIGHT MESSAGE.

With Bob's change in attitude, things began to go better with the business, but he and Evelyn still

did not feel fulfilled spiritually. Then God arranged one of those "divine coincidences" that changes the course of a person's life. Evelyn invited an old girlfriend and her husband to dinner one evening.

They did not know it until the couple arrived, but her husband was Elmer Jones, an old friend of Bob's whom he had not seen since he lived in San Francisco around the time of the great earthquake and fire of 1906.

Since that time, Elmer had taken a job with a big oil company and was sent to China. With his ability to speak Chinese, he began to move up in the company very quickly, but soon he felt God leading him to leave his successful business career to become a missionary. Not long after that he met Evelyn's friend, who was serving as a missionary in China.

As the two couples shared experiences and prayed together that evening in Stockton, Mr. LeTourneau and his wife were challenged to get involved in a local church where they could work for the Lord. They attended church the next Sunday. Evelyn was immediately enlisted to work in the Sunday School, which turned out to be the beginning of a lifetime of teaching the Bible to children through church and summer camps.

The Lord had something quite different in mind for Bob. He was asked to help out in the downtown mission that ministered to homeless derelicts. The first Saturday night they had him out on the street corner, singing and pounding a big bass drum in the gospel band. Later on, when asked to preach, he willingly tried, but he was unable to overcome a long-standing fear of speaking in public, and had to sit down without having said a word.

It was not until many years later that R.G. LeTourneau was able to speak before groups. Significantly, the fear left him as he simply gave his own personal testimony of serving the Lord as a businessman.



Bob often spent the night at the mission, so that when one of the drunks woke up screaming with delirium tremens, he was available to talk to him about the Lord.

The LeTourneau's service for others gave them great joy at Christmas time in 1919. They had learned that God was going to bless them with

a second child. Also that year, God directed Mr. LeTourneau to sell his part of the business; however, he was left with a \$5000 debt. With the pressure of this debt, he looked for a high-paying job in the earth-moving business.

The big irrigation projects were just getting started in that part of the country and there was plenty of land to be leveled. He had no trouble finding steady work at \$2 an hour, which was considered a high wage in those days.

The LeTourneaus were living in a leaky old shack that had no running water or electricity, but they were together and they believed they had much for which to be thankful.

"Only God holds the future, and when you have found Him, you might not know what your future holds, but you will have the blessed security of knowing Who holds you, now and forever."

GOD USED THE CONVICTING QUESTIONS OF A SISTER TO PROBE MOTIVES.

Just a few weeks later Mr. LeTourneau began to worry about his precarious financial situation and about how much the new baby was going to cost. His sister, Sarah, a missionary to China, happened to be visiting them at the time and noted his despondency. "What's the matter with you, Bob," she asked. "Don't you love our Savior?"

"Of course I do," Bob replied. "Why?"

"Well, you don't act like it."

Bob was shocked. He began to list for her all the things he was doing for the Lord. "I go to church every Sunday, teach a Bible class, give a tithe of my income, work at the mission every week . . ."

"I know," Sarah interrupted, "but as fast as you do all your good deeds you just check them off so you can get back to work. That's not loving Jesus, Bob. When you love Him, you'll hunt for ways to serve Him."

Bob tried hard to dismiss her gentle rebuke by thinking it was easy for her to say because she was a missionary; he was a working man with a family to support and debts to pay. But in his heart he knew she was right. He had been neglecting the Lord again.

Then came the week of revival services which caused Bob to cry out to the Lord. The conflict he had been facing was the feeling that to dedicate himself totally to the Lord would mean giving up the work he was enjoying so much—moving earth with big machines in order to turn the desert into fertile land.

Now on his knees at the old wooden altar, he finally prayed, "God, I'll do anything You want me to do from this day on." Bob knew that God had heard his prayer, but he still had a problem. He thought that dedicating his life to the Lord meant that he had to become either a minister or a missionary, and he knew he could not preach.

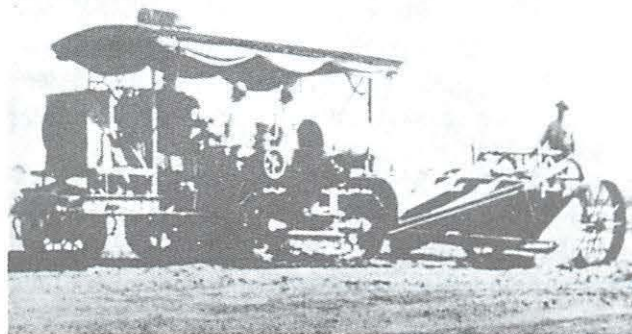
From his sister's accounts of the mission work in China he thought there might be a job for him there, but he was not sure that was what the Lord wanted.

The next morning before work, Mr. LeTourneau was at his pastor's house to ask his counsel. After letting Bob tell about his decision and ask some questions, the pastor wisely suggested that they pray. After prayer he said something that was to change the course of Bob's life. "You know, Brother LeTourneau," he said, "God needs businessmen as well as preachers and missionaries."

Until then, Bob had not realized that a layman could serve God just as effectively as a preacher. His first thought as he left the parsonage was that if God needed a businessman, He could certainly find somebody better than a dirt-mover with a lot of debts from a bankrupt garage business, but Bob told God he was willing to try.

By the time he started up his tractor that morning, the doubts were all settled. R.G. LeTourneau was in partnership with God.

"I put my confidence in God. If He wants you to make money to serve His purposes, you'll make it. If He doesn't want you to have the money, He'll take it away, no matter how much you might have."



Mover of Men and Mountains, Moody Press

A Holt tractor pulling an original scraper

GOD USED THE PRESSURE OF DEADLINES TO DEVELOP INVENTIVE CREATIVITY.

Because Mr. LeTourneau sold his garage business, he lost the use of the company car and

service truck, the only means of transportation he had. He agreed to take on a small repair job for a friend, but then realized that he had no way to get to the ranch where the equipment was.

Just then a former customer came along and offered to sell him a Saxon automobile—a fine car in perfect condition—for only \$400. It was a tempting offer, but because of his debt Bob had to turn him down.

That evening, when Sarah heard about the car, she insisted on taking the \$400 she had saved for her return passage to China to buy the Saxon. The only condition was that Bob would buy it back from her so she would have enough for her ticket.

“What if we don’t have the money then?” Bob asked, knowing that she was to sail in only a few months. Sarah was confident that the Lord would provide, but Bob was not so sure.

In the first few months of 1920, about the time of the revival, there was a sudden upsurge in the demand for cars, and the Lord enabled them to sell the Saxon for \$1,000. That was enough to get Sarah back to China, plus a \$600 profit that enabled Bob to buy a tractor and rent an old scraper.

Instead of being a hired hand, he was in business as a land-leveling contractor. With his own equipment, he could charge \$7.50 an hour. Due to a costly mistake he made on a contracting job, the end of that year found Bob just as deeply in debt, but he had met his pledge to mission work and had enlarged the scope of his service through the church.

In the years that followed, the business flourished as Mr. LeTourneau began to design and build innovative earth-moving machinery, scrapers, rooters, and hoppers. He was able to take on larger and more difficult contracts.

Bob was also able to build his own factory to produce his machines. As the company prospered, the LeTourneaus were able to increase their giving. By 1924, their contributions to their church had risen to \$5,000, and Bob also helped enlarge the downtown mission where he continued to do volunteer work.

In 1926 he took on his first major contract—the construction of a highway through the mountains between Stockton and Oakland. Things were not going well until the Lord gave Bob the idea for a new kind of tractor-scraper—a tractor that had a blade in the front that could be raised and lowered as needed. The bulldozer was born, and the road was completed on schedule.

Probably no one was more surprised at his company’s success than Mr. LeTourneau himself. He almost became *too* successful. In 1928 he found himself with more contracts than he could possibly handle.



U.S. Bureau of Public Roads

The bulldozer revolutionized the construction industry.

Every time he had taken on a big job before, he had been able to invent a new machine that could do the work more efficiently than anyone thought possible. That was what he needed now, but he just could not come up with a solution. One night when he was very upset about the predicament he had gotten himself into, he got down on his knees and told the Lord something like, “Don’t let me down now, God. If You do, I’m ruined.”

He immediately sensed that his attitude was wrong: “Wait, Lord, I didn’t mean that. What I’m asking is that You would help me not to let You down.” Bob realized then that he had gotten all wrapped up in working for himself again instead of for the Lord.

He slept well that night, and the next morning he had the answer to his dilemma. Based on an experience he’d had twenty years earlier, Bob designed a new cable-controlled scraper that could haul more than ten tons of earth at a time.

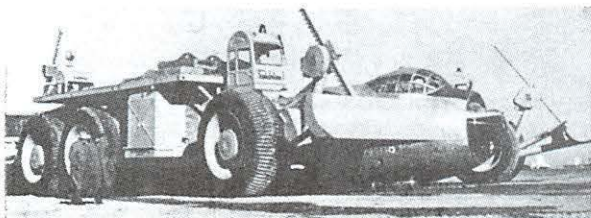


Mover of Men and Mountains, Moody Press

In 1937, Bob designed the Tournapull—a scraper that carried dirt and was pulled by a diesel tractor.

Again, it made the difference in completing the project on time. In fact, the new machines were so efficient that the road was finished three months ahead of schedule.

"Yesterday's experiences are to be viewed as preparation for what today will demand of us."



During World War II, bulldozers were often used to push aside tank traps and barbed wire. Then the upraised blades fended off machine gun fire, stormed pill boxes, and buried the fire slits under tons of dirt. They sliced through hedge-rows, cut new approaches to bombed-out bridges, plowed out debris, and tore up the dragon's teeth—gun emplacements. Bob designed "Fantabulous I" to clear bombers from runways during emergency operations.

GOD USED A "CHRISTIAN PARTNERSHIP" TO DEMONSTRATE THAT PRINCIPLES CANNOT BE VIOLATED.

Several of Mr. LeTourneau's jobs were ending at the same time, which meant that he needed a new contract in order to avoid having idle men and machines. However, the only big job available at the time was too big.

Then Bob ran into a member of his church who was also a contractor looking for work. God had taught Bob a lot about partnerships through the failure of the garage business, but Bob thought this would be an opportunity to show people how two Christians could work together. They formed a partnership and bid on the job, a stretch of highway through the mountains between Los Angeles and Bakersfield.

They were awarded the contract but ran into trouble the very first day on the job. It was not long until they were way behind schedule and the losses were steadily increasing. The partner, who apparently had placed his security in his money, began to panic when he saw his life savings slipping away.

One day he angrily accused Bob of being the cause of all their problems because he had hired so

many of his own relatives. He bluntly demanded that Bob fire his brother and his three brothers-in-law.

Mr. LeTourneau had been trying hard to get along, but he did not want to fire his best workers just because they were related to him. He took his problem to the Lord and asked for wisdom. Just two days later he got a letter inviting him to bid on another job.

At first he did not see how he could possibly bid on this new job, but then he thought perhaps the Lord was answering his prayer. It seemed impossible that he would have a chance against his big competitors who would also be bidding, but he submitted a bid anyway—and won the contract.

Bob quickly assigned his relatives to work on the new job, hoping to keep his partner happy. It did not help for long, though, because as soon as the partner heard how well things were going on the new job, he began to feel that Bob had deprived him of their services.



Instead of pushing a 100-pound wheelbarrow, the operator of this eight-wheeler pushes a button and picks up the equivalent of 1,500 wheelbarrows and then rolls off at 20 mph instead of 2 mph. The tires are eight feet high and three feet wide, and inside each wheel is an electric motor that delivers more power than a giant steam engine.

When the giant bulldozer dips its twin buckets into the ground, it scoops up 150 tons of dirt in two minutes, and then trundles off to dump its load at the push of a button.

Mr. LeTourneau was also grieved as he saw their losses on the highway job reach the \$100,000 mark. He held his peace, however, and put his confidence in God, trusting that if God wanted him to make money from this job, things would somehow come out all right. What happened next certainly reinforced Bob's faith, but apparently not his partner's.

They were working around the clock digging a 180-foot cut through the side of a hill. One morning at about 2:00 a.m. a big power shovel stalled right in the middle of the cut, causing the 200 or so men who had been working on the roadbed to stop working until the machine could be moved out of the way.

Just as everyone left the area, the west side of the cut came tumbling down in a massive landslide. If that piece of equipment had not stalled when it did, practically the whole night crew would have been buried under tons of rock.

It was such an incredible miracle that Bob had the roll called ten times before he would believe that not a single man was missing and that no one had received so much as a scratch.

God had not only spared hundreds of lives, but He also took all the rock they had been laboriously dynamiting loose and poured it into the cut in one big heap of gravel. It was now a simple matter for Bob's bulldozers and scrapers to come in and haul away the gravel. As a result, instead of losing \$100,000 they actually had money to spare.



Mover of Men and Mountains, Moody Press

The wheel pictured above is an electric, self-propelled, rubber-tired wheel. On some of Mr. LeTourneau's machines the wheels were ten feet high and four feet wide.

Bob was overwhelmed with gratitude for God's mercy, but his partner did not see it quite that way. He accused Bob of taking his crew (referring to the relatives) off the job in the middle of the contract, and therefore, he claimed title to all the profit, and threatened a lawsuit if he did not get it. Bob knew that the partner did not really have a case against him, but felt it would be wrong to go to court.

He took his problem to the Lord, still not wanting to give up without a fight. "But Lord," he prayed, "my lawyer is sure we can win." But God

just seemed to say, "You have confidence in your lawyer; how about putting your confidence in Me instead?"

So the matter was settled and Bob did not receive any of the profit from that job. Within a year, the last chapter was written when the former partner's business was wiped out by a couple of disastrous contracts that he had accepted. That was the last partnership Bob ever entered.

"I want our abstract scientists to uncover all of God's truths as fast as He is ready to reveal them, but as a mechanic whom the Lord has blessed, I see a limitless need of translating those truths into just plain food, shelter, and the spiritual rewards of knowing Him who made it possible."

GOD USED BUSINESS LOSSES TO CONFIRM THE NEED TO GIVE FIRSTFRUITS ON TIME.

By 1930, R.G. LeTourneau incorporated, as the business was becoming well known. Bob started a second factory and sales broke the \$100,000 mark that year, bringing in a profit of nearly \$35,000. In Bob's own words, "[My] ego, already dangerously inflated, did not deflate any with this news."

Bob did not fail to thank God for sustaining him from the business depression that was sweeping the country; however, he did make the mistake of telling the Lord that instead of giving Him His share of the profit right then he would put it into expanding the business so that the next year he could make a really big contribution.

At the time, Bob was involved in two of the biggest jobs he had ever tackled: the highway through the mountains to Hoover Dam and the largest earth-fill dam ever attempted.

The rock in those mountains turned out to be much harder than he had expected. In fact, not only were Bob's big earth-movers ineffective, but even the usual amount of dynamite would not blast it loose. He did eventually figure out a solution and the project was finished on time; however, the Lord's blessing was not with him and he came out of that project about \$100,000 in debt.

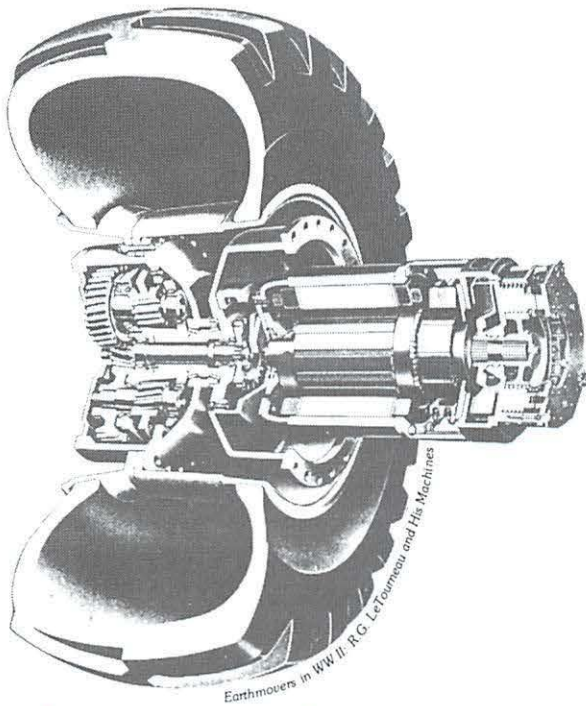
He then rushed his crew and equipment to the site of the big dam. When he arrived, the inspector was not going to let him start the job because it was too close to the beginning of the rainy season, and a half-finished dam would be extremely dangerous.

Mr. LeTourneau talked the inspector into letting them have one month to show how much dirt they could move in hopes that he would then allow them to try to finish the job on schedule. The inspector reluctantly agreed.

Since Bob was desperate to keep his entire contracting business from being wiped out, he put his crew to work 24 hours a day, seven days a week, even though it was against his convictions to have them working on Sunday. They finished the preliminary fill with one day to spare! The amazed inspector then gave the go-ahead to finish.

Because Bob had lost so much money on the highway job, his bonding company was monitoring this job very closely. In fact, they had their own man on the job site, looking over Bob's shoulder and watching every move he made. This was a great source of irritation for Bob, but there was nothing he could do about it.

In spite of the crew's success at getting all the preliminary work done that first month, they were still going to be on a very tight schedule to finish the dam.



A cut-away drawing of the LeTourneau Electric Wheel, powered by a DC electric motor.

God had been convicting Bob that he should go back to his no-work-on-Sunday policy, but the man from the bonding company would not stand for it. He maintained that they had gotten ahead by working on Sundays and if they quit now they could not possibly finish the rest of the job on time.

When Mr. LeTourneau would not compromise, the man called his boss, Mr. Hall, to tell him they had better foreclose. Mr. Hall then called Bob

and told him that he, himself, was coming down from San Francisco to foreclose on him.

Bob purposed to stand firm on his conviction and started to pray. When Mr. Hall arrived, he simply told Bob that he was doing a good job and that he should go ahead.

"No work on Sunday?" Bob asked. "Not if that's the way you feel about it," Mr. Hall replied. Bob knew that Mr. Hall had not come all the way from San Francisco to tell him that; he knew that the power of prayer had changed him.

The work went smoothly after that and the dam was finished on time, but the tiny profit from the job was nowhere near enough to cover the losses from the Hoover Dam Highway job.

So, early in 1932, Bob's creditors were ready to shut down his business before he got any deeper into debt. Mr. Hall, however, was now on Bob's side, and he convinced the creditors to postpone any foreclosure action.

The next Sunday in church, Bob was sitting in the choir when he realized that it was the day for making annual pledges to missionary work. As he listened to an especially stirring plea from a missionary, Bob began to tell the Lord that it would be impossible for him to make a pledge when he could not even meet his payroll.

At that moment God reminded him of how he had put off giving the previous year in order to give more this year. Bob started to rationalize that it would be better not to pledge anything than to let the Lord down again, when God put a clear impression on his heart that he should pledge \$5,000, as he had in the past.

Because he felt the Lord's leading so strongly, he went ahead and pledged the full amount.

The accountant Mr. Hall had sent to straighten out Mr. LeTourneau's books could not understand it when Bob insisted that he add the pledge to the payroll, along with the same amount for the year he had missed!

Bob said, "Whenever we meet the payroll, we'll meet the pledge." The skeptical accountant was amazed when just one month later, they were meeting the payroll, pledge included, on time! By the end of the year the company had realized a net profit of over \$50,000, even though every bit of it was owed to creditors.

"If a person wastes dollars for you, it is not too serious—you can make that up. But if they waste your time—it cannot be recalled."

GOD USED THE WIDOW'S MITE TO TEACH A NEW MEASURE OF GIVING.

Two years later the net profit was \$325,000 and the business was expanding at a breakneck pace.

In 1934 Bob moved his family east where they built a new factory in Peoria, Illinois. A few months after the family had arrived in Peoria, Bob was requested to address a meeting of the Peoria Chamber of Commerce. He reluctantly accepted, even though he knew that he had never been able to speak to any group larger than the young men's Sunday School class.

As he sat on the platform, nervously awaiting his turn, he noticed that even the other more experienced speakers were having trouble holding the crowd's attention. Suddenly he began to feel that he should give his personal testimony as part of his talk. At first, he argued with the Lord, but finally he decided to tell the group about his partnership with God.

With the Lord giving him both the words to say and the boldness to speak loudly enough to make up for the weak loudspeaker system, Bob challenged the businessmen to stop relegating their Christian faith to Sundays and to bring it into their businesses every day of the week.

He did not get much applause at the end of his first public speech, and by the time he got home he was depressed about what had happened.



Mover of Men and Mountains, Moody Press

The "Jungle Crusher" looks like a giant steamroller with its front and rear rollers studded with ax blades. It is 74 feet long, 22 feet wide, 19 feet high, and it weighs 280,000 pounds. Two big diesel generators provide the electricity to run the motors inside the rollers. This machine can clear one acre of jungle in fifteen minutes.



Mover of Men and Mountains, Moody Press

Once the land is cleared, this disc plow with its six-foot discs prepares the soil for planting a crop.

Evelyn, Bob's faithful helpmeet, suggested that they have a long talk about their partnership with God. They came to the conclusion that tithing was not enough, and Bob proposed that they set up a foundation dedicated to doing God's work all over the world. They would give the foundation half of the company stock and keep half for themselves.

Evelyn would not agree to it. She thought it would make their giving too impersonal. So they talked longer and decided that they would give away half of their half, too, so they would feel personally involved.

Evelyn's comment was, "That still leaves an awful lot for us." Bob thought about the poor widow Jesus commended for giving two mites and remembered that in His eyes, she had given more than those who gave out of their abundance. (See Mark 12:41-44.)

The LeTourneaus certainly had an abundance, and from that day on, the principle that was to govern their doing of alms was not how much of *their* money they would give to the Lord, but how much of *His* money they would keep for themselves.

Over the next few years they increased the holdings of the foundation to 90 percent of their common stock and 90 percent of their personal income.

Before long, several pastors asked Bob to speak before their congregations. With great trepidation he agreed to give the same speech he had given to the Chamber of Commerce. Thus, a man who had no formal education beyond the seventh grade and a man who had a tremendous fear of public speaking began a ministry in which he would address church, civic, and professional groups several times a week.

"We know as businessmen that when we have a product that won't work, it won't sell, and we hunt around until we get a product that will work and will sell.

Now I ask you, what's the use of having a religion that won't work? If I had a religion that limped along during the week and maybe worked only on Sunday, or while you're in church, I don't think I'd be very sold on it.

I think I'd turn it in on a new model that worked seven days a week, that would work when I was at church, in my home, or out at the plant. And that is what Christianity does."

GOD REWARDED HIS OBEDIENCE AND GAVE HIM A HERITAGE FOR GENERATIONS TO COME.

Such a schedule of speaking engagements, especially in the days before air travel was common, could have presented a real problem for a busy man whose company netted profits approaching a million and a half dollars in 1938.

Mr. LeTourneau was spending up to 18 hours a day in the shop to keep up with the business growth. Since the Lord was certainly causing the business to prosper, Bob figured he had to do all he could to further the Lord's kingdom.

An unexpected reward was that he found he could get more work done for the Lord while traveling than he could in the same amount of time in the office, because of the continual phone calls and other interruptions. This was particularly true several years later when the Lord provided him with his own airplane and pilot.

