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ABSTRACT

SCRIPTURE MEMORIZATION AS A DISCIPLINE
FOR SPIRITUAL FORMATION

by

Robert H. Banks

Adviser: Jon Paulien

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: SCRIPTURE MEMORIZATION AS A DISCIPLINE FOR SPIRITUAL FORMATION

Name of researcher: Robert H. Banks

Name and degree of faculty adviser: Jon Paulien, Ph.D.

Date completed: October 1999

Purpose

The purpose of this dissertation is to develop a seminar that will help Christians learn how to incorporate Scripture memorization into their devotional life. Biblical and scientific evidence is explored to encourage individuals to consider memorization as an important tool for improving their understanding of the Bible and their spiritual life. Further purposes include uncovering principles and techniques that aid memorization, and gaining a clear understanding of their Scriptural and scientific grounds. This project explains the content and reviews the effectiveness of a seminar designed to equip Christians with the means of incorporating this discipline into their devotional life.

Method

Twenty-eight individuals participated in the seminar, held first in a local church and later at a conference camp meeting. Surveys administered over the course of six months formed the basis for evaluating the effectiveness of the seminar.

Results

The proportion of participants involved in a memorization plan after the seminar was significantly larger ($p < .05$) than the proportion before the seminar. All, however, continued to experience some level of frustration with the discipline of Scripture memorization.

Conclusions

Interest in Scripture memorization was high among the participants, and increased further after attending the seminar. Responses from participants suggested that more interactive materials, such as study sheets and active practice with some memorization principles, would have produced even better results.

Andrews University
Seventh-day Adventist Theological Seminary

SCRIPTURE MEMORIZATION AS A DISCIPLINE
FOR SPIRITUAL FORMATION

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Robert H. Banks
October 1999

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FOR SPIRITUAL FORMATION

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Date approved

To my dad,
who taught me by word and example
that important accomplishments in life
come by discipline and
attention to principle

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INTRODUCTION

Our information age has accustomed us to retrieve massive amounts of information quickly and easily. We are living in an "instant" society, when, in a matter of seconds, we have access to data sources on the opposite side of the globe. Out of necessity, we depend upon modern devices to supplement or even replace the functions that our memories served earlier. Information deemed worthy of preservation is committed to writing instead of to memory. Bible software has enabled the average student to gather many combinations of search results on a computer data base with just a few keystrokes. It is a workable system with many advantages, but it has unfortunately been a substitute for investing time in spiritual reflection and Scripture memorization. Though society can use these conveniences efficiently, they have also afforded a lesser demand on our memories. These factors make the need to memorize Scripture even more urgent for the Christian.

Memorization of Scripture has been a personal devotional exercise for twenty-six years since I attended the University of Connecticut (1973). I have used a systematic approach so that, as of October 1999, 553 chapters of the Bible have been committed to memory. Among these are twenty-seven complete books (including Isaiah, Matthew, John, Romans, Hebrews, and Revelation). No other spiritual exercise throughout the years has been as rewarding and life-changing for me as this discipline.

In time, I developed a seminar to answer many people's questions on how to make this a part of their own spiritual lives. David's well-known 119th Psalm was the basis for the title of the "Hiding the Word in Your Heart" seminar. The material presented in the

seminar follows the content of the second and third chapters of this paper. Since research continued after the completion of both seminars, the body of this paper contains some additional information. The first part of the seminar discussed the theological basis for Scripture memorization, which is covered in chapter two. Chapter three summarizes the techniques of Scripture memorization. It is my hope that this seminar will inspire many with the joy of filling the mind with Scripture.

CHAPTER 1

OVERVIEW OF THE SEMINAR

Purpose of the Project

The purpose of this project was to develop and evaluate a seminar on Scripture memorization, with the ultimate goal of enriching the spiritual life of the participants. Participants had two opportunities to attend the seminar. The Potomac Conference camp meeting and the Patterson Avenue Church were each host to the seminar. The first part explored the biblical and Spirit of Prophecy basis for Scripture memorization. Consideration of the rewards of incorporating this into one's personal devotional life received attention as well. Discussion of Scripture memorization techniques in the second half of the seminar instructed the students how to make it easier to retain the text in memory.

A comparison of the results of the surveys made before and after the two seminars showed a noticeable change in attitude and practice. The analysis, based on the graduated responses (0-10) of participant surveys, including the written explanations and clarifications to their answers, checked the seminars' effectiveness.

This kind of seminar potentially can have a positive, long-term effect on the ministry and life of the local church. The goal is to encourage the participants to involve themselves in a Scripture memorization plan with a "faith that works by love" (Rom 10:17; Gal 5:6).