Another unexpected reward came as a result of a different kind of giving. In the late 1930's, Bob wanted to expose the men working in his factory to God's Word, so he began to bring in speakers to talk to them. He felt uncomfortable requiring the men to attend such meetings so he decided to hold the meetings on company time and give the men the freedom to decide whether or not they wanted to come.

Later he hired a full-time chaplain in each of his plants to minister to the men's spiritual needs. All of this cost money, but Bob had learned to seek God's kingdom first. God rewarded Bob's step of faith by raising the morale of his men in a way that was more valuable than any loss of productivity that might have been attributed to the time and money invested.



Mover of Men and Mountains, Moody Press

"This is my *Big* one, nearly 500 feet long, with 13 cars and 52 electric wheels, each wheel being ten feet high by four feet wide. It has several unusual features. The "locomotive" housing the power plants is also the "caboose," being coupled to the rear of the train. Of course, with all my electric wheels being drivers, it doesn't matter to them where the power comes from.

"The front car, from which the engineer does the steering, has an auxiliary power plant of its own. What is more, when the front car is detached from the train, it doubles as an earth mover, snow plow, crane, or any number of machines.

"All told, the train will carry more than 150 tons of freight in areas such as the polar and desert regions where the supply routes are long, fuel supplies scarce, and roads non-existent."

New factories were added at Toccoa Falls, Georgia, Vicksburg, Mississippi, and Rydalmere, Australia. In spite of a slow-down in sales around the end of World War II, the company continued to prosper in a miraculous way.

Then in 1946, while searching for a site for another plant, the LeTourneaus happened to fly over what had been a wartime army hospital on the edge of Longview, Texas. Informed that it was for sale, Bob immediately began to think in terms of the technical institute he had long wanted to establish.

He envisioned a school where young men who were mechanically inclined could get a good technical education in a Christian environment. Within a few months, a proposal had been presented in Washington for the foundation to turn Harmon Hospital into LeTourneau Technical Institute, which would give special opportunities to veterans seeking vocational training under the G.I. Bill.

The plan was so enthusiastically accepted by the government that the buildings and grounds (valued at \$870,000) were turned over to the LeTourneau Foundation for the token payment of one dollar!

Several hundred students now enroll each semester in what has become LeTourneau College, a four-year college offering majors in engineering, technology, and aviation, with a strong emphasis on Bible and missions.

Even into his seventies, R.G. LeTourneau continued to be active in his business and it was not until he was nearly eighty that he gave up his speaking ministry.

HOW DO YOU KNOW YOU HAVE A GOOD IDEA?

“The first answer to that is that I don’t always know, as I have been frank to admit. But I will say I have learned this about my successful ideas. Every one worth its salt has enabled men to be worth more through producing more.”

Near the end of his life he wrote, “Through my partnership with God, and with 90 percent of the business owned by the foundation that is dedicated to His work, I will not be leaving wealth and power as an inheritance. I will be leaving something better than that—a big job to do as businessmen for His greater glory. Evelyn and I find our greatest reward in the fact that our sons and daughter are carrying on that principle with our grandchildren.”

The LeTourneau’s daughter, Louise, and her husband, served for a time as missionaries in the innovative development her father sponsored in Liberia. All four of the sons have followed in their father’s footsteps, not only by being Christian businessmen, but also by actively investing themselves in the Lord’s work.

Mr. LeTourneau’s life verse, which he tried to live out from the time he dedicated himself to God at age thirty until he died in 1969, was “*But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you*” (Matthew 6:33).

“Evelyn and I find our greatest reward in the fact that our sons and daughter are carrying on [the principles we believe in] with our grandchildren.”

PROJECT

One of the factors that made R.G. LeTourneau a great Christian was his willingness to see God’s hand in the circumstances of his business.

When he made a decision which violated Biblical principles and then experienced the financial consequences of doing so, he was quick to learn the lesson, repent, and change direction.

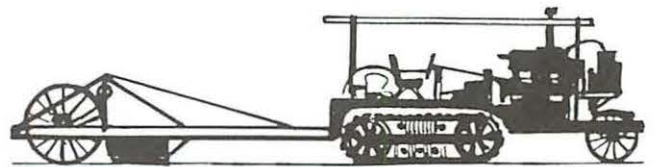
What lessons did R.G. LeTourneau learn about doing alms from the following experiences?

1. Going into partnership so that he could keep his business going while he was away
2. Forming a partnership in order to have a bigger company
3. Reinvesting all his profits so that he could give more to God the following year
4. Working seven days a week in order to get ahead
5. Doing church work and mission work
6. Giving God a portion of his money

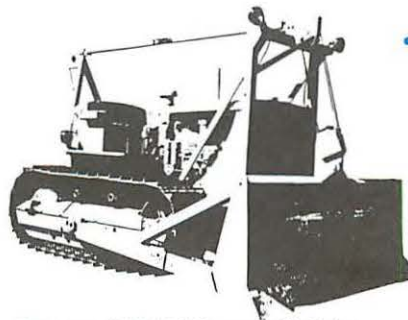
PROJECT

God taught R.G. LeTourneau many lessons about business. How could the following statements about Mr. LeTourneau’s business practices be used to evaluate *any* business?

- R.G. LeTourneau had the goal of making his workers more productive, but at the same time, reducing the cost of the job.



Mover of Men and Mountains, Moody Press

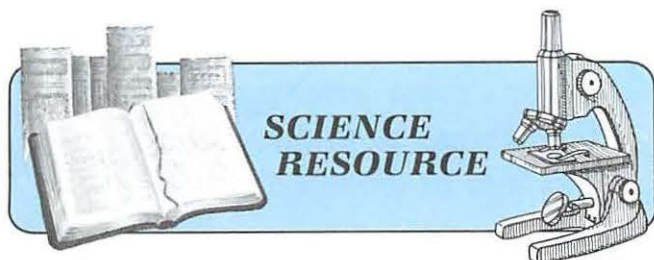


Earthmovers in WW II, R.G. LeTourneau and His Machines

- Each machine that R.G. LeTourneau invented increased the worth of the man who ran it by making him more productive.

- From a tractor-pulled scraper, R.G. LeTourneau revolutionized the excavating industry by designing the bulldozer.

Date completed 11/2/02 Evaluation _____



SCIENCE RESOURCE

HOW DO ANIMALS ILLUSTRATE WAYS IN WHICH MEN DRAW ATTENTION TO THEMSELVES?



From time to time almost every animal draws attention to itself in one way or another. When it does, it risks both its security and its life.

Usually the desired attention is only from those of its own kind. However, any "attention getting" display is likely to also draw the attention of enemies and predators.

A wood duck, for example, calls to her young when they are less than twenty-four hours old. She draws attention to herself so that her young will leave their nest and follow her. Unfortunately, the female's calls also draw the attention of foxes and coyotes. If she calls too long, she risks being found and eaten by them.

When men draw attention to themselves they forfeit God's incorruptible and eternal rewards in exchange for the temporary praise of others. Learn

how animals illustrate fifteen ways that men foolishly draw attention to themselves.

1 ***Fireflies draw attention to themselves by getting others to imitate them.***

Inside each firefly's abdomen is a luminescent chemical which is capable of converting food energy into light. These tiny fluorescent lights allow fireflies to draw attention to themselves by flashing them "on" and "off" during warm summer nights.



©World Book, Inc.

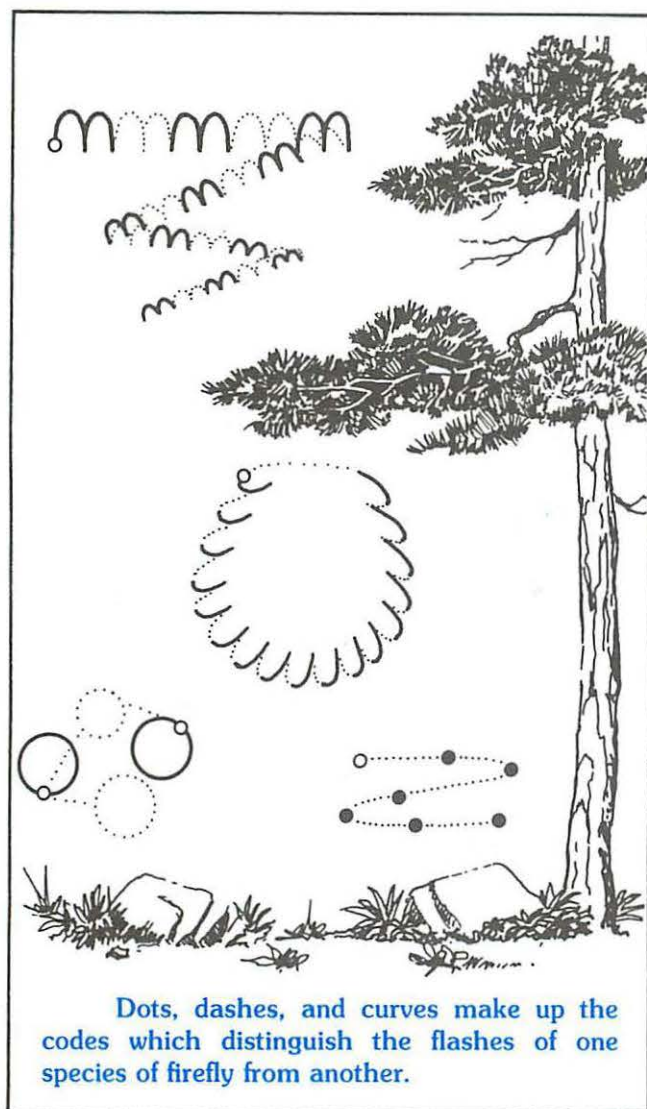
During the day, the sun's brightness overpowers a firefly's tiny light and makes its signals hard to see. At night, however, the firefly's flashes can be seen from more than a hundred yards away.

While most fireflies may look alike, there are actually hundreds of different species, and each species has its own way of drawing attention to itself. For example, males of the species *Photinus pyralis* (Latin for "light of fire") always fly in scalloped patterns.

As they reach the bottom of a scallop they switch their yellow-green lanterns "on." The light glows for exactly 2.1 seconds, until they reach the crest of the next scallop. As the fireflies glide down the other side of the crest, they turn their lights "off" for exactly 2.1 seconds. The result is an obvious series of "J"s.

Males of other species of fireflies draw attention to themselves by hovering like helicopters with landing lights which glow for several seconds

at a time. Some fly zig-zag patterns, writing tiny letter "M"s against the night sky. Others execute acrobatic loops so that their lights outline tiny circles in the air. Still others blink their lights "off" and "on" several times a second like flashing neon signs.



Most females ignore the flashing codes of males that are not of their own kind. However, when female fireflies recognize the "coded" signals of their own kind, they draw attention to themselves by imitating the male's code. Without these elaborate signals, fireflies of the same species might wander around for days without finding each other.

One species of carnivorous firefly takes advantage of these coded light messages to gather food. The female waits silently in the dark grass for males of other species to begin to display their lights. She then draws attention to herself by imitating whatever signals she sees. Any male who responds to her deceptive signal gets eaten.

2 Gorillas draw attention to themselves with ferocious displays of violence.

Young mountain gorillas look so much alike that most observers cannot tell the difference between a male and a female until they are several months old. Once a male reaches maturity, however, he exhibits a number of characteristics which draw attention to himself.

The male leader of a gorilla "family" wears an impressive crest of hair on his head which is shaped much like the helmet of a Roman soldier. Across his back he wears a silver saddle signifying that he is an "elder" of the group.



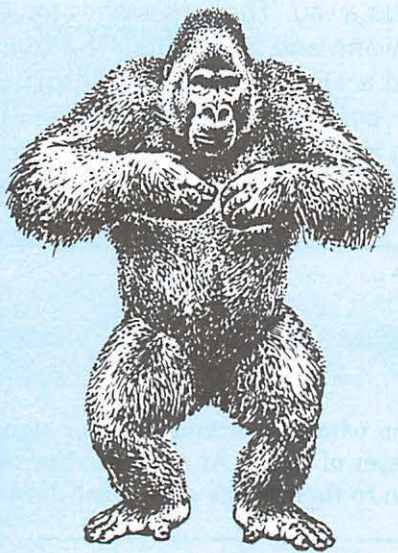
San Diego Zoo

Gorillas live around the slopes of dormant volcanos in the east African highlands. A family may consist of a leader, several females, infants, and younger brothers of the leader.

Each male leader also stakes out a territory in which his family can live peacefully. However, along the boundaries of his territory, male rivals occasionally threaten his authority. These rivals draw attention to themselves by standing on their rear legs and beating their chests with their fists.

A gorilla's 250-pound frame and incredible strength make it a very menacing sight. An intruder will often uproot trees, shred branches and leaves, and give off a pungent body odor to let everyone know that he is there.

If this is not enough, he may charge furiously toward the family's leader in order to get his attention. In most cases, the intruder stops short and the two males taunt one another with violent displays until one or the other retreats into the forest.

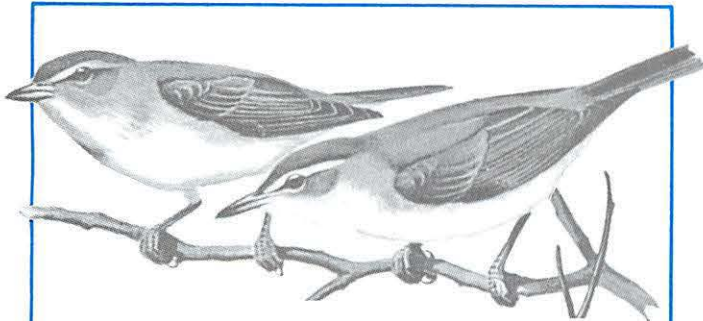


Monkeys and Apes, Edition Leipzig

Gorillas draw attention to themselves by beating their chests and displaying their tremendous strength.

3 Songbirds draw attention to themselves by repeating the same message over and over again.

The red-eyed vireo draws attention to itself by singing its song over and over again all day long. It is one of the most persistent songbirds of North America. While other birds sing primarily during the hours near sunrise and sunset, the vireo sings as much at noon as it does in the morning or evening. In fact, a faithful bird-watcher reported that one tireless vireo repeated his message 22,197 times between sun up and sun down.

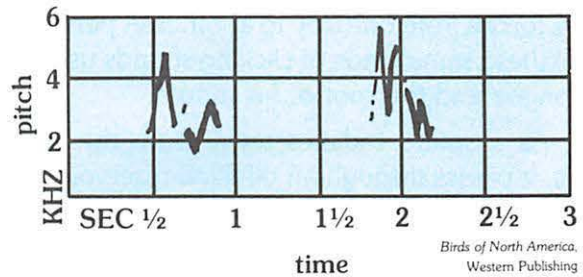


From Birds of North America, Illustrated by Arthur Singer
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The red-eyed vireo is one of the most common birds of the eastern United States. It gets its name from the bright red iris which surrounds the pupil of its eye.

Most bird songs are far more complex than they might appear. Even the vireo's monotonous song marks the borders of its territory, helps neighbors find each other, and conveys a wealth of information about each bird's health and condition.

Laboratory experiments reveal that each bird's voice is unique. Many songbirds choose their mates based on these unique qualities and can remember individuals by their song even after being separated for long periods of time.



Birds of North America,
Western Publishing

Ornithologists (those who study birds) represent a bird's song visually by using an audiospectrogram. An audiospectrogram shows both the pitch and duration of each note. The song of the red-eyed vireo as shown above consists of only two phrases, spaced about a second apart.

Songbirds produce their songs in a "voice box" which scientists call a *syrinx*. A bird's *syrinx* is a resonating chamber located where the windpipe divides before going to each lung. It usually contains membranes which a bird can tighten or move with special muscles. By changing the tension or position of the membranes a bird can form the sounds which make up its song.

While it is usually the male who draws the most attention to itself, the female often "sings" if her mate is sick and cannot defend the pair's territory.

4 Whales draw attention to themselves by concentrating their messages in one direction at a time.

Tape recordings of whale sounds reveal that whales produce complex arrangements of all sorts of clicks, moans, howls, squeaks, and whistles. For example, as pilot whales hunt for squid they signal back and forth to each other with sounds which resemble

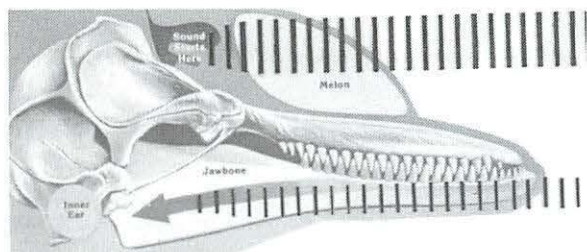
snores mixed with bird whistles. Sperm whales, on the other hand, sound like a bunch of carpenters hammering and sawing away at their trade.

Because water is an excellent conductor of sound, most whales can hear much better than they can see. Under ideal conditions, light is able to penetrate only about 200 feet of water. However, sound may travel for miles under even poor conditions.

Whales produce sounds in a hollow air space deep inside their heads. Muscles surrounding the cavity compress the air and cause it to pop and hiss as it is forced from one side to another. A person can make these same kinds of clicking sounds using just his tongue and the roof of his mouth.

As a sound radiates away from the hollow cavity, it passes through an oil-filled reservoir which scientists call the *melon*. The melon acts much like a magnifying glass to focus the sound into a concentrated beam which the whale can point in different directions.

To “see” what is around them, whales send out “clicks” at regular intervals. As the clicks bounce off objects in front of them, the sound returns to the whale. Whales pick up returning sounds by listening with their jaws. Inside a whale’s large jaw is another oil-filled channel which conducts vibrations directly to the inner ear. By listening to the echoes of its own voice, whales can actually “see” as clearly with their ears as eagles can see with their eyes.

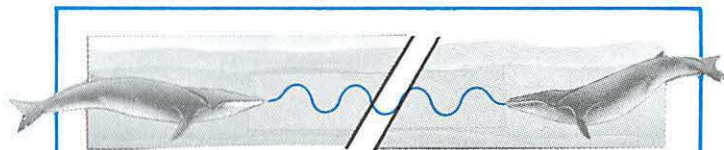


Zoobooks - Whales

Scientists have discovered that many whales can tell what something is made of without touching it or using their eyes. Dolphins can distinguish plastic, wooden, and metal squares from a distance of one hundred feet even though they are blindfolded.

In addition to “seeing” underwater, whales also use their repertoire of sounds to draw attention to themselves. Fin whales, for example, send out

messages which have been recorded more than 2,000 miles away. These messages travel between layers of warm and cold water. The layers trap the sound and act like wires which transmit the whale’s messages over great distances. Two fin whales swimming in the same layer of water can “talk” to one another from across the Pacific ocean.



Zoobooks - Whales

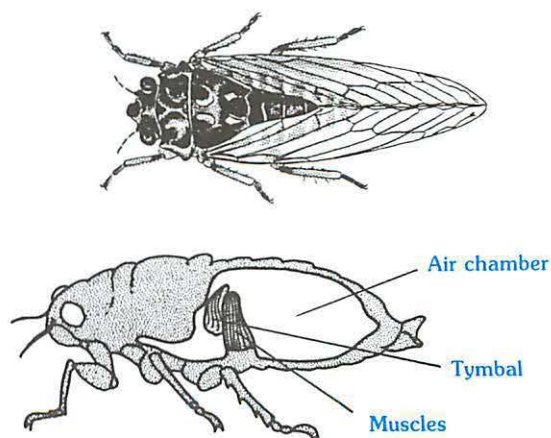
Fin whales concentrate their signals in a single layer of water. As a result, they can draw attention to themselves over great distances.

5 Cicadas draw attention to themselves by amplifying a sound until it becomes greatly exaggerated.

Cicadas draw attention to themselves by “popping” the sides of their abdomens in and out. Their familiar night songs come from a pair of thin membranes, called *tymbals*, which are located on the first segment of a cicada’s abdomen.

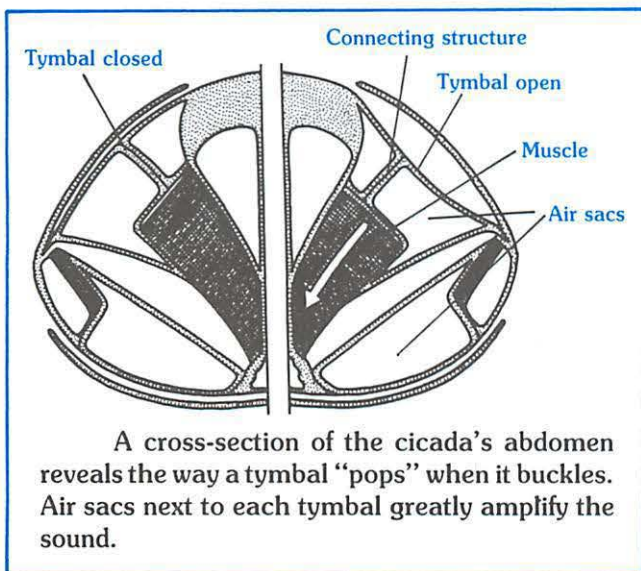
Muscles attached to these tymbals cause them to alternately buckle and relax. Each movement in or out creates a click. When cicadas string these clicks together in rapid succession, they produce a high-pitched buzzing sound.

Air sacs inside a cicada’s abdomen amplify the sound enough to allow a human ear to hear a single cicada’s song over a distance of more than half a mile.



You can reproduce the mechanism which draws attention to the cicada by squeezing an aluminum soft drink can. With your thumb on one side of the can and two fingers on the other, gently squeeze the can until its side caves in with a loud "pop." Now relax your fingers so that the sides of the can "pop" back out. By alternately squeezing and relaxing your fingers you can illustrate the way a cicada draws attention to itself.

Notice how the inside of the can forms a hollow chamber which amplifies the popping sound. Filling the can with water almost completely muffles the "pop."



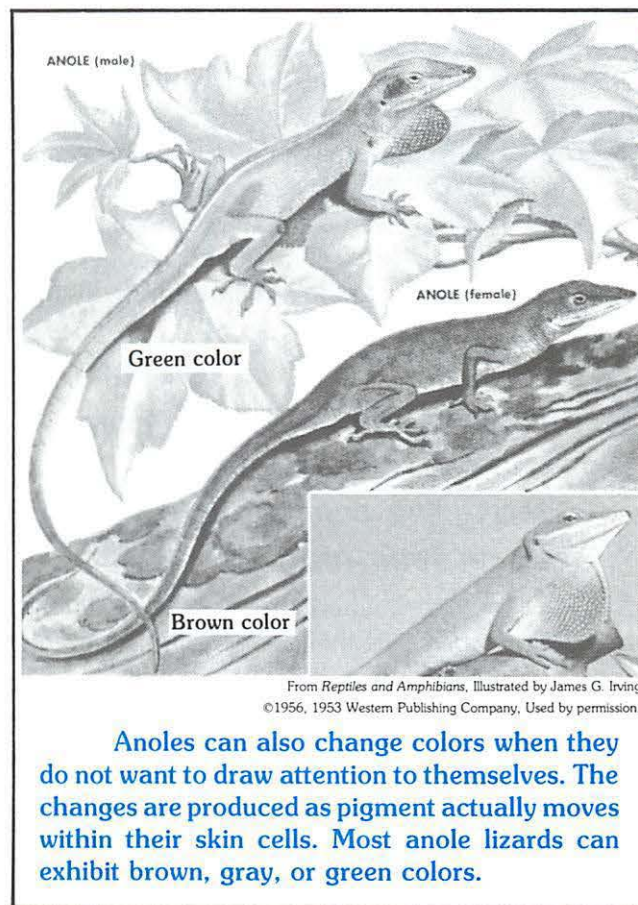
Variations in the structure of the tymbals and the sacs which amplify their sound produce unique songs for each species of cicada. Even slight alterations, which cannot be detected with a magnifying glass, produce strikingly different sounds. These unique sounds allow each species of cicada to distinguish its own kind from all other kinds.

6 Anole lizards draw attention to themselves by flashing brightly colored adornments along their necklines.

Whenever the anole lizard wants to draw attention to itself, it merely displays a fold of skin underneath its chin. As the skin is drawn tight by a stiff rod inside the fold, the lizard reveals a brightly colored lavender fan.

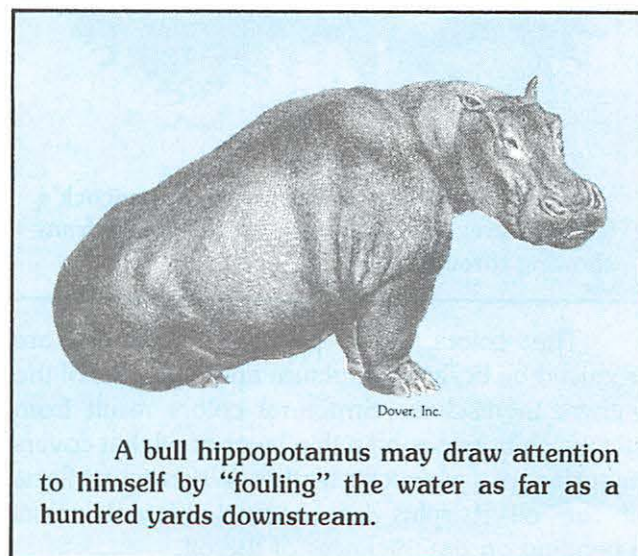
Usually the lizard is not content to display his colors just once. Instead, he opens and closes the fan

several times. The movement of the fan adds greatly to the attractiveness of his colors.



7 The hippopotamus draws attention to itself by obnoxious behavior.

Bull hippos have an interesting way of drawing attention to themselves. They intimidate rivals and impress females by using their short, flat tails as

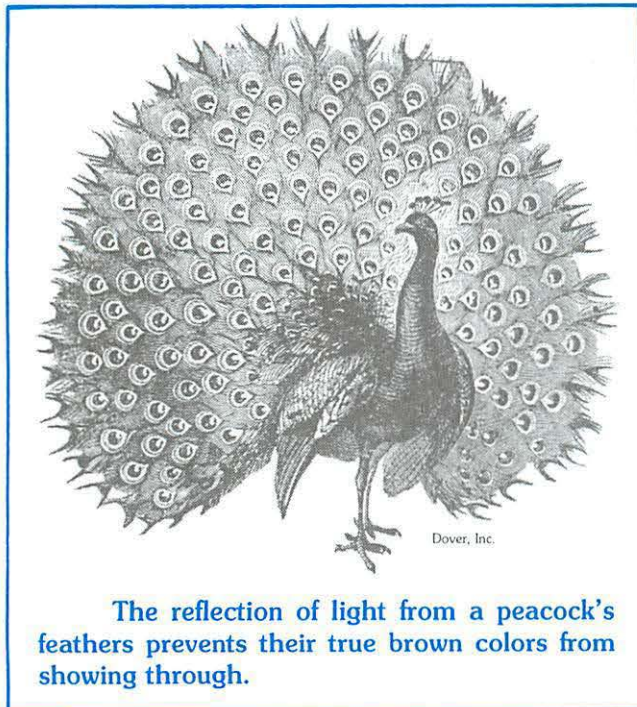


paddles to fling their feces about when they defecate. The bull who throws the most excrement the farthest in the shortest period of time draws the most attention to itself.

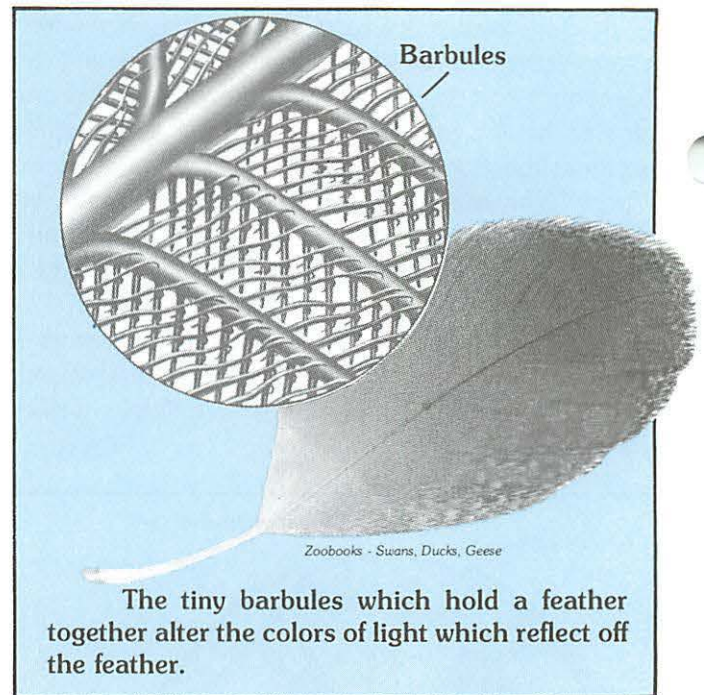
A hippopotamus's tail is so strong that it can easily "stake out" for itself an area of more than fifteen feet in diameter. However, if the tail-flinging fails to establish the dominance of a bull, he may resort to fighting with his large tusks. While tail-flinging may produce some messy exchanges, it is far safer than a fight. In a fight, a hippopotamus is capable of severing an enemy's vital artery in a single charge.

8 **Peacocks and cockatoos draw attention to themselves by altering the color of light which falls on their feathers.**

Peacocks draw attention to themselves with extravagant displays of their iridescent tail feathers. When a peacock arches its tail above its head, it reveals as many as 200 blue-green "eyes." When excited, a peacock will shake its feathers so that they shiver and make a loud, rustling noise.

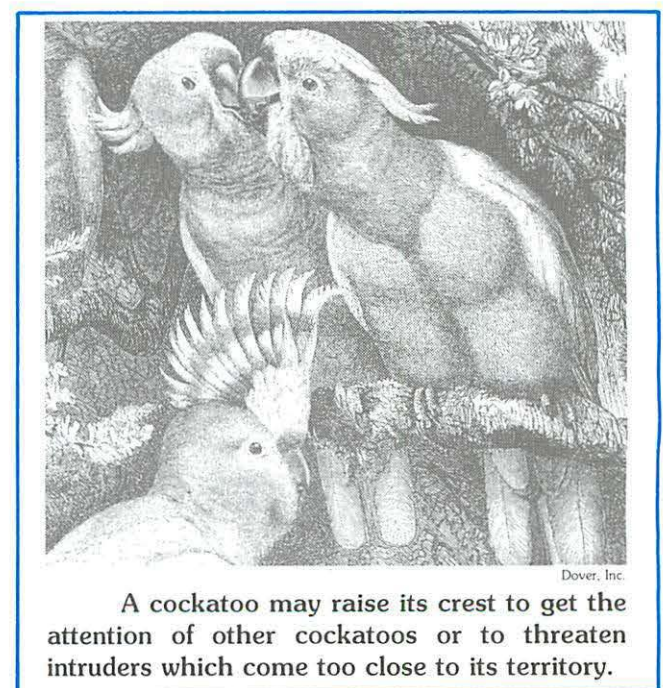


The colors in a peacock's feathers are produced by both the structure and pigments of the feathers themselves. Structural colors result from light which bounces off a thin layer of oil that covers the surface of a peacock's feather. When light reflects off the oil it splits into many different colors depending on the thickness of the oil.



Most pigmentary colors are produced by two chemicals called *melanin* and *carotene*. When concentrated, melanin looks black, but when it spreads out over a larger area, it appears blue, green, or purple. The differing shades of a peacock's feathers are simply the result of differing amounts of melanin. Carotene, on the other hand, is responsible for most of the red and yellow colors found in birds.

Cockatoos draw attention to themselves by displaying a crest of pointed feathers on top of their heads. These crests are brightly colored with carotene, making the cockatoos very conspicuous when their crests are raised.



9 *Killdeer draw attention to themselves by faking injury.*

Most killdeer nest in open fields without much protection for their eggs or their young. To distract predators, killdeer put on a broken wing act. If a predator approaches their nest, they cry out in distress and stumble around as if their wing is broken and they are unable to fly. The act is so convincing that a predator usually abandons its quest of the killdeer's nest and follows the wounded parent instead.



By drawing attention to themselves, killdeer lure their enemies away from their nests. Once an enemy is a safe distance from its young, a killdeer will suddenly "recover" and fly away, leaving the predator thoroughly confused.

10 *Sarus cranes draw attention to themselves by getting their mates to sing along with them.*

The sarus crane is noted for the duet it sings with its mate. These duets take place with both the male and female standing at attention with their heads stretched upward. The male usually spreads his wings while the two blow air through their unusual wind pipes.

The wind pipes of a sarus crane wind around in circles like the convoluted coils of a French horn. As a result of the amplifying effect of these coils, the trumpet-like sound which emerges from their delicate necks is so loud that it may be heard up to two miles away.



Bruce Coleman, Inc.

Sarus cranes live primarily in India, but are also found in parts of Asia and as far east as the Philippines. This stately bird sometimes stands almost five feet tall and can draw attention to itself from as far away as two miles.

Sarus cranes draw attention to themselves by trumpeting in order to threaten other cranes to keep their distance. At dawn, all the cranes in a nesting area may sound their "trumpets" at the same time. Each pair marks its own territory by answering the calls of its neighbors. When many cranes nest near one another, the morning ritual can result in a deafening chorus of trumpet sounds.

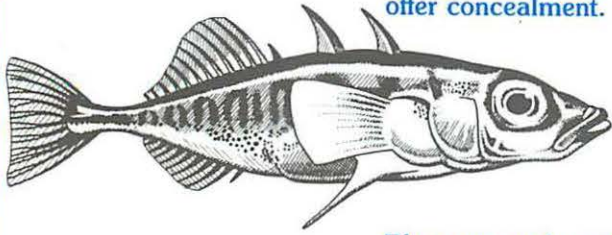
Many cranes also draw attention to themselves by bowing deeply when they greet one another. "Married" pairs engage in ritualistic dances which allow them to recognize one another.

11 *Sticklebacks draw attention to themselves by revealing their old natures.*

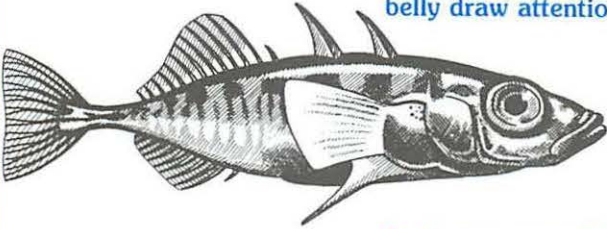
Normally, male sticklebacks bear dark stripes on their sides. These stripes break up their form, making them almost invisible underwater. However, once each year as the amount of daylight increases in the spring, the male begins to change colors. His eyes turn bright blue, his belly glows red, and his pale green back fades to an iridescent blue.

The male also does everything he can to show off his true colors. He swims on his side, stands on his head, and prefers to dart back and forth in a zig-zag course rather than swimming in a straight line.

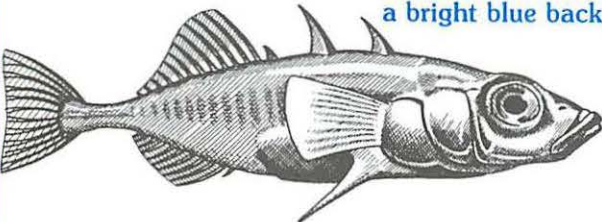
Normal dark stripes
offer concealment.



Blue eyes and a red
belly draw attention.



Dark pigment cells
contract to reveal
a bright blue back.



Dark pigment cells mask the bright colors of the stickleback for most of the year. When these large sacks shrink for a few weeks each spring, they reveal the stickleback's underlying natural colors. When the sacks assume their normal size again, they hide the stickleback's bright colors and make it inconspicuous once more.

It appears that the purpose of all these odd behaviors and color changes is to gain the attention of a single female stickleback. Once the male has successfully drawn attention to himself and won the favor of his mate, he regains his protective coloration within a week.

Once his true colors are hidden, his behavior also changes dramatically. Instead of showing off, the male dutifully protects his new brood of hatchlings. If they roam too far from the nest, he scoops them up in his mouth and spits them back into the nest so that they do not draw attention to themselves.

12 Hatchlings draw attention to themselves by competing with their brothers and sisters.

New hatchlings must draw attention to themselves in order to get fed. To do so, they use the

only language they know. They open their mouths as wide as they can and screech at the top of their lungs.

While parents are away from a nest, a brood of hatchlings usually sits motionless and does not make a sound. However, the instant a parent returns they scramble all over one another with their mouths open. Invariably the one which makes the most noise is fed first.



S. Roberts

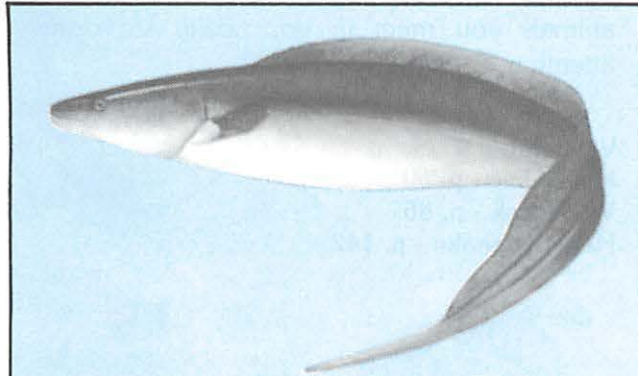
Some young birds have spots on the linings of their mouths. These spots act as targets to draw their parent's attention to their mouths. Each parent instinctively stuffs food into the nearest target.

Unfortunately, if one or two birds consistently draw attention to themselves, the rest of the brood does not get fed. Within a few weeks there may be such a size difference between the hatchlings that the smaller birds may be trampled to death by those which have received all the attention.

13 The gymnarchus draws attention to itself by creating a sensitive shield around itself.

A small fish known as the gymnarchus draws attention to itself by emitting electrical impulses around its body. These impulses normally radiate from the fish's head and tail at a rate of about three hundred discharges per second. During each pulse, the tip of its head becomes momentarily positive and its tail turns negative. The resulting electrical current spreads out into the surrounding water like the lines of force of a magnet.

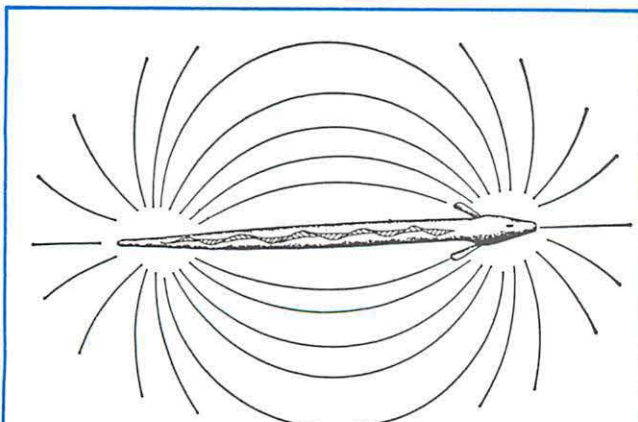
The pattern of these lines depends on the conductivity of objects around the fish. Objects which conduct electricity cause the lines to remain close together. Objects which do not conduct electricity cause the lines to spread apart. When the gymnarhus is by itself, its invisible electrical lines are symmetrical around its body.



Macmillan Illustrated Animal Encyclopedia

The gymnarhus is a long, slender fish which has no pelvic or tail fins. It propels itself with an undulating dorsal fin. Complex wave patterns run back and forth along its top fin like a flexible cork screw to propel the gymnarhus forward, backward, or even sideways.

The gymnarhus can detect the presence of other fish when they distort its electrical field. Around its head are pores which lead to jelly-filled tubes. As an electric current passes through these tubes, receptors pick up the current and stimulate nerves which carry the impulses to the gymnarhus's brain. The gymnarhus's receptors are so sensitive that it can detect changes of less than 0.003 microamperes which may last for as short a time as twenty milliseconds.



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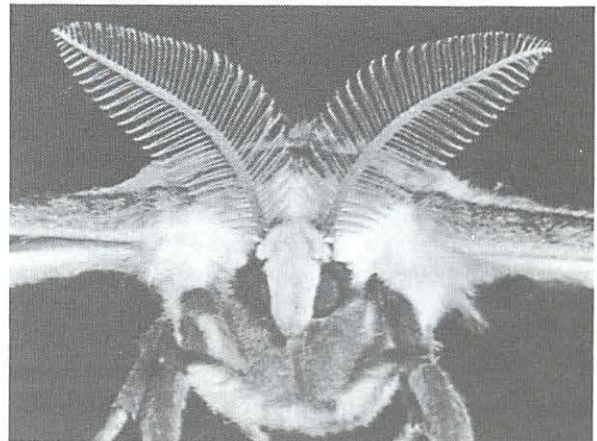
When the gymnarhus emits an electric current, it must maintain a rigid body so that it does not alter its own electrical field.

If two gymnarhus fish come close to each other, they immediately begin to compete for attention. Each fish raises the frequency of its electrical discharges in order to assert its dominance. They continue to battle one another with their electric fields until one or the other "short circuits" and retreats.

14 *Moths draw attention to themselves with fragrant perfumes.*

A young moth just out of its cocoon has no scent at all. However, as it matures, it develops a small pouch which contains about one ten thousandth of a milligram of fragrance.

When the female desires to draw attention to herself, she turns the pouch inside out to expose the perfume to the air. The perfume is so potent that just one molecule is enough to attract the attention of a male three miles away.



Grant Heilman

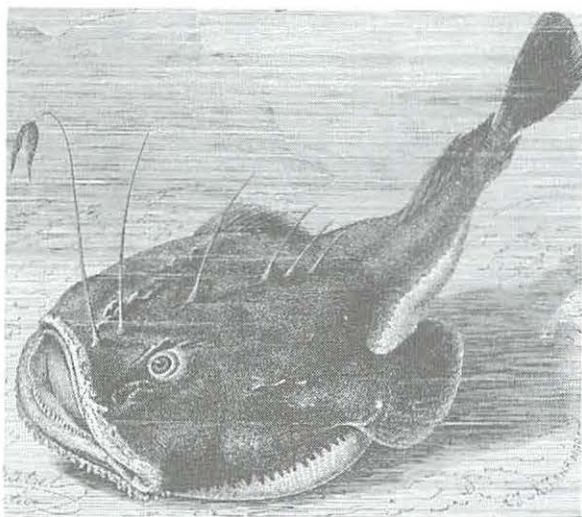
A male's sense of smell is located on his antennae. Even though his antennae are only 0.2 millimeters in diameter, they contain as many as 40,000 nerve fibers. Of these fibers, 35,000 may be reserved for responding only to odors.

Males have two antennae in order to detect the direction of the female's perfume. If more molecules reach the left antenna, a male will fly slightly to his left. If more perfume reaches the right antenna, he alters his course to the right. He flies in a straight line only when both antennae sense the same amount of perfume.

In many instances, a male may require fewer than 500 molecules to track down the female who is drawing attention to herself.

15 **Angler fish draw attention to themselves with attractive lures which appeal to others' selfish interests.**

The angler fish has the peculiar habit of completely burying itself in mud except for an attractive lure which it dangles just above its hidden mouth. Among some species of angler fish, the lure is merely a long, moveable barbule. Other species however, have complex lures which bear a striking resemblance to a modern fishing pole rigged with fancy bait and treble hooks.



Dover, Inc.

Angler fish are also known as fishing frogs, goose fish, and allmouths. They eat practically any living thing which they can lure within reach. Even ducks and sea birds occasionally fall prey to the angler's lures.

As the angler fish draws its unsuspecting prey into range, its mouth suddenly springs open. This creates a tremendous vacuum which sucks water, fish, and lure into the angler's mouth.

Inside its mouth, the angler's teeth are arranged so that once it has seized a victim, it cannot release it. Fortunately for an angler fish, its mouth and stomach can stretch so wide that it can swallow fish which are actually larger than itself. In some instances, angler fish have swallowed fish that were twice their own size.

PROJECT FROM THE PAGES OF CHARACTER SKETCHES

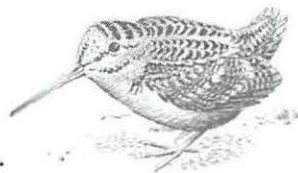
The animals and plants of the *Character Sketch* series have many other ways of drawing attention to themselves. Study the following animals to learn their secrets. How do the animals you meet in your daily life draw attention to themselves?

VOLUME I

Honey bee - p. 60

Woodcock - p. 86.

Hognose snake - p. 142.



VOLUME II

Turkey - p. 158.

Mosquito - p. 219.

Grouse - p. 296.

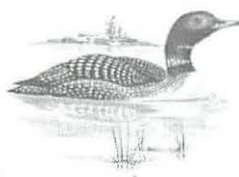


VOLUME III

Loon - p. 50.

Elk - p. 198.

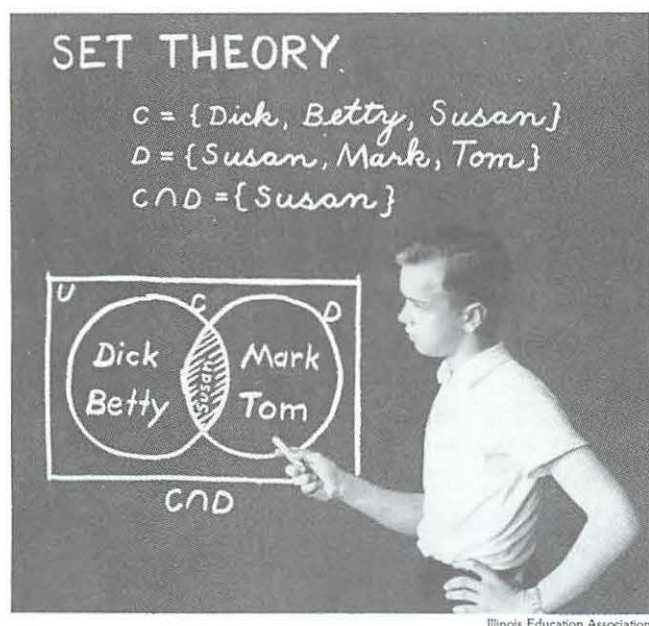
Alligator snapping turtle - p. 306



In what ways do you try to draw attention to yourself? What does God have to say in Psalms and Proverbs about the person who draws attention to himself rather than giving glory to God?