My hypothesis was that the seminar would be an effective way to motivate and encourage the students to add this important discipline to their devotional habits. If their

involvement in Scripture memorization increased, then the seminar fulfilled its purpose.

After six months, a follow-up survey of the twenty-eight participants (fourteen from each seminar), assessed the effectiveness of the seminar in accomplishing the above stated goal. The results allowed me to check the ease of memorization, its perceived benefits, and to what extent it enhanced participants' enjoyment of Bible study. Most of the instructional content of the seminar is found in the body of this report.

Justification for the Project

There is little material on this subject by Seventh-day Adventist authors, but there is an important contribution the church can make in this area. While some Christian authors have explored the subject, their work lacks, for example, the relationship of health and nutrition to Scripture memorization. Both Scripture and the Spirit of Prophecy make it clear that Scripture memorization is vital for a healthy spiritual life.

Description of the Project Seminar

"Hiding the Word in Your Heart" was a seminar on Scripture memorization. It provided a theological basis for this spiritual discipline, and explained the techniques useful for maintaining a program of memorizing biblical passages. The seminar explained practical ways of making mnemonic associations with words and pictures by linking, for example, one verse in a chapter with the following verse. It also discussed how to retain passages in memory and maintain progress by reviewing the passages.

Organization of the Seminar

Two separate locations hosted the seminar. The Patterson Avenue Seventh-day Adventist Church in Richmond, Virginia, first sponsored the seminar on a Sabbath afternoon in the winter of 1994. It included participants from two other Seventh-day

Adventist churches in the area.¹ Camp meeting in the Potomac Conference (1995) provided a second opportunity to hold the seminar, with participants gathered from a larger area.

Outline of the Seminar

This seminar consisted of two parts. The first session explained the theological basis for Scripture memorization, with the second part explaining the actual "how-to" of this discipline. A short break separated each hour session. The seminar began with prayer and the administering of a survey to help find out the motivational level of the participants and the value they placed on Scripture memorization. Two surveys at the close of the seminar assessed the immediate effect of the seminar. A final survey, six months later, noted the long-range changes that resulted from the seminar.²

Limitations of the Project

One limitation of this seminar was the small number of participants. This made the statistical results less revealing. Fourteen individuals participated at the Patterson Avenue Church, and fourteen at the Potomac Conference camp meeting, totaling twenty-eight persons surveyed in the seminar. Greater attendance could have come from the camp meeting session if: (1) it were not a midweek seminar when there were fewer people on campus, and (2) the editors of the union paper had not neglected to place the advertisement for this seminar in the camp meeting schedule. All those who signed on did so the very day of camp meeting registration.

¹The Patterson Avenue Church is a 350-member church in central Richmond's historical district. Other participants came from the more rural regions of Richmond, including the Meadowbridge Church (250 members) and the Courthouse Road Church (300 members).

²See appendix 1 for the surveys administered for the seminar.

Obviously, with fewer numbers, the inferences become less reliable. The results of the surveys did seem, however, to be consistent enough to extrapolate some general conclusions about the seminar and its effectiveness. Another primary limitation of this project was the lack of precision that surveys can bring for clarifying conclusions. It is difficult to calibrate and measure desire and effectiveness, especially for surveys given six months after the seminar.

CHAPTER 2

THE THEOLOGICAL BASIS FOR SCRIPTURE MEMORIZATION

God Speaks Through His Written Revelation

God intends that man find spiritual life by “every word” (Deut 8:3) that proceeds out of His mouth. His Word is a means of hearing His voice. Paul stated in Gal 3:8 that “Scripture . . . preached before the gospel unto Abraham,” referring to Gen 12:3 where the words are those of the Lord. The New Testament, in Heb 1:7, ascribes to God the words quoted from Ps 104:4. This Old Testament passage, however, in its original context, was only a fervent expression from David, with no indication that God was speaking. Whether a particular Bible writer identifies God as the author is of little relevance, because the prophets were all spokesmen for God. For example, Peter quoted what God said in Ps 2, “by the mouth of his servant David” (Acts 4:24-26). God was the author of the second Psalm through David. The same is true in reverse. What God specifically declared in an Old Testament passage, such as Exod 9:16, Paul introduces with the phrase “Scripture says” (Rom 9:17). It is not surprising, therefore, that the NT writers introduce quotations from the OT by referring directly to God, rather than citing their human authors (cf. also Heb 1:13; 3:7; 10:15-17; etc.). Thus, passages that are the expression of the Bible writers are the message of God Himself.¹ By contemplation of the Scriptures we are thus brought into the audience chamber of the Most High.

¹Ellen White puts it this way: “The word of the living God is not merely written, but spoken. It is God’s voice speaking to us just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God’s Word, and with what earnestness we would search its pages.” Ellen G. White, “Search the Scriptures,” *Adventist Review and Herald*, March 31, 1903, 8.