HOW DO MATHEMATICAL SETS ILLUSTRATE GOD'S STANDARD FOR DOING ALMS?



In *Wisdom Booklet 21* for Matthew 5:21-22, we looked at sets and how the concepts of sets, subsets, union, and intersection of sets revealed the foolishness of the Pharisee.

We can use those concepts again, together with some new ones, to reveal how God looks at our almsgiving. How much are we to give? Who is to know, not only how much we give, but whether or not we give at all?

WHAT ARE SETS?

A *set* is a group or collection of objects that share a common property. Each object in the set is called a *member* or *element* of the set.

When you help put the dishes away, you are working with sets and their members. All the members of the set of glasses go in the same cabinet. All the members of the set of silverware go in the same drawer. All the members of the set of pots

and pans go in another cabinet. If you forget what set something is a member of, you will put it away in the wrong place.

A set can either be *described* by the property that all the members have in common, or by *listing* the members of the set. Sets that have exactly the same members are called *equal sets*.

$$A = \{\text{odd numbers less than } 10\}$$

$$B = \{1, 3, 5, 7, 9\}$$

$$A = B$$

A set is called a *subset* of another set if every member of the first set is also a member of the second set.

The *union* of two sets is a third set formed by combining the elements of the first two sets.

The *intersection* of two sets is a third set formed by only those elements that are members of both original two sets.

$$A = \{a, b, c, d, e, f\}$$

$$B = \{d, e, f, g, h\}$$

$$A \cup B = \{a, b, c, d, e, f, g, h\}$$

$$A \cap B = \{d, e, f\}$$

MATH SYMBOLS FOR SETS

- \in is an element of
- \notin is not an element of
- $\{x, y, z\}$ the set whose elements are x, y, z
- \emptyset the empty set or null set
- \subseteq is a subset of, or is contained in
- $\not\subseteq$ is not a subset of, or is not contained in
- \cup the union of
- \cap the intersection of

If your memory of sets is unclear, go back to *Wisdom Booklet 21* and review the information on sets, subsets, union, and intersection of sets found in the *Authority through Accuracy* Resource, pages 928–934. Then continue with the following problems.

PRACTICE PROBLEMS

Name the following sets by describing what the members (or elements) have in common.

1. $A = \{\text{puppy, kitten, duckling}\}$
2. $B = \{\text{Chicago, New York, Los Angeles}\}$
3. $C = \{\text{Mary, Martha, Elizabeth}\}$

List three members (or elements) of the following sets.

4. $D = \{\text{counting numbers bigger than 5}\}$
5. $E = \{\text{the first 10 books of the Old Testament}\}$
6. $F = \{\text{flavors of ice cream}\}$

Answer the following questions, using the sets listed above.

7. Is $4 \in D$?
8. What set is "chocolate" a member of?
9. How many members are there to set E ?
10. Write two subsets of set D .
11. Write two subsets of set F .
12. What is the set $\{\text{Ruth, Judges}\}$ a subset of?

Answer the following questions using the sets:

- $$\begin{aligned} A &= \{2, 4, 6, 8\} \\ B &= \{1, 3, 5, 7\} \\ C &= \{a, b, c, d\} \\ D &= \{e, f, g, h\} \\ E &= \{1, 2, 5, 9\} \\ F &= \{a, c, f, h\} \end{aligned}$$

13. List all the members of $A \cup B$.
14. List all the members of $C \cup D$.
15. List all the members of $A \cap E$.
16. List all the members of $C \cap F$.

MORE ABOUT SUBSETS AND THE UNION OF SETS

Let $I = \{x, y, z\}$. One possible subset of I would be $A = \{x, y\}$. Another possible subset of I would be $B = \{x, z\}$. There are actually eight possible subsets of I , including the original set of I and the empty set, \emptyset . They are listed below.

- | | |
|-------------------|-----------------|
| $I = \{x, y, z\}$ | $D = \{x\}$ |
| $A = \{x, y\}$ | $E = \{y\}$ |
| $B = \{x, z\}$ | $F = \{z\}$ |
| $C = \{y, z\}$ | $O = \emptyset$ |

Subsets A, B, C, D, E, F , and O are all the possible subsets of set I . I is called the *universal set* here because it contains all the elements that we are going to use.

Now find the union of any two of the subsets. For example if $A = \{x, y\}$, and $B = \{x, z\}$, then $A \cup B = \{x, y, z\}$. (Remember, if an element is a member of both sets, it does not have to be written twice in the union of the two sets.) Look at the list of I and its subsets. What other set has the same elements $\{x, y, z\}$?—the set I . The set I is equal to the set formed by the union of A and B . This can be written as $A \cup B = \{x, y, z\} = I$.

What is the union of subsets B and D ? $B = \{x, z\}$. $D = \{x\}$. $B \cup D = \{x, z\}$. What other subset contains these same elements?—the set B . So $B \cup D = \{x, z\} = B$.

What is the union of subsets D and E ? $D = \{x\}$. $E = \{y\}$. $D \cup E = \{x, y\}$. What other subset contains these same elements?—the subset A . So $D \cup E = \{x, y\} = A$.

What is the union of subsets E and O ? $E = \{y\}$. $O = \emptyset$. $E \cup O = \{y\}$. What subset contains this same element?—the set E . So $E \cup O = \{y\} = E$.



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One of the items that we are to give to the poor is bread. Wheat is an ingredient for each of the foods pictured above. Can you list the members of the set of foods which are made from wheat?

Then study the picture at the top of the next page. This set could be called "foods which make up a buffet banquet." Can you identify those foods? Are any of the elements of these pictured sets common to both of them?



Cuisine magazine

Printed below is a table that shows all the possible unions for I, A, B, C, D, E, F, and O. The unions that have already been found are filled in for you. Your job is to fill in the rest.

U	I	A	B	C	D	E	F	O
I	I	I	I	I	I	I	I	I
A	I	A	I	I	A	A	I	A
B	I	I	B	I	B	I	B	B
C	I	I	I	C	I	I	C	C
D	I	A	B	I	D	A	B	D
E	I	A	I	C	A	E	C	E
F	I	I	B	C	B	C	F	F
O	I	A	B	C	D	E	F	O

In this space is the union of F and D.

In this space is the union of A and F.

MORE ABOUT SUBSETS AND THE INTERSECTION OF SETS

We will still use $I = \{x, y, z\}$, and we will still use all the possible subsets of I.

$$\begin{aligned} I &= \{x, y, z\} \\ A &= \{x, y\} \\ B &= \{x, z\} \\ C &= \{y, z\} \end{aligned}$$

$$\begin{aligned} D &= \{x\} \\ E &= \{y\} \\ F &= \{z\} \\ O &= \emptyset \end{aligned}$$

Now find the intersection of I and A. $I = \{x, y, z\}$. $A = \{x, y\}$. $I \cap A = \{x, y\}$. What set also has as its members x and y? The set A. So the intersection of I and A equals the set A. $I \cap A = \{x, y\} = A$.

What about the intersection of A and D? $A = \{x, y\}$. $D = \{x\}$. $A \cap D = \{x\}$. What other set has x as its only member? The set D. So $A \cap D = \{x\} = D$.

The results of performing all the intersections on I and all its subsets can be written in the table below. The ones that have already been found are written in. It is your job to fill in the rest.

\cap	I	A	B	C	D	E	F	O
I	I	A	B	C	D	E	F	O
A	A	A	D	E	D	E	O	O
B	B	D	B	F	D	O	F	O
C	C	E	F	C	O	E	F	O
D	D	D	D	O	D	O	O	O
E	E	E	F	E	O	E	O	O
F	F	F	F	F	O	O	F	O
O	O	O	O	O	O	O	O	O

In this space is the intersection of A and F.

In this space is the intersection of F and D.

What about the intersection of E and O? $E \cap O = \emptyset$. What is the name for the set that has no members? The empty set, or the set \emptyset . So $E \cap O = \emptyset$.

SETS AND THEIR COMPLEMENTS

In the last two sections, we used $I = \{x, y, z\}$ and called I the *universal set* because it contained all the elements that we needed to use.

Other examples of universal sets would be $A = \{\text{all people living in your house}\}$; $B = \{\text{all the books of the Bible}\}$; $C = \{\text{all the pages in this Wisdom Booklet}\}$.

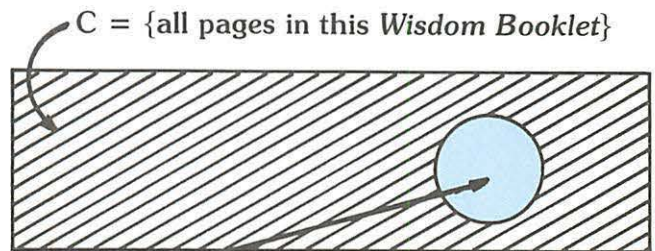
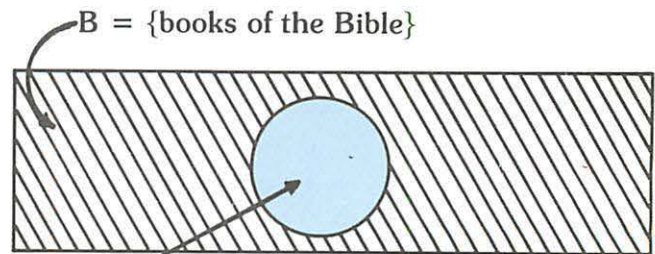
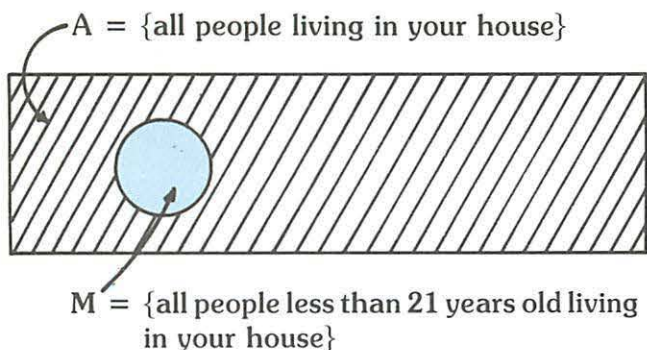
One subset of the universal set A would be $M = \{\text{all people less than 21 years old living in your house}\}$. One possible subset of the universal set C would be $P = \{\text{all the pages of Authority through Accuracy in this Wisdom Booklet}\}$.



©Diana Hunt from Louis Mercier

Pictured here are the Butchart Gardens near Victoria, British Columbia. It would not be accurate to say that this picture illustrates the universal set of all flowers that grow in Canada. What universal set description can you give that would be accurate?

Using rectangles to represent the universal sets A , B , and C , and circles to represent the subsets M , N , and P , we can draw Venn Diagrams to show the relationship between the universal sets and their subsets.



In the Venn diagram for set A , how would you describe the set of people that are inside the rectangle, but outside the circle M ? This would be the set of all people living in your house who are *not* less than 21 years of age.

In the Venn diagram for set B , how would you describe the set of books of the Bible that are inside the rectangle, but outside the circle N ? That would be the set of all books of the Bible that are *not* in the New Testament.

In the Venn diagram for set C , how would you describe the set inside the rectangle but outside the circle of set P ? That would be all the pages in this *Wisdom Booklet* that are *not* a part of *Authority through Accuracy*.

Mathematicians have a name for these “not” sets. They are called the *complement* of a set. Every subset of a universal set has a complement. The complement of a subset contains all the elements in the universal set that the first one does not.

MATH SYMBOL FOR COMPLEMENT OF A SUBSET

If M is a subset of universal set A , then M' is the complement of M .

M' is read as “the complement of M .”

M' contains all the elements of set A that M does not.

Use I as the universal set with all its possible subsets again.

$$\begin{array}{ll} I = \{x, y, z\} & D = \{x\} \\ A = \{x, y\} & E = \{y\} \\ B = \{x, z\} & F = \{z\} \\ C = \{y, z\} & O = \emptyset \end{array}$$

What would be the complement of A (written as A')? The answer would be everything that is a member of I but *not* a member of A. The only element that is a member of I but not of A is z. Therefore, $A' = \{z\}$.

What would be the complement of B (written as B')? The answer would be everything that is a member of I but *not* a member of B. The only element that is a member of I but not a member of B is y. Therefore $B' = \{y\}$.



The insects pictured above are beneficial to mankind because they destroy other insects which attack crops. If the universal set is all known insects, how would you describe the subset which is represented above? What would be its complement?

PRACTICE PROBLEMS

- Using the set $I = \{x, y, z\}$ as the universal set, and the subsets A, B, C, D, E, F, and O from above, find A' , B' , C' , D' , F' , and O' .
- Rename all the complements that you found in problem 1. Example:

$$\begin{array}{l} A' = \{z\}. \\ \text{But } F = \{z\} \text{ also.} \\ \text{So } A' = F. \end{array}$$

- Look at the rectangles that were used as Venn diagrams.
 - If the universal set $A = \{\text{all people living in your house}\}$, and $M = \{\text{all people less than 21 years old living in your house}\}$, how old would the people be in the set M' ? Would you be in the set M or M' ? M'
 - If $B = \{\text{books of the Bible}\}$, and $N = \{\text{the books of the New Testament}\}$, what books would be in N' ? Would the book of Psalms be in N or N' ? N'

- If $C = \{\text{all the pages in this Wisdom Booklet}\}$, and $P = \{\text{all the pages on Authority through Accuracy}\}$, what pages would be in P' ? Where would the pages for the Science Resource be, in P or P' ?
- What is $M \cup M' = A$
- What is $M \cap M' = \emptyset$
- What is A' ? \emptyset

SETS, THEIR COMPLEMENTS, AND ALMSGIVING

Almsgiving is the showing of mercy by giving to the poor. It was commanded in the Old Testament in Deuteronomy 15:10-11.

"Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

Christ Himself commanded His listeners to show mercy in Matthew 5:7, and one aspect of showing mercy was the giving of alms.



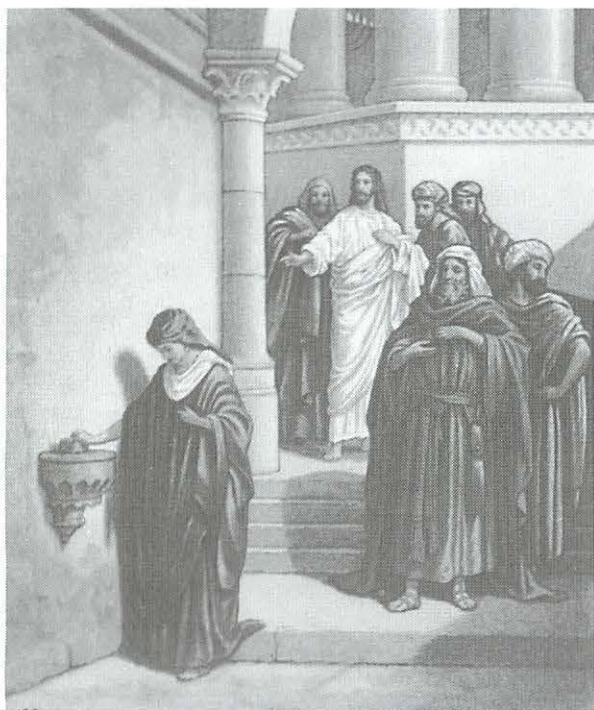
Bible Art Series, Standard Publishing, Cincinnati

Without fanfare, Peter and John showed mercy to the lame beggar by meeting his real need—the ability to walk.

What Christ was doing in verses 1–4 of Matthew 6 was rejecting the Pharisees' teaching for the giving of alms. The Pharisees were teaching that for each act of giving, no matter what the gift, there was to be a public display before one could gain any reward from God. If there were no spectators, there would be no reward.

Christ taught that if there was a public display attached to one's almsgiving, the *only* reward would be the one received from the spectators. God was not obligated to reward or bless such giving, since it had already received its reward from men.

Christ also taught that what *would* be rewarded by our Heavenly Father was almsgiving that was done selflessly, with no thought for reward—almsgiving that was done out of love toward God, out of obedience to His Word, with no thought of the cost to one's self.



Bible Art Series, Standard Publishing, Cincinnati

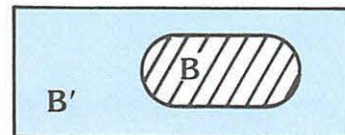
Christ commended the widow in the temple for her selfless gift of love.

Another important element of almsgiving is found in I Corinthians 13:3 which says, "*And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*"

The act of giving must be part of a loving attitude; otherwise the act amounts to nothing, or is "empty." How can this principle be illustrated with Venn Diagrams?

Let the universal set L be everything that is done in love, and let the subset B stand for the act of giving in love. The first sketch of the diagram might be:

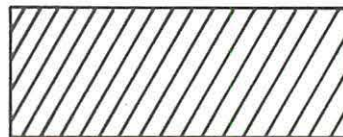
Universal set of love L



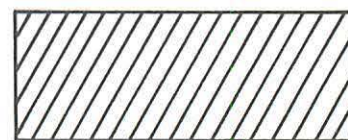
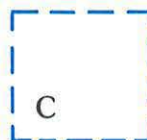
What is B'? B' in this diagram represents every act done in love other than giving. We need to ask—Does B' exist? Are there acts done in love that do not involve giving? No. As John 3:16 indicates, the very essence of love is giving.

So then B (the act of giving in love) = L (everything that is done in love), and the diagram must be revised to look like this:

$L = B$



How would the set C which represents giving done without love as depicted in I Corinthians 13:3 be illustrated? Since $C \not\subseteq L$, the diagram might look like this:



$L = B$

The set C has no elements in common with set L or B. In fact, in God's eyes, acts of giving done without love "profit nothing." In mathematics, this principle could be illustrated by saying that $C = \emptyset$, or set C has no elements in it and amounts to nothing.

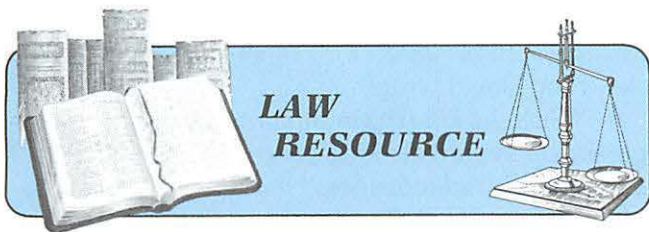
It is vital, then, that we evaluate our giving and the motives behind our giving. Yieldedness, secrecy, and love should all be elements of our almsgiving.

PROJECT

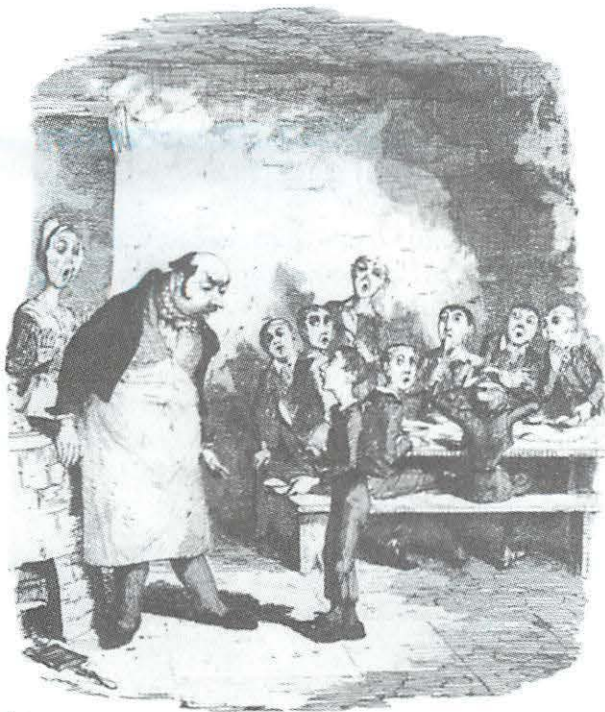
Read Acts 4:32–37 and 5:1–11. Can you find one example where the set of what was yielded up to God in giving equaled the universal set of all that was owned?

Can you find one example of where someone tried to "spotlight" only a part, or subset, of all they owned, rather than yielding up all of it to God?

Date completed _____ Evaluation _____



HOW DOES THE WELFARE SYSTEM IN THE U.S. VIOLATE BIBLICAL PRINCIPLES OF ALMSGIVING?



Engraving (1838) by George Cruikshank; The Newberry Library, Chicago

Charles Dickens drew sympathy for the poor by blaming society for their condition. However, this approach only obscured the real issues of poverty. An editorial cartoon depicting Oliver Twist asking for “just a little more food” in an English almshouse is pictured above.

Although the English word “alms” appears nowhere in the Old Testament, the Mosaic law and the prophetic writings as well are replete with commands and injunctions about giving to the poor. (See Deuteronomy 15:7–11.)

By the post-exilic period, charity or doing alms was regarded as such an integral part of what God required that the Hebrew term *tsedaqah* (righteousness) had come to be seen as equivalent to almsgiving and was, in fact, translated that way in the Septuagint.

Just as they did with other Scriptural principles, the Pharisees turned almsgiving into a

legalistic practice completely lacking in the love of God. They took the promise that “righteousness delivereth from death” (see Proverbs 10:2) to mean that giving to the poor was a way to postpone death. The Old Testament guidelines were not meant to limit the Jews to giving only to their fellow-Israelites, but that is how they came to be interpreted. The Pharisees went even further, so narrowly defining “neighbor” that they did not consider it their duty to give to anyone who was not a Pharisee.

Jesus transformed the Old Testament principles by empowering them with God’s love. The Law, then, set in the context of Jesus’ teachings, still reveals God’s ideal for giving to the needs of the poor. The current welfare system established by law in the U.S. is contrary to that ideal in several ways.

1 ALMSGIVING MUST BE CONSISTENT WITH THE NATURE OF GOD.

In Hebrew thinking, the commands related to benevolence were, like every other part of the Law, rooted in the character of God. Just as the law against bloodshed was seen as growing out of the fact that man was made in God’s image, the duty of giving to the poor flowed out of their understanding of who God was.

This fact explains why so many of the commands given in Leviticus 18–27 are followed by the statement “I am the Lord your God.” (See Leviticus 19:9–10, for example.) Three distinct aspects of God’s nature are prominent in the Scriptures about giving.

• God is the portion of the poor. (See Psalm 145:15.)

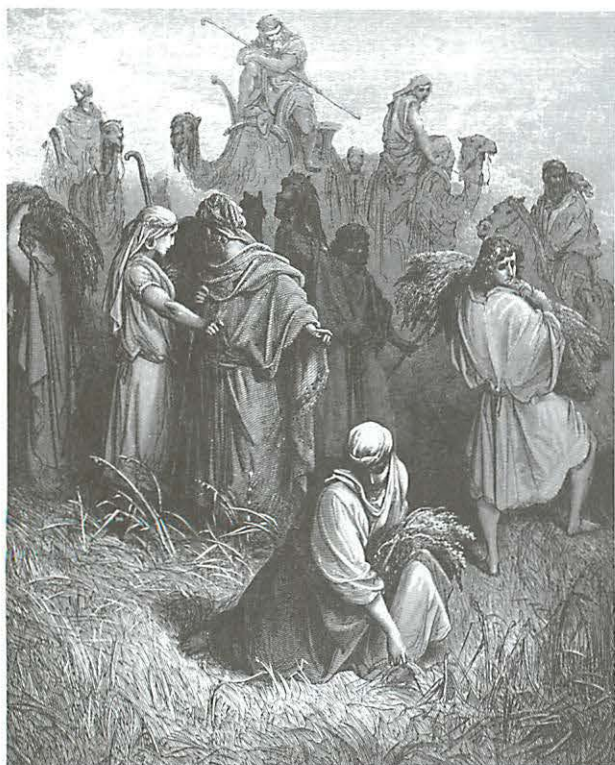
David said, “The Lord is the portion of mine inheritance and of my cup . . .” (Psalm 16:5) and Jeremiah, seeing the total destruction of Jerusalem, cried out: “The Lord is my portion . . .” (Lamentations 3:24). This statement is certainly a promise that all His people can claim, but the term *portion* points to a special relationship that God has with the poor.

The Pentateuch puts the poor in the same category as the Levites and priests. The tribe of Levi was the only tribe that did not receive part of the land of Israel as their permanent inheritance. “And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel” (Numbers 18:20). Just as those who ministered in the tabernacle and the

temple were dependent on the offerings of the people, so were the poor. (See Deuteronomy 14:29; 26:12.)

In reality, the whole land belonged to God and the Israelites were just stewards of it. The Levites and the poor were not to be despised for having no land of their own because God said, "... I am their inheritance: and ye shall give them no possession in Israel: I am their possession" (Ezekiel 44:28).

The poor were seen as members of the Lord's household, wards of God. Because of this special status, the poor were thought to be entitled to certain kinds of support; for example, the tithes of every third year (see Deuteronomy 26:12-13), the crops left in the corners of the fields (see Leviticus 19:9-10), and what grew in the fields during the sabbatical year (see Exodus 23:11).



Doré Bible Illustrations

God required farmers to leave some crops which the poor could then glean. Ruth supported her mother-in-law by gleaning in the field of Boaz.

To deprive them of these was equivalent to robbing God of tithes: "Rob not the poor, because he is poor . . . For the Lord will plead their cause, and spoil the soul of those that spoiled them" (Proverbs 22:22-23).

• **God is the judge of the poor.**
(See Psalm 82:3-4.)

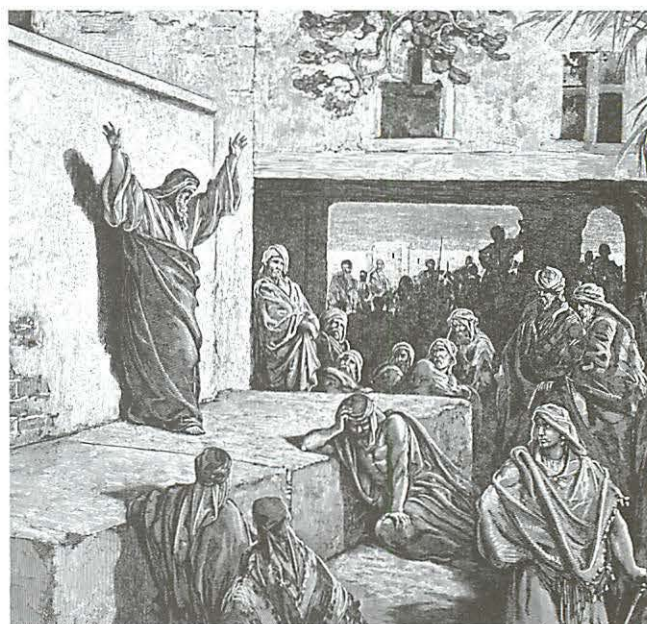
In the Old Testament Scriptures, God explained that He not only is concerned about the basic physical needs of the poor but also is their

defender against those who would mistreat them. In praying about his vision for Solomon to be a Godly ruler, King David wrote:

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence . . ." (Psalm 72:1-2, 4, 12-14).

Later, the prophets condemned the people and their leaders for having no concern for the needs of the poor. In fact, they drew a very clear cause-and-effect relationship between this kind of injustice and the great punishment that God would bring upon His people.

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" (Isaiah 10:1-3).



Doré Bible Illustrations

God sent prophets to give stern warnings to His people that failure to help the poor, the widows, and the fatherless would be punished.

Jeremiah wrote of the wicked men among God's people that "... they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these

things? saith the Lord: shall not my soul be avenged on such a nation as this?" (Jeremiah 5:28–29).

The Hebrews did not regard defending the poor and giving alms as a matter of obedience to arbitrarily imposed laws; it was, in fact, the way to know God. In condemning the evil king Jehoaiah, son of Josiah, God said: "... Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord" (Jeremiah 22:15b–16). This same attitude toward justice is one aspect of the true worship that God desires. (See Isaiah 58:6–8.)

• **God is the helper of the poor.**
(See Psalm 70:5.)

As the God of mercy, He is full of compassion for all His people, but especially the poor. This can be seen in the Mosaic law because the stipulation is not only that they be given basic provisions and protection but also that they be treated with kindness and consideration. (See Exodus 22:22–27.) Again the reason is that God's character demands it: "... for I am gracious" (Exodus 22:27).

In contrast to the gods of the nations, Jehovah is described as the one in whom the fatherless find mercy. (See Hosea 14:3.) This aspect of His nature is often mentioned in connection with His willingness to forgive sin, but it manifests itself just as frequently in His readiness to help those in distress.

Though justice may be seen as a right, His mercy is entirely undeserved. The Lord says, "O Israel, thou hast destroyed thyself; in but me is thine help" (Hosea 13:9). He does not hesitate to come to the aid of even those who have caused their own problems by unwise or even rebellious choices. He accepts people as they are.

Since "the Lord is good to all: and his tender mercies are over all his works" (Psalm 145:9), the ancient Hebrews saw kindness to the poor as both a way of honoring God (see Proverbs 14:31) and a way of gaining personal happiness (see Proverbs 14:21).

An integral part of this attitude of compassion was the understanding that the evil of poverty was not just the lack of physical necessities but the personal demoralization that comes from being dependent on other people. "All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him" (Proverbs 19:7).

For this reason, Psalm 41:1 does not say "Blessed is he that giveth to the poor . . ." but rather

"Blessed is he that **considereth the poor. . .**" The feelings and personal dignity of those to whom we give are to be taken into account. Just as God gives wisdom and "upbraideth not" (see James 1:5), we are to give alms with an uncondemning spirit that accepts the person (and at the same time rejects the sinful manner of living). Jehovah is often referred to in Scripture as the God of Abraham, Isaac, and Jacob. This title is a reflection of these three attributes of His nature that form the basis for almsgiving, or true Christian charity.



Bible Art Series, Standard Publishing, Cincinnati

Abraham's generosity in giving the first choice to Lot was followed by God's faithfulness in giving the entire land to Abraham.

He is called the God of Abraham because Abraham knew Him as the righteous Judge. He allowed God to be his judge when he let Lot choose the well-watered plain. Immediately following this, God first promised to give him the whole land. (See Genesis 13:14–18.)

As the ancestor of the Messiah, he also experienced another promise: "... I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. . . and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS [Jehovah-tsidkenu]" (Jeremiah 23:5–6).

He is called the God of Isaac, who was also promised the land of Canaan as an inheritance. He lived there only as an alien (see Genesis 37:1), but was able to pass on the promise to his son because

as a young man he had experienced God the Provider. When Abraham was about to sacrifice Isaac on the altar, God had intervened and provided a ram so that the place was known as THE LORD WILL PROVIDE [Jehovah-jireh]. (See Genesis 22:14.)



Doré Bible Illustrations

The faith of Abraham rested in his confidence that whatever he gave to God would be returned to him, including his own son.

Finally, He is the God of Jacob. This man, though he started out as the supplanter or deceiver, learned finally to fit in with God's plan for his life. When he began to see God as his help, then he became Israel, the one who rules with God.

The turning point in this transformation was his vision of the gate of heaven at the place he named Bethel, which means "house of God" (Genesis 28:17). Centuries later Ezekiel had the same vision, but discovered that the real name of that heavenly city was THE LORD IS THERE [Jehovah-shammah] (Ezekiel 48:35).

2 ALMSGIVING MUST BE A FAMILY AND CHURCH RESPONSIBILITY.

The so-called welfare system is, in fact, not really a system (a well-planned, coordinated, and comprehensive program) nor does it truly contribute to people's welfare (state of well-being, success, prosperity, and happiness).

What is commonly referred to as "welfare" is actually a complex network of social service programs funded and administered at the federal and state level. In one way or another, all these programs can be traced back to the Social Security Act of

1935, which standardized and bureaucratized the various government aid programs that had existed prior to that time.

This landmark piece of legislation claims to be "An Act to provide for the general welfare by establishing a system of Federal old-age benefits, and by enabling the several States to make more adequate provision for aged persons, dependent and crippled children, maternal and child welfare, public health, and the administration of their unemployment compensation laws. . . ."

The Act is generally recognized as a radical departure from both the nature of past poverty relief and the general attitude toward the poor that characterized the pre-depression period. By pouring federal funds into existing state-administered relief programs for specified classes of *needy people*, the Social Security Act stimulated not only their phenomenal growth but also a proliferation of other types of government aid.



International News Photo

The Stock Market crash of Wall Street on October 29, 1929, began the momentum which put welfare responsibility in the hands of government.

Prior to 1935, the single most important influence on such programs was an English law passed in 1601. For centuries before that, *the poor* in Europe had been taken care of by their relatives, neighbors, and the Church. Then three major historical developments began to alter that approach to charity.

(1) The bubonic plague that ravished the continent in the 1300's resulted in a labor shortage. Workers began demanding higher wages and many took to the roads, going from town to town in search of jobs. To keep people from leaving their low-paying jobs and the feudal manors, England instituted an ordinance that made it illegal to be

unemployed. Giving alms to beggars who were capable of working was punishable by imprisonment.

(2) During the following century, the common land that had been used for farming was fenced off for the raising of sheep, causing agricultural unemployment to rise sharply. At the same time, factory workers' jobs were no more secure because they were subject to fluctuations in the economy. It became increasingly difficult to distinguish among the genuinely needy, the temporarily unemployed, and lawless vagrants, especially since many people were leaving their villages to seek work in the larger towns and cities.



Acme Photo

Throughout history, men of all ages have traveled from city to city to find employment during lean times.

(3) In the 1500's, Henry VIII issued laws restricting beggars to certain areas. Able-bodied beggars were severely punished. He also began to confiscate the lands of the Roman Catholic Church, including the property of the foundations and monasteries that had been giving aid to the poor. These three factors, combined with the severe economic depression that brought the threat of famine and the bread riots around 1600, set the stage for the passage of the Elizabethan Poor Law in 1601. This law brought together a number of related statutes that had been passed in previous years, and, more importantly, it set forth a public policy that was to have profound impact for the next 300 years. It set up three categories of the poor: those unable to work (the old, the blind, the lame, etc.), the able-bodied poor, and poor children.

Among the most enduring principles established by the law were the following: Families were required to support their indigent relatives. Each town was responsible for its own poor and was authorized to levy taxes for the purpose of poverty relief. Funds could be used to give aid directly to people in their homes or to set up almshouses. The town was responsible only for its own residents.

The general attitude behind this law was that poverty resulted from laziness or immorality and that, although the poor had to be helped, they should be encouraged to change their ways. That attitude was prevalent in the American colonies and influenced the laws that were passed in the early days of our country.

Benjamin Franklin, on a visit to London in 1766, commented on the 1601 law: "There is no country in the world in which the poor are more idle, dissolute, drunken and insolent. The day you passed that act you took away from before their eyes the greatest of all inducements to industry, frugality, and sobriety by giving them a dependence on somewhat else than a careful accumulation during youth and health for support in age and sickness. Repeal that law and you will soon see a change in their manners."



Bettmann Archive

Benjamin Franklin observed the failure of the Elizabethan Poor Law in England as he visited there.

The Social Security Act, however, was the product of a different way of thinking that had been slowly gaining credence during the latter part of the last century and in the early 1900's. The basic tenets of this ideology stand in stark contrast to the three aspects of God's character that underlie the Scriptural model of caring for the poor because the emerging "welfare system" was based strictly on man's desires and his concept of society.

• It is not the responsibility of government to provide for the poor.

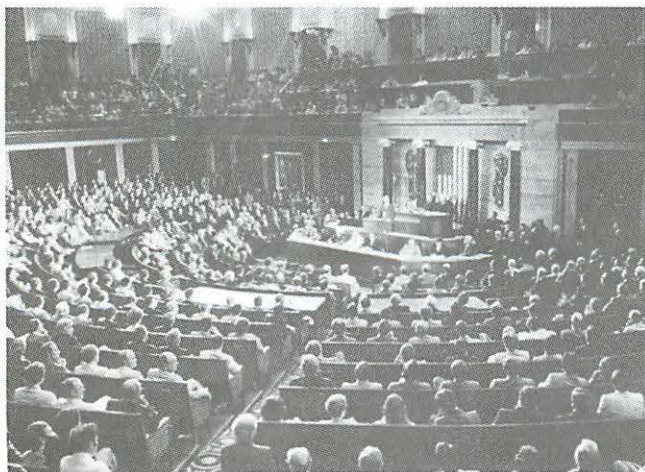
Although the role of taking care of the needy had been transferred from the church to the local government even before the 1601 statute, that law as well as those passed in the following 300 years continued to emphasize the primary responsibility of families to support their indigent members.

• ***It is not the government's responsibility to insure "fairness" in matters of welfare.***

The overall significance of the Supreme Court cases of the late sixties and early seventies was that the government was, in effect, having to respond to charges that it was being unfair. This had been predicted as long ago as 1891 when a speaker at the National Conference on Charities and Corrections warned that relief

"tends to excite hostility to the state itself. First, relief educates a large class to look to government for help; and when this is received the feeling of dependence increases. . . . As the State excites hope which it cannot fulfill, a time comes when the pauper is a public enemy. . . . As the State cannot distribute its fund fairly, discontent is aroused in the neighborhood where aid is given. One poor man cannot see why he is not aided as much as his next-door neighbor, since he is quite as poor and has more children. Having been educated by the State to be a beggar, he turns upon the State because it does not recognize his demand for support to be based on 'natural rights.' "

The outcome of the cases was that the government did recognize that the welfare recipient had rights, and that in order to be fair, no longer could the state or local government determine eligibility of welfare recipients; since federal law had defined the categories, the states could use no criteria other than need to determine who could receive benefits.



Architect of the Capitol

As a result of Supreme Court ruling, lawmaking bodies were limited to using only the criterion of need to determine who could and could not receive welfare benefits.

In the early days of social security, the states implemented a variety of eligibility tests based on the idea that certain people were more "worthy" of receiving benefits than others.

For example, nearly half of the states had provisions for cutting off or reducing aid if a mother engaged in promiscuity or cohabited with a man to whom she was not legally married. The rationale was that such behavior was not consistent with the need to provide a stable home environment for children.

Similarly, the so-called "man in the house" rules stipulated that if a woman had a boyfriend or lover who lived in the home (or in some cases even a male acquaintance she saw outside the home), aid could be cut off on the grounds that her child was not "deprived of parental support." These rules, and others like them, were all thrown out by the courts as unfair.



Acme Photo

Social unrest resulted in hunger marches and waves of strikes as citizens felt they should be given more by their government.

The concern for fairness also led many to propose a guaranteed minimum income for all families and individuals. It was argued that economic and technological changes have made such a plan feasible. A variety of plans, including a negative income tax and allowances based on the number of children in a family, were discussed. A Presidential Commission even recommended a universal income supplement.

The NWRO came close to getting its proposal for a \$6,500 minimum income included as a plank in the Democratic Party platform in 1972. More and more people were beginning to think that it was only fair that everyone benefit from the government's give-away programs.

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Acme Photo

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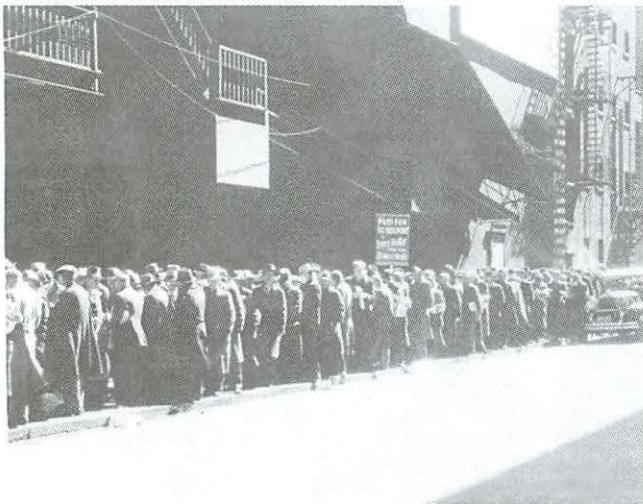
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In fact, as late as the 1880s, several states expanded the categories of relatives who were legally responsible to care for each other to include not only parents and children but brothers, sisters, grandchildren, and grandparents as well. Government aid was seen as a last resort for those who had no support from relatives.

Moreover, even though taxation had gradually become the most important source of revenue for poverty relief, it was still regarded by most as secondary to the funds made available through voluntary charity. In fact, the general feeling throughout this



Brown Brothers

During the Great Depression, hundreds of unemployed Americans stood in long “bread lines” to receive charity donations of food.

period was that public assistance was much more degrading and demoralizing to the poor than aid received from private sources.

However, local governments as well as private charity proved completely inadequate to meet the overwhelming need for relief during the Depression of the early 1930s. Even so, President Hoover was reluctant to approve any appropriations that would unbalance the federal budget.

When pressure from the public and from Congress finally influenced him to sign a bill that made \$300 million in relief funds available to the states in the form of low-interest loans, the states did not want to overextend themselves either and only borrowed a tenth of it.

President Roosevelt took office shortly after that and almost immediately appropriated \$500 million to be given to the states for relief. Although this measure effectively took relief out of the hands of the local communities and put it under the control of the federal government, the President was aware of potential danger of such widespread public assistance.

He later said: “The lessons of history, confirmed by the evidence immediately before me, show conclusively that continued dependence upon relief induces a spiritual and moral disintegration fundamentally destructive to the national fiber.

“To dole out relief in this way is to administer a narcotic, a subtle destroyer of the human spirit. It is inimical to the dictates of sound policy. It is in violation of the traditions of America. Work must be found for able-bodied but destitute workers.”

Roosevelt considered direct federal relief payments to be a temporary measure and, in fact, ordered them discontinued soon after the Social Security Act was passed. But the role of the federal government as provider had been firmly established.



U.S.D.A.

President Roosevelt’s proclamation that it was a national responsibility that no one be allowed to starve brought about “free school lunch” programs. In cooperation with these programs, the government purchased surplus farm products to distribute to the poor.

• It is not the right of every individual to receive economic benefits from the government.

The social security law was designed to function as a permanent government program of social insurance, under which people would draw out in old age what they had paid in while working. The plan also returned to the states the care of those “rightfully outside the labor force” (the blind, elderly, dependent children, etc.), but would provide joint funding.

It was thought that these two measures would soon eliminate the need for large numbers of people to receive public assistance. What the law eventually accomplished by putting the two classes of recipients

(those who had earned their benefits and those who received benefits as charity) under the same program was to give official sanction to the idea that every person had the right to his share of government largess.

The idea of rights could not gain acceptance, however, until popular beliefs regarding the causes of poverty underwent a fundamental change. Throughout history the generally accepted view was that people were poor because of their own irresponsibility, laziness, or immorality.

The conclusion that the poor were, therefore, criminals who should be punished was a distortion of the Biblical view of poverty, but it was, nonetheless, probably closer to the truth than the notion that all poverty results from flaws in our economic system.



The Antique Shop, an oil on canvas by Louis Charles Moeller

Extremely wealthy people often viewed the poor as criminals who were indigent, irresponsible, and immoral, deserving only of "proper punishment," rather than charitable assistance.



Jacob A. Riis photo, Museum of the City of New York, Jacob A. Riis Collection

Because of their conviction that poverty was essentially a moral problem rather than merely an economic one, the critics of public charity continually emphasized what they perceived as the great danger of creating a dependency on aid.

This contrast is aptly illustrated by the divergent philosophies of the Charity Organization Society and the settlement-house movement, two groups that were attempting to help the poor during the latter part of the nineteenth century. One of the leaders of the COS, Josephine Shaw Lowell, said, "Relief should be surrounded by circumstances that shall . . . repel everyone, not in extremity, from accepting it."

She believed that indiscriminate almsgiving did great "moral harm because human nature is so constituted that no man can receive as a gift what he should earn by his own labor without a moral deterioration." Jane Addams and other settlement-house founders, in contrast, were socialists and feminists committed to bringing about social change rather than reforming individuals.

The concept of the right to government aid can be seen as both a cause for and a result of the recent dramatic expansion of federal assistance programs. In 1939, the federal government was spending twice as much on relief as it had in the depths of the Depression. Even so, a little over a decade later (1950), only one American in thirty was dependent on public assistance, at an annual cost of \$2 billion.

By 1985, \$109 billion was being given out to 42 million working-age people and their children—one out of every five Americans was on the welfare rolls! Why? During the mid-sixties the welfare rights movement began gaining strength. Groups of welfare recipients were formed all over the country and began holding conferences, demonstrations, and even sit-ins to pressure local welfare officials to increase their benefits.

By 1967, they had formed a national organization, the National Welfare Rights Organization, which promptly issued a welfare "bill of rights." The NWRO as well as local groups lobbied Congress and state legislatures, organized marches and rent strikes, and brought lawsuits. In most cases their demands were met.

A number of cases went all the way to the Supreme Court, where the decisions rendered were almost always in favor of the welfare-rights advocates. These cases had a definite impact by increasing the number on the welfare rolls. In ruling that welfare recipients were entitled to a due process hearing before their benefits could be reduced, the High Court stated that today's society must consider welfare entitlements more like "property" than a "gratuity."

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In the early days of social security, the states implemented a variety of eligibility tests based on the idea that certain people were more "worthy" of receiving benefits than others.

For example, nearly half of the states had provisions for cutting off or reducing aid if a mother engaged in promiscuity or cohabited with a man to whom she was not legally married. The rationale was that such behavior was not consistent with the need to provide a stable home environment for children.

Similarly, the so-called "man in the house" rules stipulated that if a woman had a boyfriend or lover who lived in the home (or in some cases even a male acquaintance she saw outside the home), aid could be cut off on the grounds that her child was not "deprived of parental support." These rules, and others like them, were all thrown out by the courts as unfair.



Acme Photo

Social unrest resulted in hunger marches and waves of strikes as citizens felt they should be given more by their government.

The concern for fairness also led many to propose a guaranteed minimum income for all families and individuals. It was argued that economic and technological changes have made such a plan feasible. A variety of plans, including a negative income tax and allowances based on the number of children in a family, were discussed. A Presidential Commission even recommended a universal income supplement.

The NWRO came close to getting its proposal for a \$6,500 minimum income included as a plank in the Democratic Party platform in 1972. More and more people were beginning to think that it was only fair that everyone benefit from the government's give-away programs.

The welfare system that has developed over the past half-century is clearly the result of the increasing acceptance in our society of the philosophy of humanism and a concomitant rejection of Scripture.

One of the tenets of the Humanist Manifesto of 1933 (just two years before the Social Security Act was passed) said, "The humanists are firmly convinced that existing acquisitive and profit-making society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted.