Testimonials to the Benefits of Scripture Memorization

Many dedicated Christians have commented on the value of committing Scripture to memory. The popular Christian radio speaker, Charles Swindoll, for example, states: "I know of no other single practice in the Christian life more rewarding, practically speaking, than memorizing Scripture. That's right. No other single discipline is more useful and rewarding than this. No other single exercise pays greater spiritual dividends! Your prayer life will be strengthened. Your witnessing will be sharper and more effective. Your counseling will be in demand. Your attitudes and outlook will begin to change. Your mind will become alert and observant. Your confidence and assurance will be enhanced. Your faith will be solidified."¹

Bill Gothard, founder of the "Institute in Basic Life Principles," and host of seminars around the world with a mission to inspire young people with the importance of incorporating biblical principles into their lives, claims that "memorization is the prerequisite to being able to commune with the Lord through His word."² Billy Graham, probably the most popular and successful evangelist in history, has said many times, "If I could do my life over again, I would memorize more Scripture."³

John Ruskin tells about the outstanding chapters of the Bible that his mother selected for him to memorize. Among them was Ps 119, the longest "chapter" in the Bible. Not only did she insist upon daily perusal of a passage, but it had to be done perfectly and with expression, to show that he really understood what he had learned. He

¹Charles Swindoll, *Growing Strong in the Seasons of Life* (Portland, OR: Multnomah Press, 1983), 53.

²Bill Gothard, *Institute in Basic Youth Conflicts, Meditation* (N.p., 1987), 6.

³N. A. Woychuk, *You Need to Memorize Scripture* (St. Louis, MO: Scripture Memory Fellowship International, 1993), 52.

said that, as a boy, he just knew that he would always dislike the Bible, and that the chapter that he would most detest would be Ps 119. However, he later attributed his greatest achievements in life to reverence for the Bible. He said: "All that I have taught as art, everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has simply been because, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart. . . . this maternal installation of my mind in that property of the Scriptures, I count very confidently the most precious, and, on the whole, the most essential part of all my education." He also claimed that though he loved the entire Bible, the 119th Psalm "has now become, of all, the most precious to me in its overflowing and glorious passion of love for the law of God."¹

Near the end of his life, rumors circulated that J. N. Andrews, the first overseas missionary of the Seventh-day Adventist church, had memorized the entire Bible. A friend ventured, "I hear you can repeat the whole Bible from memory." He smiled. "So far as the New Testament is concerned, if it were obliterated I could produce it word-for-word; but I could not say so much for the Old Testament."²

The Old Testament Basis for Scripture Memorization

God had given warning to Adam and Eve in the garden not to eat of the forbidden tree. Later, as Eve began to talk with the serpent, she fell prey to his crafty maneuver to misconstrue God's instruction given to her and her husband. The deceiver questioned her about the reasonableness of God's Word.³ Eve had from the start been careless in

¹Ibid., 47, 48.

²Harold Calkins, "Secrets of Great Preachers," *Ministry*, January 1986, 8.

³Ellen White explains in *The Desire of Ages* (Mountain View, CA: Pacific Press Association, 1940), 118: "How artfully had Satan approached Eve in Eden! 'Yea, hath

reporting precisely what God had spoken. The question, "Hath God said?" raises doubt about what God really did say.¹ She replied that "the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen 3:3). This clause, "neither shall ye touch it," was her own addition. Now Prov 30:6 received its first exemplification, "Add thou not unto his words, lest he reprove thee, and thou be found a liar."² Eve ignored or forgot the precise words that God spoke.³ She makes the prohibition stronger than it really is, and thus lets it appear to her that the instruction is too strict.

Not only did Eve err by adding to the Word of God, but her restatement of God's command also included a diminishing of the severity of His original instruction. God said that man would "surely die" (Gen 2:17) upon eating the forbidden fruit. She proceeds to alter God's Word by reducing His prohibition to a lesser caution: "lest ye die" (Gen 3:3).

God said, 'Ye shall not eat of every tree of the garden?' Gen 3:1. Thus far the tempter's words were truth; but in his manner of speaking them there was a disguised contempt for the words of God. There was a covert negative, a doubt of the divine truthfulness. Satan sought to instill into the mind of Eve the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for man."

¹The grammatical construction should render the phrase: "Hath God even said?" or, "Is it so that God hath said?" John Calvin, *Commentaries on the First Book of Moses called Genesis*, translated from Latin by John King (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1948), 1:148.

²Mackintosh says that to either add to or take away from God's Word proves that His Word is not dwelling in the heart or governing the conscience. C. H. Mackintosh, *Notes on the Book of Genesis* (New York: Loizeaux Brothers, 1880), 34.