"A social and cooperative economic order must be established to the end that the equitable redistribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world."

Reasoning from this man-centered world-view, humanism has come to a conclusion about the nature of poverty that is quite different from what is taught in God's Word. Again, Scripture sees the reasons for the unequal distribution of wealth in our world as a reflection of God's character.

3 ALMSGIVING MUST BE RELATED TO THE CAUSES OF POVERTY.



Bible Art Series, Standard Publishing, Cincinnati

Poverty is the result of man's sin; God provided for all of man's needs in the Garden of Eden.

The Biblical view is that poverty is a consequence of the fact that man does not, in fact

cannot, measure up to God's standards. Ultimately, poverty is the result of man's sin.

Even if an individual's financial problems are not the direct result of his own sin, they can be shown to have their roots in the immoral behavior or unscriptural decisions of others.

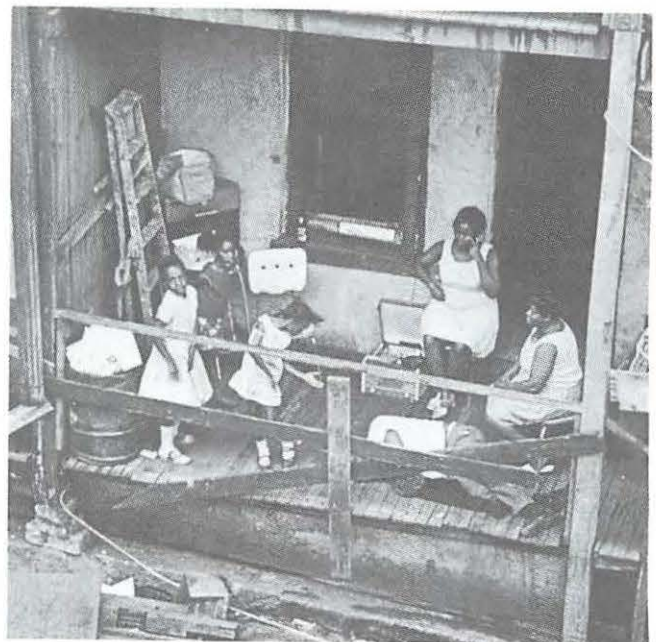
All man's needs were perfectly met before he sinned; there was no poverty in the Garden of Eden. The problem is that men have rejected the principles God established in His Word for the ideal society.

From the humanist's perspective, poverty is the result of government not measuring up to man's standards; the fault lies in the fact that the economic system has not been allowed to evolve beyond the outmoded concepts of private property and the limited authority of government.

• Needs force us to look to God for "daily bread."

When the Founding Fathers referred to divine Providence (in the Declaration of Independence, for example), they evidenced an understanding of God that is sorely lacking in our own day. They understood, as the Bible clearly teaches, that God is sovereign and that we should look only to Him as the source of what we need.

"The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up" (1 Samuel 2:7). "The eyes of all," says the Psalmist, "wait upon thee; and thou givest them their meat in due season" (Psalm 145:15). So poverty is a condition allowed by God, and it should motivate us to appeal to Him, not to anyone else, for relief.



Van Cleave Photography

Your response to this picture would reveal many things about your values and your view of God.

In the world's philosophy, man rather than God is sovereign. Therefore, any lack of basic necessities is due to the government's failure to provide them.

• **Needs force us to examine our lives.**

There are several different types of poverty. In many cases a financial loss is the consequence of violating a Scriptural principle. The book of Proverbs alone lists nineteen such cause-and-effect sequences. The person who experiences economic need should examine his own life first to see what sin may have been the cause.

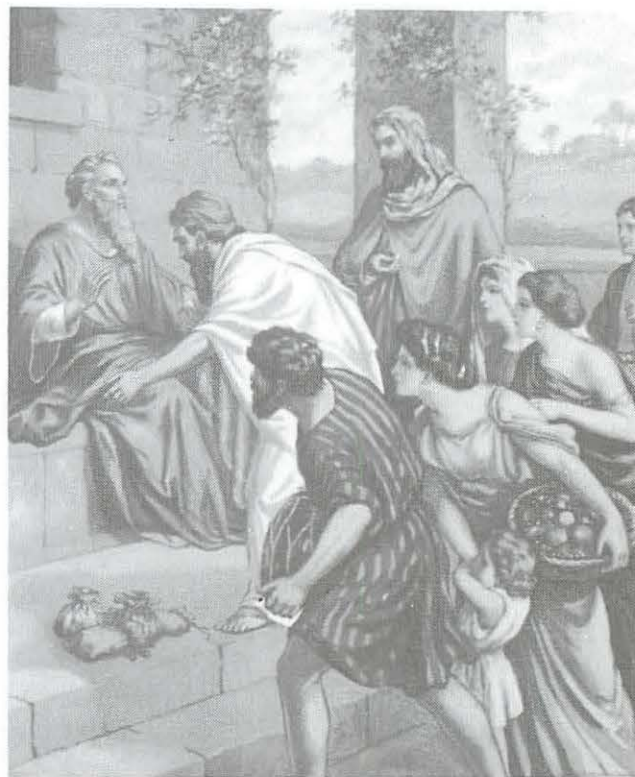
In other situations, where an individual is poor through no fault or choice of his own, he can be sure that God has a purpose in it and should try to discern what God wants to teach him through this time. Regardless of which type of poverty, we are responsible for how we respond to the situation.



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Job's response was righteous even when God allowed him to experience extreme adversity. His wife's response was critical and bitter.

Job and his wife illustrate the Godly response and the human reaction. Job accepted his suffering and learned from it, saying "... shall we receive good at the hand of God, and shall we not receive evil?" His wife, however, became bitter and wanted to curse God. (See Job 2:9-10.)



Bible Art Series, Standard Publishing, Cincinnati

God rewarded Job so that "his latter end" was greater than all he had lost.

The humanistic approach focuses on personal rights. The government is seen as unjust, and the real cause of poverty is said to be its violation of the rights of the disenfranchised. These rights are viewed as more important than the right of private ownership.

In claiming that government has a right to take from the rich to give to the poor, humanists ignore the responsibility of the government to protect the property of citizens. From our limited human perspective, we may be tempted to ask: Why would a merciful God allow some people to suffer poverty?

A deeper understanding of our own sinfulness brings the realization that any benefit we enjoy, even if it is only the breath of life, is a result of God's infinite mercy. Were it not for His mercy, we would all have perished in our sin.

From this expanded frame of reference we can begin to see some of the spiritual benefits of poverty and to build our lives around eternal values. "Let the brother of low degree rejoice in that he is exalted" (James 1:9).

Building on temporal values, humanists see the lack of material things as the greatest societal evil. The problem, they contend, is that the government has been unfair. What they fail to realize is that attempts to establish "fairness" in the distribution of wealth can result only in the kind of favoritism

that God warns against: *"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors"* (James 2:9). Even the staunchest supporters of welfare have to admit that in spite of recent efforts (welfare reform, lawsuits, etc.) to make the system more equitable, great disparities still exist. One recipient may receive \$75 less per month than a recipient in similar circumstances, for example. In many programs a significant percentage of the payments made are in error; for instance, ten percent of food stamp payments are either more or less than they should be. Finally, the height of unfairness is that thousands of families who fall below the so-called "poverty line" receive no aid at all.

4 ALMSGIVING MUST BE RESTRICTED TO THOSE WHO ARE QUALIFIED TO RECEIVE IT.

Following the doctrine of "fairness," society defines "poor" by subjective comparisons among the various members of society. An arbitrary poverty line is drawn to create (though perhaps not intentionally) a permanent class of people.

One writer said of the 1935 Social Security Act: "Attention of the designers appears to have been focused upon bringing certain large dependent groups into a different socio-economic relationship to the self-supporting public, based on assumptions as to the appropriate place of these groups vis-a-vis the labor market, rather than upon accomplishing any substantial economic status change for individuals based on increasing their capacity for social or economic achievement." [*The Law of the Poor*, p. 5.]

In Scripture, on the other hand, poverty is defined in terms of God's unchanging principles, and He does not see the poor as belonging to a class but rather as people in transition. Both wealth and poverty are tied to obedience to God's laws (Deuteronomy 15:5-6).

In fact, God speaks of the poor in terms that relate closely to those same three aspects of His nature already discussed. The categories Scripture uses over and over when speaking of the poor are the stranger, the widow, and the fatherless. *"Thou shalt neither vex a stranger, nor oppress him. . . . Ye shall not afflict any widow, or fatherless child"* (Exodus 22:21-22). (See also Deuteronomy 10:18, 14:28-29, 16:11-14, 26:12, 27:19; Job 31:16-23; Psalm 94:6, 146:9; Jeremiah 22:3.) Analyzing these classifications can give insight into what God thinks it means to be poor and to whom we should give alms.

The three classes of the poor are also clearly seen in the Scriptural view of man as three-dimensional. (See I Thessalonians 5:23.) The stranger represents the physical needs; the widow illustrates the psychological needs; and the fatherless are typical of those who have spiritual needs.

- **The stranger**—The same Hebrew word is translated "alien" or "sojourner," and the basic meaning is "a foreigner." It is derived from a root word that means literally "to turn aside from the road (for lodging)." The picture is that of a traveler far from home needing a meal and shelter for the night. So the stranger is the type of all those who lack the basic necessities of food and clothing.



Immigrants landing in New York City during the late 1800s

Not only did the law specifically allow them the privilege of gleaning in the corners of the fields and a share in the third year tithe, it stated: *"And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God"* (Leviticus 19:33-34).

According to the prophets, oppressing a foreigner, especially by withholding basic necessities, was a characteristic sin of a vile person or an unjust man (Isaiah 32:6-7; Ezekiel 18:10-17). It is consistent with God's nature that He *"... loveth the stranger, in giving him food and raiment,"* (Deuteronomy 10:18b-19), and He expects His people to do the same.

- **The widow**—The root words from which the Hebrew word for widow is derived emphasize two distinct ideas. One is the bereavement that binds a person who has been discarded or forsaken; the other is being bound in the sense of having been put to silence (“*Let the lying lips be put to silence . . .*” *Psalm 31:18*).

This verse points to the fact that the widow’s greatest need is for protection, someone to speak for her. Thus, the widow represents all those who are poor because they are oppressed. God promises to defend them: “*The Lord will destroy the house of the proud; but he will establish the border of the widow*” (*Proverbs 15:25*). He commands us to do likewise: “*Learn to do well; seek judgment [justice], relieve the oppressed . . . plead for the widow*” (*Isaiah 1:17*).



Bible Art Series, Standard Publishing, Cincinnati

Jesus ministered to the widow of Nain by giving her the protection and provision she needed as He raised her only son from the dead.

- **The fatherless**—This Hebrew word, *yathowm*, means more than just an orphan. There is another term that means literally “without father,” and both words appear in the same sentence: “*We are orphans and fatherless . . .*” (*Lamentations 5:3*). *Yathowm* comes from a root meaning “to be lonely.” These are the poor who are shunned by their neighbors, their friends, and even their own relatives. (See *Proverbs 19:4, 7*.) But God stands ready to help: “*Remove not the old landmark; and enter not into the fields of the fatherless: For their redeemer is mighty; he shall plead their cause with thee*” (*Proverbs 23:10–11*).

The righteous are commanded to take up their cause, also: “*Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked*” (*Psalm 82:3–4*).



Bible Art Series, Standard Publishing, Cincinnati

Elisha ministered to the widow and her fatherless sons by challenging them to a work of faith and obedience.

This is not just an Old Testament concept, either, because these aspects of God’s character and these categories of the poor find their highest expression in the three Persons of the Trinity. God the Father (the God of Providence) accepts the poor stranger.

He not only allows him to become a citizen of the heavenly kingdom (“*which in time past were not a people, but are now the people of God . . .*” *1 Peter 2:10*), but He adopts him as a son, who may fully share in the inheritance of the saints: “*But when the fulness of the time was come, God sent forth his Son . . . To redeem them that were under the law, that we might receive the adoption of sons. . . and if a son, then an heir of God through Christ*” (*Galatians 4:4–7*).

God the Son is the One Who judges (see *John 5:22*), and He will defend the poor widow as her husband (see *II Corinthians 11:2*). To these people God says: “*Fear not . . . for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband . . . and thy Redeemer the Holy One of Israel . . .*” (*Isaiah 54:4–5*).

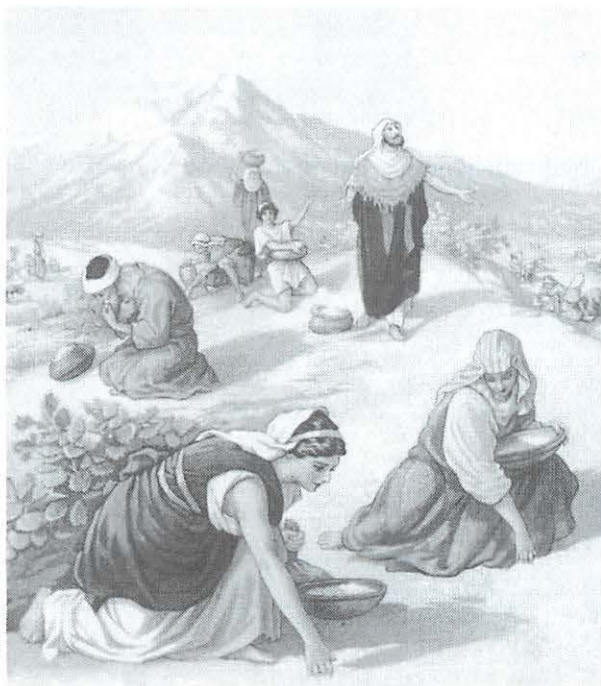
Then the Holy Spirit (the God of mercy) is the one whose compassion is poured out on the fatherless: “. . . *The poor committeth himself unto thee; thou art the helper of the fatherless*” (Psalm 10:14). Jesus used the Greek word ὀρφανός when He promised His disciples: “*I will not leave you comfortless [ὀρφανός]*” (John 14:18).

5 ALMSGIVING MUST NOT DIMINISH A PERSON'S DESIRE TO WORK.

One of the most powerful and pervasive principles in God's Word is that we reap what we sow. (See Galatians 6:7.) For a time, the harmful effects of the humanistic welfare system were not as visible as they are today. Now, after fifty years, the devastating consequences are becoming obvious. The following are only a few of many that could be detailed.

• *How does welfare affect a man's desire to work?*

Scripture is very clear about the necessity of working to supply basic needs. Paul's rule was that one who would not work should not be allowed to eat: “*For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread*” (II Thessalonians 3:11-12).



Bible Art Series, Standard Publishing, Cincinnati

God's instructions for the gathering of manna in the wilderness reveal the importance of work if a person is to eat.

The reason behind the rule is found in Proverbs 16:26, which can be translated, “The laborer's appetite works for him; his hunger drives him on.” The rationale for the restrictiveness of the laws regarding poverty relief prior to this century was that a man's own hunger (or the threat of it) and the need to feed his family is what motivates him not to be idle. But with the advent of Social Security and its related programs, this principle has been increasingly ignored.

In 1968 the government launched a ten-year multimillion-dollar study designed to prove that the dole did not, in fact, cause people to reduce their work effort. This extensive study involving 8,700 poor people in seven states eventually documented what the experimenters had set out to disprove: the more government aid a person receives, the less he is likely to work.

The experiment provided a guaranteed annual income to randomly selected families for a five- to ten-year period and then examined what happened to these people compared to a control group which received only the normal welfare benefits. The results were a substantial drop in the number of work hours.

Although the drop for husbands was not huge (9 percent), it was significant because it consisted primarily of older men who left the labor market and younger men who were choosing not to enter the work force at all. However, among single young men the reduction was dramatic (33 percent to 43 percent depending on whether the man got married during the course of the experiment) and devastating because men in this age group are at the critical point in their lives to escape from poverty, yet they showed reduced motivation to do so.

Similarly, when members of the experimental group became unemployed, the study showed that they took from 27 to 60 percent longer than people in the control group to find another job. The figures would likely be even more shocking had the control group been families who were not receiving any welfare benefits, especially since the number and amount of these payments increased sizeably during this time frame. The conclusion was inescapable, even for the biased researchers: when a person gets paid even if he does not work, he will probably not work.

• *What effect does welfare have on the family?*

We know from the Bible that God desires strong families for all, but this is especially true of the poor: “*Yet setteth he [God] the poor on high from affliction, and maketh him families like a flock*” (Psalm 107:41).

For poor families to be strong, marriages must be strong and durable, which is why God hates divorce. (See Malachi 2:14-16.)

A materialistic focus weakens the family: "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live" (Proverbs 15:27). The word for "gifts" is sometimes translated "bribes," but it could be applied to welfare benefits as well.



H. Armstrong Roberts

A family's dependence on the provision of the father strengthens the marriage and increases the respect of the children for their father.

The effects of welfare on the husband/wife relationship were appallingly obvious in the ten-year guaranteed income experiment already mentioned. The divorce rate among those receiving the extra government subsidy was much higher than in the control group: 36 percent more of the whites divorced, 42 to 66 percent more black families broke up, and the rate among Hispanic participants was 84 percent higher!

This rate mirrored the trend for welfare recipients in general, especially blacks, among whom the proportion of intact husband/wife families fell from 73 percent in the mid-1960s to only 59 percent in 1980. Over the same time span the percentage of illegitimate births rose to nearly 50 percent of all black births, including 82 percent of babies born to black teenagers.

Though a variety of complex factors have played a part in these developments, the most significant is the simple economic fact that the welfare reforms of the 1960s made it more financially profitable for an unwed mother to remain unmarried and live with the baby's father, who has very little incentive to take any responsibility for earning their support because the mother's AFDC (Aid to Families with Dependent Children) check provides a more stable source of income than an

unpleasant, minimum-wage job. The welfare system has, in effect, begun encouraging immorality and irresponsibility.

• **How does welfare help people get out of poverty?**

The Scriptural solution to the problem of poverty is not charity or almsgiving, although that is part of a Christian's duty. Developing diligence is God's way for a man to combat the effects of having been slothful: "In all labour there is profit..." (Proverbs 14:23). (See also Proverbs 10:4 and 13:4.)

A classic example of how the welfare system "helps" people get out of poverty is found in the 1967 law that came to be known as the "thirty-and-a-third" rule. In an effort to encourage women on AFDC to become self-sufficient, Congress passed legislation that allowed an AFDC mother to keep the first \$30 of any income she earned.



Woodfin Camp, Inc.

Self-sufficiency weakens the bond of marriage.



Culver

The Equal Rights Movement is not a new concept; it can be traced back to the Garden of Eden.

Any amount above that was to be taxed at 67 percent (as opposed to 100 percent as before). In fact, the law accomplished its limited objective in that it did provide an incentive for those already on welfare to get a job. However, it also had the unexpected effect of encouraging many women who were not on welfare to get on it. Primarily due to "reforms" of this type the AFDC caseload actually increased by 125 percent in the five-year period 1966–1970.

Another case in point is the massive job training effort undertaken by the government during the last half of the 1960s, continuing on through the following decade. The \$8.8 billion spent during 1965–1969 is dwarfed by the \$76.7 billion poured into training people for jobs during 1970 to 1980.

During a period of less than 20 years, over 32 million people were reported to have enrolled in federal job training programs.



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Federal job training programs have taken mothers out of their homes and encouraged fathers to become unemployed.

The programs were aimed primarily at disadvantaged young people (over one-third of them black) who were at the point of entering the job market. Based on the amount of money expended and individuals involved, it would be logical to expect some positive changes in the unemployment rates for the race- and age-groups most affected.

The startling truth is that every age-group of black males under 25 experienced a major increase in unemployment during this 15-year period. Even more telling than unemployment statistics are the figures detailing labor force participation (LFP) comparing whites to blacks.

The reduction in LFP for blacks from 1965 to 1976 was 271 percent greater than for whites. This decrease amounted to a large-scale *voluntary* withdrawal from the job market by able-bodied men, a first in American history.

The fact that the greatest decline occurred during a time when the labor market was very tight indicates that the dominant factor at work was the increasingly attractive option of living off welfare rather than working. Virtually an entire generation of young black workers had been trapped into relying on a system that was supposed to help them become independent.

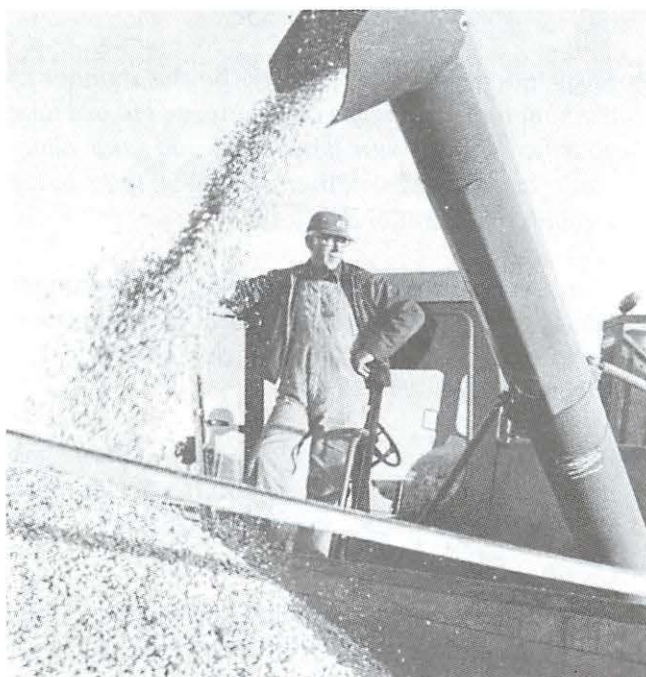


Bureau of Labor Statistics

A woman will find fulfillment only by accomplishing the tasks for which God made her.

• ***How has welfare affected the national economy?***

God has made it abundantly clear that a nation that follows His principles will experience the blessing of prosperity. (See Deuteronomy 28:1–14.)



Bureau of Labor Statistics

Government interference with farming has brought thousands of farmers to bankruptcy.

However, failure to do so will have devastating financial consequences for individuals, families, and the nation. (See Deuteronomy 28:15.)



UPI

God's judgment upon nations which fail to follow His principles includes famine and disease.

Trade deficits: "The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up . . ." (Deuteronomy 28:33a).

Burdensome taxes: ". . . This will be the manner of the king that shall reign over you . . . He will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants" (1 Samuel 8:11, 14).

Foreign ownership of domestic assets: "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low" (Deuteronomy 28:43).

National debt: "He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail" (Deuteronomy 28:44).

While it would be simplistic to ascribe all our current economic difficulties to the welfare system, it must bear a considerable portion of the blame. Social welfare expenditures constitute the single largest category in the national budget.

In the fifteen years preceding 1980, the government expended a total of \$2.4 trillion on such programs, with over half that amount being spent within the last five years of that period. By 1984, transfer payments (money taken from the workers by taxation and redistributed to others through welfare programs) accounted for fifty-three percent of all federal government spending.

Given that national defense spending (the next largest category) has remained relatively constant over the past two decades, much of the increase in taxation and the seemingly irreversible trend toward deficit spending can be attributed largely to welfare.

PROJECT

Identify which of the following descriptions relate to God's system of welfare and which ones relate to man's system:

God's Man's

- | | | |
|-------------------------------------|-------------------------------------|---|
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 1. The poor described by categories of widows, fatherless, and strangers |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 2. The poor identified by comparison of income |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 3. Emphasizes the responsibility of the government to give to the poor |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 4. Emphasizes the responsibility of the family and the church to aid the poor |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 5. The giving of aid is required |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 6. The giving of aid is voluntary |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 7. Designed to make the recipient depend on God |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 8. Designed to make the recipient depend on government |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 9. A greater percentage of the money given gets to the poor |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 10. A smaller percentage of the money given gets to the poor |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 11. Must be distributed equally to the poor of each category |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 12. Can be given to the poor based on individual need |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 13. Blames society for poverty |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 14. Traces poverty to other causes |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 15. Aid is given indirectly to the poor |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 16. Aid is given directly to the poor |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 17. Designed to maintain self-esteem |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | 18. Actually destroys self-esteem |

Date completed _____ Evaluation _____



HOW DOES THE GIVING OF BLOOD ILLUSTRATE THE REQUIREMENTS OF DOING ALMS?



Bettmann Archive

In A.D. 1667, a blood transfusion was attempted which failed to take into account the directives of God's Word, and death resulted.

The Philosophical Proceedings of the Royal Society of France, dated 1667, record an attempt to transfuse blood. The patient had survived a transfusion of calf's blood three weeks earlier.

He was persuaded to receive a second transfusion, from which he died within minutes. As a result of the lawsuit which followed, blood transfusions became illegal in France for the next two hundred years.

In the years that followed, further study was done in the area of blood transfusions. Researchers learned the importance of sterile conditions when dealing with blood. They also learned to prevent the natural clotting process of blood when it is outside the body, and they discovered the necessity of matching blood types in giving transfusions.

In 1937, the first blood bank was established. In 1971, the first systematic study was made of the nation's blood resources, collection practices, and distribution, and in 1985, donated blood began to be tested for the AIDS virus.

The more doctors study blood, the more they realize how little they actually know about it.

God underscored the importance of blood by stating that the life of the flesh is in the blood. (See Leviticus 17:11.)

When God's principles are violated, widespread infection and disease can result, such as hepatitis and AIDS.

What researchers have learned about the giving of blood can be applied directly to the successful doing of alms.

1 BLOOD MUST BE GIVEN VOLUNTARILY.

Because hospitals can transport blood from place to place and store it for various periods of time, blood banks once bought and sold blood like any other medical commodity.

During the 1940's, 50's, and 60's, hospitals purchased blood from anyone who was willing to trade his blood for money. Researchers soon discovered, however, that the incidence of hepatitis in paid donors was about ten times greater than that of voluntary donors. Hepatitis is a dangerous, highly contagious disease of the liver.

Why do hospitals charge for blood transfusions?

Two major groups, the American Association of Blood Banks and the American Red Cross, have now organized most cities and rural areas into regional blood banks which collect blood only from volunteers.

Both groups emphasize that the provision of blood for transfusions is a medical service and not the sale of a commodity. While these groups charge a fee for the services they provide, they do not charge for the blood itself.



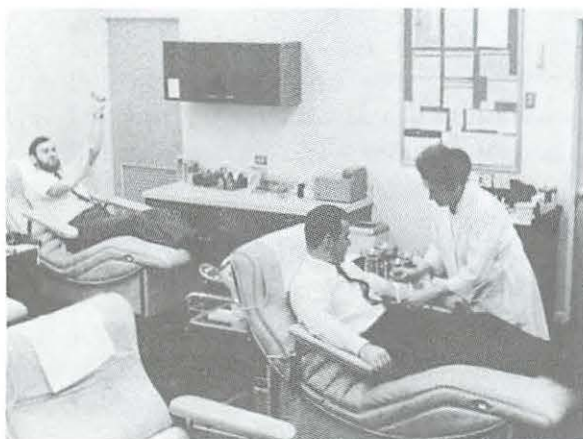
The process of drawing blood is known as phlebotomy. This word comes from the Greek words *phelps*, meaning "vein," and *tome*, meaning "incision."

How is blood drawn from a donor?

Nurses or technicians draw blood from veins located near the inside of the elbow. This area is called the *antecubital region*. They first apply a pressure strap around the arm just above the elbow. This blocks the flow of blood in the *cephalic* and *cubital veins* and causes them to swell. Once enlarged, these veins are easy to find.

The site is then cleansed with surgical soap and wiped with cotton balls saturated with 70% isopropyl alcohol. Most blood banks use a large 15-17 gauge needle so that the blood will flow freely.

The nurse or technician then carefully inserts the needle into the vein and loosens the pressure strap. As the dark red venous blood begins to flow, it moves quickly through the clear plastic tubing into an airtight collection bag. Filling the bag requires from four to seven minutes.



Chicago Blood Donor Service, Inc.

Donating blood is a painless way to share a gift which may make the difference between life and death.

Once the collection bag is full, the attendant removes the pressure strap and slips the needle out of the vein. Applying pressure on the vein and raising the donor's arm usually prevents bleeding from the puncture site.

The amount of blood drawn is 450 milliliters, also referred to as one unit. This is approximately eight to ten percent of the total blood volume of the average-sized adult. Persons under 110 pounds are not permitted to donate, although exceptions are made, sometimes, and a smaller amount of blood is drawn. In Japan, where individuals are typically smaller, the standard collection of a unit of blood is only 200 milliliters.

Both providing blood and doing alms must be done voluntarily and not for the motive of personal gain.

2 BLOOD MUST BE GIVEN ONLY WITHIN THE LIMITS OF THE DONOR'S ABILITY.

Blood banks screen possible donors with a physical examination and a medical history. This helps to protect both the donor and the recipient from harm.

Technicians begin by taking the donor's temperature, pulse, and blood pressure. If there are any obvious health problems, the blood bank defers the donor for six weeks to a year. Excessive nervousness or refusal to answer medical history questions may also be grounds for deferral. Finally, technicians check each arm for needle marks which could suggest drug abuse.



Courtesy of the American Red Cross

A donor's pulse must be regular and between 50 and 110 beats per minute. The systolic blood pressure must be between 90 and 180, and diastolic must not be greater than 100. Body temperature must also be normal.

Blood banks usually turn away fewer than 12% of the people who want to donate blood. Many of these deferrals are only temporary. Some, however, are permanent. To determine who is able to give and who is not, doctors use a limited medical history. Most medical histories consist of a number of questions which evaluate the risk involved for both the donor and the potential recipient of the donor's blood.

Donating blood and doing alms must be done within the limits of a person's resources.

3 UNIT NUMBERS MUST BE CAREFULLY RECORDED.

Every unit of blood receives a permanently attached number which is also recorded on the donor registration form. This system allows doctors to inform donors of any abnormalities discovered in their blood.



H. Armstrong Roberts

Blood banks record a donor number on every unit of blood. The number identifies the unit without revealing the donor's name.

Most states keep this information confidential from the public and from prospective recipients. This anonymity protects donors from any legal action initiated by damage which their blood might cause.

Doctors who suspect that a donor's blood has contributed to complications during or after a transfusion can request that a donor be prevented from donating in the future. This information is sent back to the organization which drew the blood and is attached to the patient's file. If the patient attempts to donate blood again, a cross check of the file can prevent a laboratory from repeatedly using his "dangerous" blood.

Who is responsible for replacing units of blood when they are used?

Blood banks once considered the replacement of blood to be an individual responsibility. Friends

and family members had to donate blood in order to replace what a patient used. Most hospitals charged a special "service" fee if the blood was not replaced.

Today the American Red Cross and the American Association of Blood Banks consider blood replacement to be a community responsibility rather than a patient's responsibility. Most communities schedule blood donations regularly throughout the year. Each area attempts to collect enough blood to meet its own needs. If an area cannot collect enough blood, it will draw from the resources of neighboring communities.

When an individual requires blood, he may draw from the community blood supply whether or not he has been a donor himself. All a patient must pay is the fee a hospital or blood bank charges for processing and administering the blood.

Both blood and alms are credited to the account of those who give them.

4 BLOOD MUST BE CLASSIFIED ACCORDING TO ITS TYPE AND CHARACTERISTICS.

Before technicians draw a unit of blood, they must test the donor's hemoglobin level. The word *hemoglobin* comes from the Greek word *haima*, meaning "blood," and the Latin word *globulus*, meaning "ball." Hemoglobin is the ball-shaped molecule in the red blood cells which transports oxygen from the lungs to the body tissues.



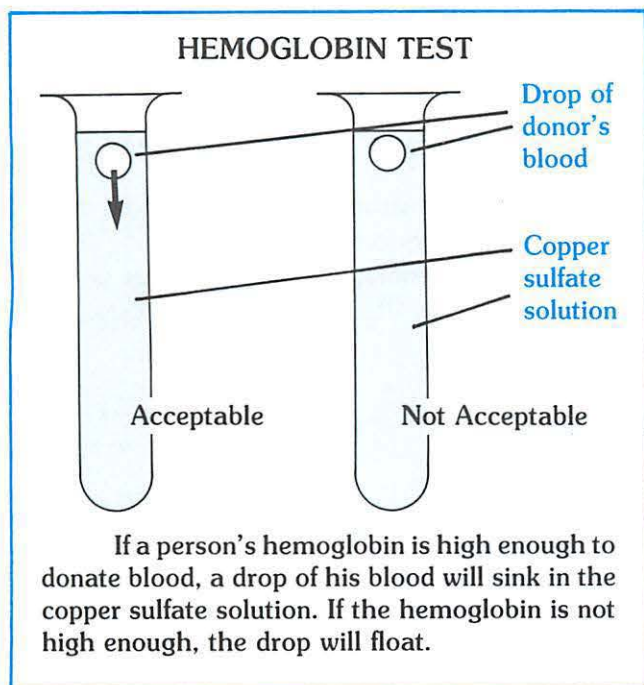
The Conquest of Everest

Mountain climbers develop high levels of hemoglobin in order to carry the limited amount of oxygen they have at high altitudes.

Hemoglobin has a molecular weight of 68,000 atomic mass units. In comparison, a water molecule has a weight of only 18 amu. If a donor's blood does not contain a sufficient amount of hemoglobin, withdrawing a unit of blood would be harmful to him.

Technicians measure the amount of hemoglobin in the donor's blood by comparing the specific gravity of a drop of his blood with the known specific gravity of a solution of copper sulfate. If the drop of blood sinks in the copper sulfate solution, the hemoglobin level is satisfactory. If the drop floats, the hemoglobin level is too low and the donor must wait to donate blood.

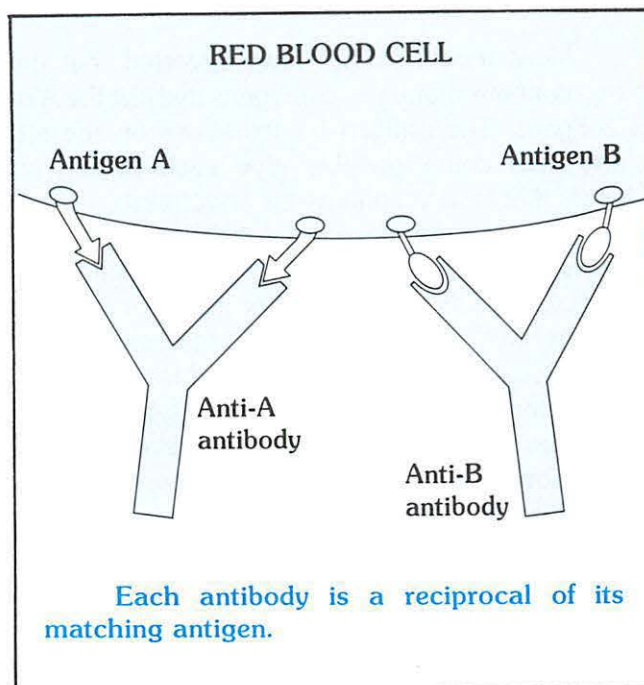
The acceptable hemoglobin level is 12.5 grams per deciliter of blood for women and 13.5 grams per deciliter for men.



How do antigens make one person's blood different from another's?

There are at least 100 possible antigens on the red blood cells. Red cell antigens in themselves are neither good nor bad; they are simply factors which are either there or not there. When a person is exposed to a *foreign* antigen, however, he forms an antibody which "remembers" that antigen.

If an antibody ever meets a foreign antigen that it remembers, it immediately attacks the antigen and binds it to itself. This results in the formation of tiny clumps—a process called *agglutination*. Agglutination means simply "to glue together." The word comes from the Latin prefix *ad*, meaning "to," and the Latin word *gluten*, meaning "glue."



Doctors discovered the blood's two major antigens in 1900. They refer to them simply as antigen A and antigen B. These two antigens make up the ABO system of classifying blood. Type A blood contains the A antigen; type B blood contains the B antigen. Type AB blood contains both the A and the B antigens, and type O blood contains neither the A nor the B antigen.

Each blood type also has naturally occurring antibodies against the antigens which are not its own. For example, a person with type A blood has the antibody to the B antigen (anti-B). His body identifies the A antigen as being a part of himself, but any B antigens would be attacked as strangers.

Type O blood has antibodies against both the A and the B antigens (anti-A and anti-B). Those with type B blood have the anti-A antibody, but those with type AB blood have neither anti-A nor anti-B antibodies.

ANTIGENS AND ANTIBODIES PRESENT

	A Antigen	B Antigen	Anti-A antibody	Anti-B antibody
A	X			X
B		X	X	
AB	X	X		
O			X	X

More recent studies have revealed that the blood contains many more antigens than just the A or B antigens. The antigen combinations on the red blood cells could possibly give each person an identity that is as unique as his fingerprints.

One special antigen is called the Rh factor. Rh-positive blood types contain the Rh antigen; Rh-negative types do not. Neither positive nor negative Rh types have naturally-occurring antibodies to each other. However, if Rh-positive blood is given to an Rh-negative person, the person will develop antibodies to the Rh antigen. If there is ever a second transfusion of Rh-positive blood, there will be a serious problem with agglutination.

Eighty-five percent of the population is Rh-positive; fifteen percent is Rh-negative.

How do parents' blood types determine the blood types of their children?

Most states accept blood typing as evidence in criminal acts or in the settlement of paternity suits. In a paternity case, the genetic make-up (antigens) of the blood of the child and the mother is determined. Whatever antigens the child has, but the mother does not, could have come only from the father. If the alleged father does not have the antigen(s) in question, then he is not the father. This process can prove that a man is *not* the father, but it cannot prove definitively that he is the father.

Blood types are determined by genes. Each person has two genes—one inherited from each parent. A type O person can have only two O genes. A type A person may have two A genes, or he may have an A gene and an O gene, with the A gene being dominant. A type B person may have two B genes, or he may have a B gene and an O gene, with the B gene being dominant. A type AB person has only an A gene and a B gene. A mother and a father each give one gene to their child, so a child may be the same blood type as either one or both parents, or he may be different from them both. The A gene and the B gene are always dominant over the O, so if an O gene is contributed by one parent, but an A or a B gene comes from the other parent, the child will always be type A or B.

The chart below shows what blood types are possible in children, given the blood types of the parents.

For example, a type O father married to a type O mother can have only type O children. A type A father and a type B mother, on the other hand, can

have a child with any blood type. Parents who are both type A may have children with either type A or type O blood.

		FATHER			
		A	B	AB	O
MOTHER	A	A, O	A, B, AB, O	A, B, AB	A, O
	B	A, B, AB, O	B, O	A, B, AB	B, O
	AB	A, B, AB	A, B, AB	A, B, AB	A, B
	O	A, O	B, O	A, B	O

What blood group is most common?

Based on a sample of 38,574 white donors and 8,568 black donors, the most common type of blood is type O. Among black donors, type O blood is as common as the other three blood types combined.

Blood Group	Frequency (%)	
	Whites	Blacks
O	43	50
A	39	26
B	13	20
AB	5	4

How do technicians determine blood types?

ABO typing is the most critical part of blood classification. It is done by testing a sample of blood with anti-A and anti-B antiserums. These antiserums test the presence of the A or B antigen by matching the antigen(s) with the anti-A and/or anti-B antibodies. Agglutination reveals the presence of one or both antigens; no agglutination indicates that neither antigen is present. Anti-Rh₀ (D) test serum confirms the presence or absence of the Rh antigen.

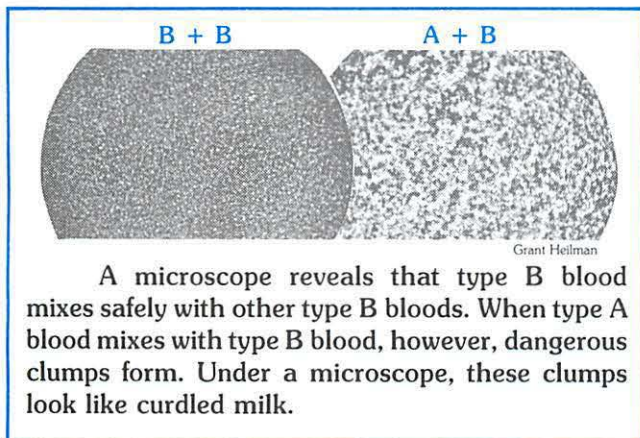
Technicians mix the test serum and the blood samples in a set of small glass tubes and take each tube through a series of steps, watching to see if there is agglutination at any point in the process.

Both blood and alms are tested to determine their true composition.

5 BLOOD MUST BE MATCHED TO THE ONE RECEIVING IT.

Before every transfusion, technicians must carefully match the antigens of the donor's red blood cells with the antibodies of the patient's *serum* (the liquid part of the blood, also called *plasma*). If a gift of blood is not properly matched to the blood of its receiver, a transfusion reaction may occur.

In the most severe reactions, when the wrong blood type is given, antibodies in a patient's serum attack the "strange" antigens on the donor's red cells, forming massive blood clots which block the flow of blood. For example, if type A blood is given to a type B patient, the patient's anti-A antibody "attacks" the A cells and causes agglutination. Symptoms include a burning sensation in the vein being used for the infusion, flushing of the face, fever, headache, pain in the lower back, and often an oppressive feeling in the chest.



Transfusion reactions may also destroy the walls of red blood cells. This is called *hemolysis*. The Greek word *lysis* means "destruction." Hemolysis is the destruction of the walls of the red blood cells—a process that releases hemoglobin into the plasma.

Within seconds, a protein called *haptoglobin* captures the free hemoglobin and removes it from the bloodstream.

If the hemolysis continues, the haptoglobin may become completely saturated and free hemoglobin will remain in the blood. This gives a

patient's skin a yellow "jaundice" color and threatens to overload the kidneys, whose task it is to remove free hemoglobin from the bloodstream.

The terms *hemoglobinemia* and *hemoglobinuria* indicate the dangerous presence of free hemoglobin in blood and urine, respectively.

How does matching blood types prevent the patient's and the donor's blood from rejecting one another?

The ABO system of classifying blood recognizes the danger of incompatible blood. For greatest safety, the technician's first choice is to match the donor's type precisely to the type of the recipient.

For example, type O patients can receive only type O blood. Since type O blood has both anti-A and anti-B antibodies, it will reject type A, B, or AB blood. A patient with type A blood would preferably receive type A, but if type A were not available, type O *packed red cells* (abbreviated *pc*) would be given. The process of packing the red cells removes the plasma—the part which contains the antibodies. So in this case, the anti-A antibody which is normally found in type O blood would no longer be there, and the blood would be safe to give to the type A patient.

The same thing holds true for type O given to a B or an AB patient, and for type A or B given to an AB patient, although for an AB patient, type A or B is preferable over type O.

MATCHING BLOOD ACCORDING TO THE ABO BLOOD GROUPS

PATIENT'S TYPE	FIRST CHOICE	SECOND CHOICE	THIRD CHOICE
O	O	—	—
A	A	O pc	—
B	B	O pc	—
AB	AB	A or B pc	O pc

After ABO matching, the next most important match is the Rh. Rh-positive patients may receive either Rh-positive blood or Rh-negative blood. Rh-negative patients, however, may receive **only** Rh-negative blood. If an Rh-negative patient were to receive Rh-positive blood, he would probably have no immediate reaction. His body, however, would develop the antibody to the Rh antigen, and a second transfusion of Rh-positive blood would cause a serious transfusion reaction.



Bettmann Archive

In emergencies, where time or the lack of equipment does not allow a proper crossmatch, type O, Rh negative packed cells are given.

How can the risk of a transfusion reaction be minimized?

After technicians match blood types, they perform a *crossmatch* between the patient's blood and the donor's blood. Samples of each are mixed together in a series of small test tubes, and the tubes are taken through a process involving different temperatures and various added reagents. If there is no agglutination at any step of the process, the blood is considered to be *compatible*. The paperwork is then properly filled out and the unit is labeled with the patient's name, hospital number, room number, and doctor's name.

Sometimes, though, even with compatible blood, a transfusion reaction may occur for reasons that could not be foreseen. A slow rate of transfusion (about five milliliters per minute) allows signs of a transfusion reaction to be evident before a large amount of blood is transfused. If symptoms indicate that a reaction is occurring, nurses can stop the transfusion before it does major damage.

If no reaction is apparent, the rate of infusion is increased so that the entire unit is transfused within ninety minutes.

How can a simple, careless error destroy the blessing of a valuable gift?

Because ninety-nine out of one hundred major transfusion reactions are the result of mistaken identity, no step is more important than absolute and positive identification of both the donor's blood and the patient who is to receive the blood.

To prevent careless errors, most hospitals identify patients who receive blood with a special wrist band. The wristband serves as a double check to make sure that there is no mistaken identity.

Most hospitals also require two nurses to verify before the transfusion that the tag on the unit of blood matches the patient's name and hospital number.

Blood and alms must be accurately related to the needs of those who receive them.

6 BLOOD MUST BE FREE FROM IMPURITIES.

Impurities in a donor's blood may indicate the presence of disease. Without proper screening and testing, these diseases may be transmitted in the blood.

In March of 1987, for example, the Centers for Disease Control in Atlanta announced that from 1978 to 1985, as many as 12,000 people may have been infected with the AIDS virus from blood transfusions.

In 1985, a test for AIDS was developed, and because of the possibility of spreading AIDS by blood transfusion, all donated blood is now required to be tested for exposure to the AIDS virus. The blood is screened by a test known as ELISA. The ELISA test may give a false positive result, but it almost never gives a false negative.

A "false negative" indicates that a blood sample is free of a disease when in fact that disease is actually present. A "false positive" indicates that a disease is present when in fact it is not. In the case of potentially fatal diseases, it is far better to err in favor of false positives than to err in favor of false negatives.



H. Armstrong Roberts

All blood banks now screen blood for three different diseases which render donor's blood unusable. Donors are notified if their blood shows positive indications of any of those impurities.

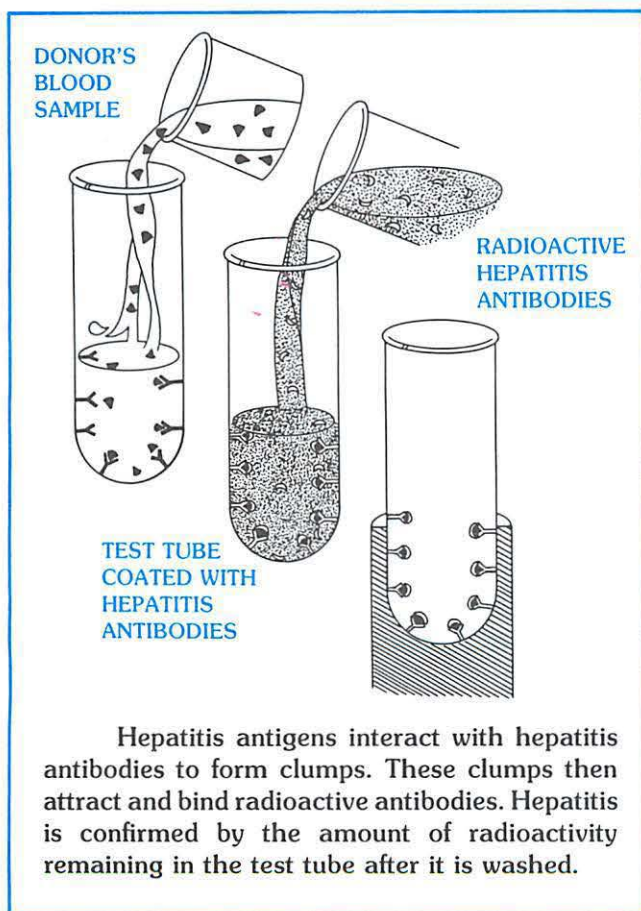
What other diseases disqualify a gift of blood?

One of the most common diseases associated with blood transfusions is hepatitis. Hepatitis is a serious liver disease caused by a virus which can be transmitted easily by drug abuse needles, tattooing, acupuncture, and ear piercing. Infection is also possible whenever blood is contaminated by unsterile equipment.

To test for hepatitis, technicians mix a test serum containing the hepatitis antibody with a sample of donor blood. If the antibody identifies the hepatitis virus (antigen), it agglutinates the sample. This gives physical evidence that the disease is present.

One advanced technique uses test tubes coated with the hepatitis antibody. If the hepatitis virus is present in the donor's blood, the antibodies bind the virus to the glass. Technicians then pour a radioactive antibody solution into the test tube. The radioactive antibodies will also bind the virus. Then the tube is washed to get rid of all unbound antibodies.

The tube is then checked with a radiation counter which is able to detect even a small positive reaction. This test has made the identification of the hepatitis virus almost 100% foolproof.



The third disease that blood is tested for is syphilis. Because syphilis can remain active even in apparently healthy donors, it can be a potential threat to blood recipients. Fortunately, syphilis does not survive cold storage for more than four days. Blood which has remained at 1–6° Centigrade for at least ninety-six hours is non-infectious.

A patient may still react to the presence of the dead antigens, however, and also, some units of blood are transfused before they are four days old. For these reasons, every unit of donated blood is tested for the presence of syphilis.

Both blood and alms have the potential of damaging the recipient.

7 BLOOD MUST NOT BE STORED FOR LONG PERIODS OF TIME.

Doctors measure the effectiveness of blood storage programs by the number of red blood cells which survive for at least twenty-four hours after they are transfused. Current regulations require that 70% or more of transfused cells must survive for at least a day. Those which survive that long usually live out the remainder of their normal life spans.

Whole blood fails to meet this standard after it has been stored for about thirty-five days. Packed red blood cells may last twice as long under proper conditions, but platelets and other components of blood are so fragile that they lose their "survivability" in as few as five days. For whole blood and packed cells, the expiration date is set at thirty-five days after collection.

The factors which prevent blood from being hoarded include its coagulation, cell metabolism, and contamination.

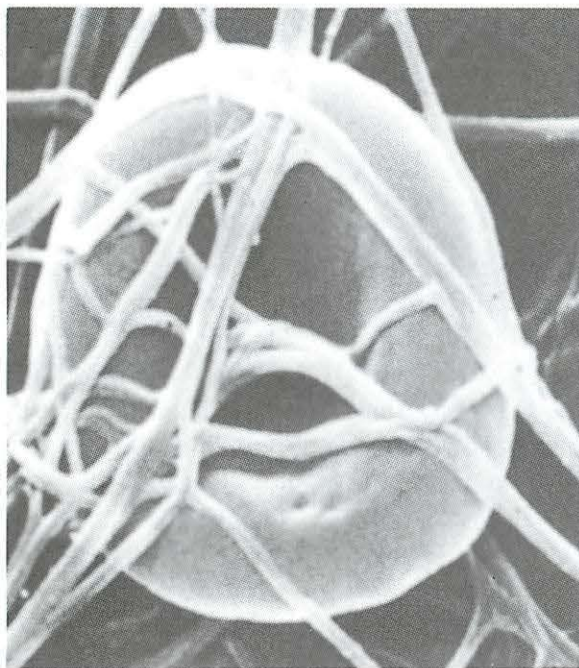
How can blood be prevented from coagulating after it is drawn?

Whenever blood is exposed to stress it has a tendency to coagulate or clot. Stresses which may cause blood to coagulate include the rough edges of a cut, exposure to different blood types, or contamination with bacteria. When blood is drawn into a glass tube or a donor bag, it will clot unless an anticoagulant is added.

The word *coagulate* comes from the Latin word *coagulo*, which means “to curdle.” When *blood coagulates*, the product is called a blood clot and it is similar to gelatin in its consistency.

Blood clots block the flow of blood through veins and arteries and also prevent hemoglobin from transporting oxygen and carbon dioxide to and from healthy tissue.

Blood clots also cause strokes, heart attacks, or pain and swelling in the legs—a condition called *thrombophlebitis*. A clot which lodges in the blood vessels of the lungs is known as a *pulmonary embolism*. Pulmonary embolisms usually result in death.



Gillette Research Institute

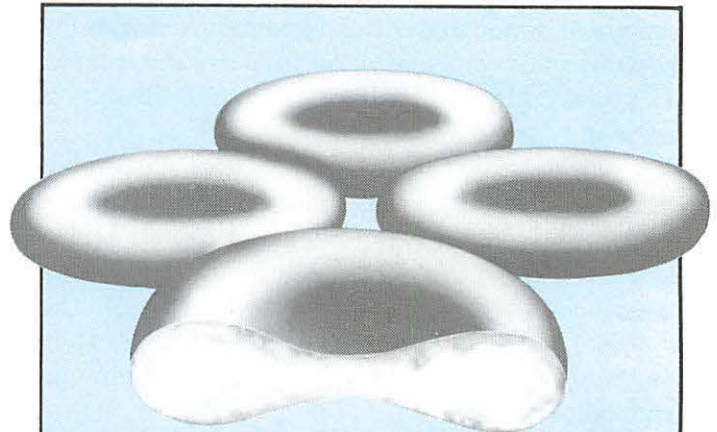
When blood coagulates, red blood cells become trapped in webs of fibrin.

Blood clots are the end product of a series of chemical reactions which convert fibrinogen to fibrin. As the fibrin strands link together, they trap red blood cells between the strands to form a solid mass of blood. Because calcium is an important element in the clotting process, most anticoagulants bind it and remove it from the blood. Without calcium, clotting will not take place.

A sterile anticoagulant solution is placed in the plastic bag which collects a donor's blood. As the blood flows into the bag, it mixes with the anticoagulant, the calcium is bound, and the blood is prevented from clotting.

How does a red blood cell's need for energy shorten the time a hospital can store a gift of blood?

The key to blood storage is the unique metabolism of red blood cells. *Erythrocytes* (the technical term for red blood cells) have no nucleus and do not divide or replicate themselves. They do not manufacture DNA (deoxyribonucleic acid), protein, or fat, and they do not use oxygen.



The Heart and Blood, Franklin Watts, Inc.

Because of the red blood cells' unique design, part sphere and part doughnut, they are able to absorb and transport oxygen more efficiently than any other shape could.

However, red blood cells do require energy for important processes. They use energy to exchange carbon dioxide for oxygen, preserve their shape, strengthen their cell walls, maintain their hemoglobin molecules, and to transport ions across the cell membrane.

Erythrocytes get this energy from glucose, which they convert without oxygen to energy-rich ATP (adenosine triphosphate).

Although oxygen is not a critical factor in storing blood, the amount of glucose is very important. Too much glucose or too little glucose will shorten a red blood cell's life span.

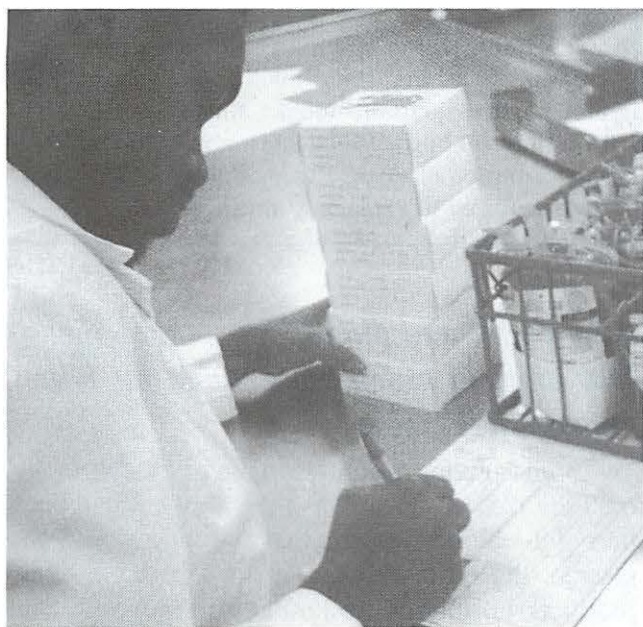
Mixing too much glucose with a unit of blood makes the blood too acidic. The acid comes from lactic acid, which is a waste product of red blood cells as they use glucose. Too little glucose starves the red cells to death long before they reach old age. As a result of these storage limitations, failure to use a gift of blood promptly wastes up to one in every ten units of donated blood.

How can technicians help to prevent gifts of blood from being wasted?

One means of extending the life of the red blood cells is to slow down their metabolism and thus decrease their need for glucose. To do this, technicians quick-freeze red blood cells at temperatures as low as -195° Centigrade.

Slow freezing would stretch the cell walls until they tear apart. Slow freezing would also create tiny pools of highly concentrated salts inside a cell. These salts cause irreversible damage to a cell's protective covering. Rapid freezing, however, prevents water from expanding inside the cell and locks salt deposits in their place.

Cells to be fast frozen are first suspended in a mixture of glycerol. The glycerol flows both inside and outside the cell and equalizes the pressure on both sides of the cell wall as the cell freezes. With lesser concentrations of glycerol, red cells can be frozen and stored at temperatures of about -80° Centigrade. Frozen blood may be stored for up to seven years.



Taurus Photos, Inc.

The expiration date of frozen blood is carefully recorded so that it can be used before too many red cells die.

After thawing, technicians remove the glycerol slowly to keep the concentrations equal on both the inside and outside of the cell. Removing the glycerol too quickly causes an imbalance of pressure within the cell and may cause hemolysis.

How does contamination shorten the storage life of blood?

Once a unit of blood is "entered," it must be used within twenty-four hours or discarded. Entering the sealed plastic bag exposes the blood to bacteria. Even exposure to bacteria in the air is enough to render blood unfit for use.

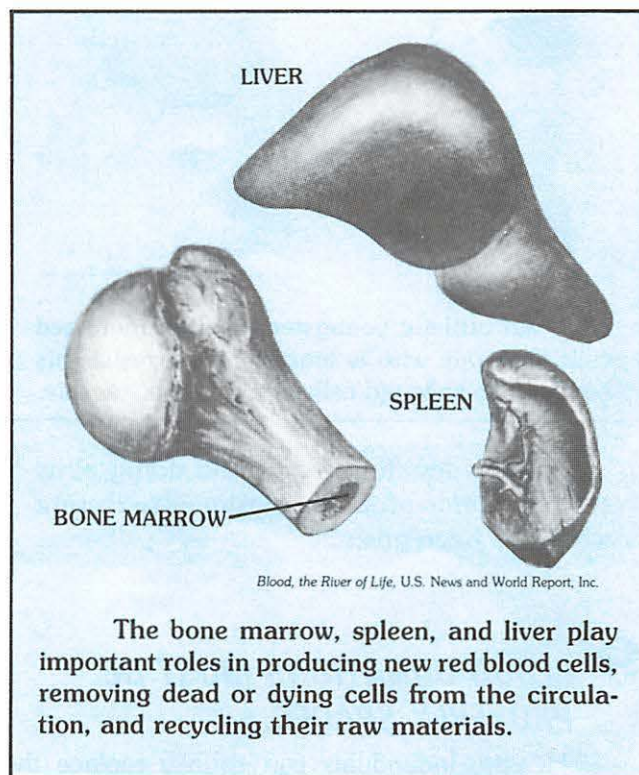
Bacteria grows quickly in blood and produces poisonous toxins, which, if allowed to accumulate, may kill the recipient.

Blood and alms must both be used as quickly as possible.

8 BLOOD WILL BE RESTORED QUICKLY IN THE DONOR.

The process which forms red blood cells is called *erythropoiesis* (ih-rih-throw-poy-EE-sis). The word comes from two Greek words, *erythros*, meaning "red," and *poiesis*, meaning "making." Erythropoiesis is literally "the making of red blood cells."

Erythropoiesis takes place in the bone marrow of the skull, vertebrae, ribs, legs, and arms. The transformation of the basic red blood cell in the bone marrow, the *pronormoblast*, to a mature red blood cell is a complex process.



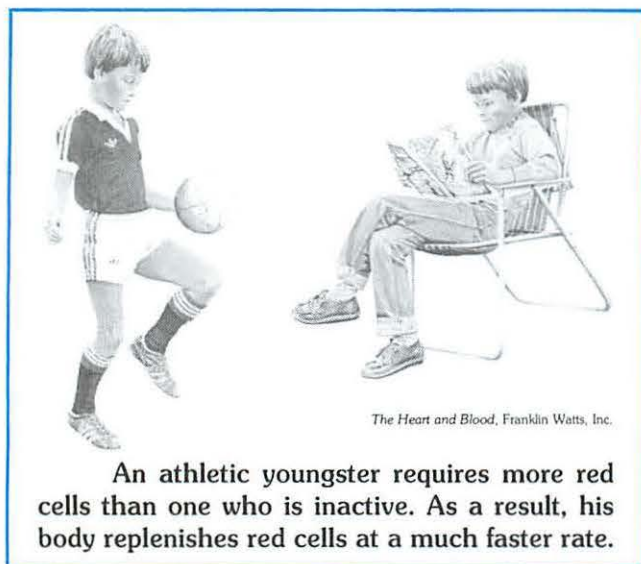
Blood, the River of Life, U.S. News and World Report, Inc.

The bone marrow, spleen, and liver play important roles in producing new red blood cells, removing dead or dying cells from the circulation, and recycling their raw materials.

Mature red blood cells live in the bloodstream for about 120 days. As they age, the spleen and liver remove them from duty and recycle most of their parts. This recycling is important, because the body must produce up to two million new red blood cells every second just to keep up with those which are lost from natural causes.

Normally, red cells wear out just about as fast as new ones mature. If the body suddenly needs more erythrocytes, however, a mechanism within the body increases production. This mechanism is triggered by a reduced supply of oxygen. Certain kidney cells release an enzyme called *renal erythropoietin factor* when their oxygen supply is reduced.

As the renal erythropoietin factor circulates through the blood, it stimulates the formation of a hormone called *erythropoietin*. When this hormone comes into contact with the bone marrow, it speeds up the transformation of pronormoblasts into red blood cells. When a person donates a unit of blood, the slight drop in circulating oxygen stimulates the kidney to release renal erythropoietic factor. This in turn causes the formation of erythropoietin so that the lost red blood cells are usually restored within about a month.



The Heart and Blood, Franklin Watts, Inc.

An athletic youngster requires more red cells than one who is inactive. As a result, his body replenishes red cells at a much faster rate.

Both donating blood and doing alms set into motion processes designed to restore what has been given.

9 BLOOD DONATIONS MUST BE PROPERLY SPACED.

Healthy individuals can usually replace the liquid part of the blood in about seventy-two hours.

It takes about a month to replace the red cells, but in special situations, a healthy donor who eats well and gets plenty of iron and vitamin B₁₂ may safely give one unit of blood a week for a short time, as long he maintains a satisfactory hemoglobin level. One of these special situations occurs in preparation for an *autologous transfusion*, where a person anticipating surgery donates blood for himself prior to the surgery.

The American Red Cross normally requires a minimum waiting period of at least eight weeks between blood donations. This simple precaution helps to prevent complications from donating too much blood.

Restoration of erythrocytes requires iron, certain amino acids, and vitamin B₁₂. If any of these components are deficient in a blood donor, it would take him longer to replace the donated blood.



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Eating large amounts of foods such as ice cream, candy bars, soft drinks, tea, cheese, eggs, and pastries actually blocks the absorption of iron into the body. Because iron is so critical in the formation of blood, the lack of it prolongs the time required to replace a unit of blood.

How could one person give more than four units of blood each week for four consecutive years?

One unique way of donating blood is to give only the plasma. Plasma is the straw-colored liquid part of the blood. Water constitutes about 91.5% of plasma; the other 8.5% consists of protein, waste products, hormones, and numerous inorganic salts. Doctors use plasma primarily in emergency situations to restore lost blood volume and clotting factors.

Donating plasma involves separating the plasma from the red cells and transfusing the cells back into the donor. Once the red cells are returned, a second unit of blood can be drawn almost immediately. This second unit is also separated into plasma and red cells, and the cells are returned to the donor.

This process is called *plasmapheresis*.



U.S. News and World Report, Inc.

Technicians place the whole blood into a large machine called a *centrifuge*, which spins the blood and separates the plasma from the red cells. The red cells are returned to the donor, but the plasma is stored for others to use.

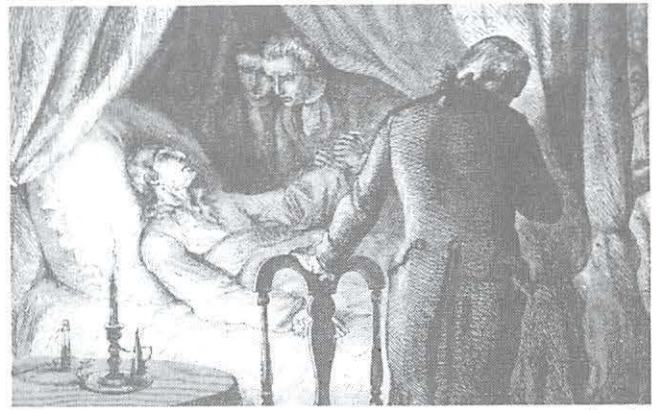
This procedure allows a healthy person to donate up to 1200 milliliters of plasma a week. Because plasma is mostly water, the body replaces it much more rapidly than it replaces red blood cells. Plasma is so easy to replace that one healthy donor gave 931 units of plasma over a four-year period. That is almost four and a half units of plasma a week. There is one danger in donating blood or plasma that many times—the veins would become scarred and could cause problems later on.

What president of the United States may have died because the doctors of his time did not understand that "the life of the flesh is in the blood"?

Early on the morning of December 14, the President woke his wife and complained of a sore throat. Before doctors arrived, the President requested that an overseer drain some of his blood. However, the bloodletting, which was customary at that time, did not alleviate his discomfort.

When doctors arrived later that morning, they drew more blood and attached two large leeches to the President's body. Other doctors bled the President again in the afternoon, but the treatment brought no improvement. By evening, just before the President died, the doctors at his side noted that his last blood came very slowly and showed a marked change in consistency.

No one knows for sure how this President died, but the loss of a large amount of blood in a twelve-hour period certainly did not help him.



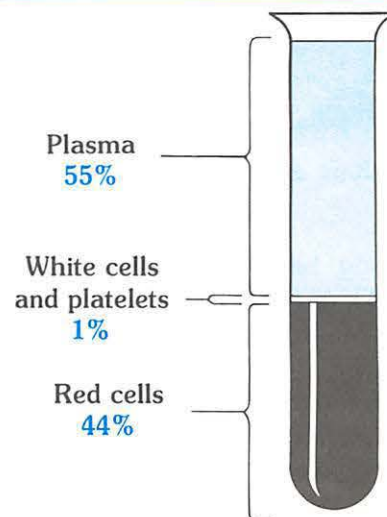
Dover, Inc.

The President was George Washington and the year was 1799.

Giving blood and doing alms can be overdone.

10 BLOOD THAT IS WISELY USED WILL MULTIPLY IN ITS VALUE.

Whole blood contains plasma, red cells, leukocytes (white cells), platelets, albumin, and clotting factors. These are called the *components* of blood. Separating these components greatly multiplies the usefulness of a unit of blood and prolongs the storage life of each individual element.



A healthy adult normally has 5,000 to 10,000 white cells and 250,000 to 400,000 platelets per cubic millimeter of blood. Males have 4.6 to 6.2 million red cells per cubic millimeter; females have 4.2 to 5.4 million per cubic millimeter.

Doctors agree that most patients who need transfusions do not need whole blood. They find that packed red cells are much safer and much easier to administer. If all the patient needs is the red cells, the plasma contained in whole blood may lead to circulatory overload and heart failure.

Blood component preparation begins with the separation of plasma from the red cells. Technicians place one or more units of whole blood in a centrifuge. As the centrifuge spins, centrifugal force pushes the red cells to the bottom of the container. The plasma, which is lighter, remains at the top. Once the red cells have been removed, the plasma can be separated into other components or frozen as it is. Frozen plasma can be stored for up to five years.



Courtesy of the American Red Cross

A centrifuge separates blood components by their weight.

Separating blood components also allows doctors to tailor a transfusion to a patient's exact needs without introducing unnecessary risks. Transfusions of packed cells restore the blood's ability to supply an adequate amount of oxygen, without introducing the antibodies contained in plasma.

Plasma, on the other hand, supplies valuable substances such as albumin, gamma globulin, and clotting factors. The *antihemophilic factor*, also called *Factor VIII*, or *cryoprecipitate*, is a special clotting factor that is concentrated from many units of blood and given to hemophiliacs to help their blood to clot more normally.

Platelets are also important in the clotting process and are especially valuable to cancer patients. Cancer chemotherapy, in addition to killing cancer cells, destroys platelets by the millions. This causes cancer patients to bleed excessively unless their platelets are restored through platelet concentrate transfusions.

For a number of years, the American Red Cross has conducted an extensive program of plasma fractionation for the purpose of obtaining these special components.



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The greatest single use of blood components is in surgery where patients sometimes need several different blood products at one time.

Albumin, a protein in the plasma, is used much like plasma to help restore and maintain blood volume. Unlike plasma, however, albumin can be heat-sterilized. This process greatly reduces the chances of hepatitis and increases albumin's storage life to five years. Albumin also has the advantage that it does not contain any antibodies which may cause transfusion reactions. Furthermore, albumin is low in sodium, making it very useful for treating burn patients.

Both blood and alms will be multiplied in value when properly used.

PROJECT

Read Hebrews 9:22 and discuss how many of the ten points in this resource can be related to Christ's giving His blood to save our souls.

Date completed _____ Evaluation _____