³Ellen G. White, "The Test of Loyalty," *Signs of the Times*, February 13, 1896, 6. Satan seeks to have us substitute God's Word with his words, or even with our own words. Again, we read: "The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve. Then he reminded her of her own words, that God had forbidden them to touch it, lest they die. She would receive no more harm from eating the fruit, he declared, than from touching it." Ellen G. White, *Patriarchs and Prophets* (Washington, DC: Review and Herald Publishing Association, 1956), 55.

Eve begins to give way by inserting her own word “perhaps” (*pen*, “lest” KJV).¹ The sharp point of the Spirit’s Sword was blunted.

The serpent then reintroduced the omitted qualifier “surely” (Gen 3:4), which may have given her added confidence in the tempter’s words. Although this phrase was a direct contradiction of God’s original warning, these semantic gymnastics prepared the way for her eventual fall into the will of the adversary.² Certainly, no misery would have tainted the earth if she had heeded the instruction given her, and hidden the Word of God in her heart.

It would be many centuries before God would communicate His revelation in written form. The account of the fall of man reveals that the conflict involves a challenge of God’s authority and character. Man would be required to heed God’s Word and cherish it as the defense against the assaults of the Enemy. God therefore counseled Israel to make the content of His written revelation the subject of daily conversation and have it permeate every sphere of life (Deut 6:6-7).³ David declared that he “hid” God’s Word in his heart (Ps 119:11). The act of “hiding” in the heart is not a mere memorization of Bible passages, but extends to a holistic living in devotion to the Lord (cf. Deut 30:14; Jer 31:33). Concerning the “book of the law,” God instructed Joshua to meditate upon it “day and night” (Josh 1:8). Since this meditation was to continue at “night,” when darkness precludes reading, it implies the importance of lodging its contents in memory

¹Although *pen* does not always imply doubt, yet since it is generally taken in this sense, we may conclude that the woman is beginning to waver at this point. Calvin, 149.

²Every major Christian belief, including the 27 points held by Seventh-day Adventists, is found explicitly or in embryonic form in the book of Genesis. Most of these can be found in the first three chapters of Genesis. The basis for Scripture memorization is introduced at this point as well.

³Ellen White applies this text to memorizing Scripture. Compare idem, “A Plea for Schools for the Children,” *Advocate*, March 1, 1902, 65.

(cf. also, Pss 1:2; 16:7; 63:6; 119:148).

The devout of Israel placed great importance on the discipline of Scripture memorization. The Torah functioned as memorized texts in the lives of those learned in the Scriptures, and they were used in debates and formal instruction during Old Testament times. Even later, during the centuries around the beginning of the Christian era, Jewish piety was "Torah-centric."¹ The dominant program for the *bet sefer* (or school of Scripture) was to teach the children to read the sacred text with correct vocalization and accentuation, fluently and from memory.² Scriptures were accorded a position that can hardly be exaggerated, and the people of the covenant knew that they had the incomparable privilege of being entrusted with the source of their life and salvation.³

The New Testament Basis for Scripture Memorization

The Gospel of Matthew pictures Jesus as the perfect representative of Israel who repeats the history of the Old Testament covenant people.⁴ Like Israel of old, Jesus found refuge in Egypt for His own survival. The first chapters of Matthew's Gospel represent Jesus as the "new Israel" experiencing the "new Exodus" from Egypt after a death decree (Matt 2:14-15). Christ then makes a spiritual journey, crossing the Red Sea at the time of His baptism (cf. 1 Cor 10:1-2; Matt 3). As the pillar of cloud went before Israel to lead

¹Birger Gethardsson, *Memory and Manuscript, Oral Tradition and Written Tradition in Rabbinic Judaism and Early Christianity* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 29.

²Ibid., 61.

³Ibid., 29.

⁴God called Israel and Christ, as the embodiment of Israel, His "servant" (Isa 42-53). Both similarly received the designation of God's "Son" (Exod 4:22; Isa 42:1; Matt 3:17).

them in the desert, so Jesus was "led up of the spirit into the wilderness" (Matt 4:1). There He resided forty days in the desert to parallel the forty years Israel wandered in the wilderness. As Moses proclaimed the law of God's kingdom on Mount Sinai, so did Jesus, the great Law Giver, proclaim His spiritual kingdom on the Mount of Blessings (Matt 5). Jesus later selected His twelve disciples as the counterpart of the twelve tribes of Israel. Notice that Jesus faced the same temptations in the desert (Matt 4:4, 6, 7, 21) as Israel did during their time of wandering.¹ Christ recognized that passages quoted by Satan were out of their immediate context and only partially quoted (cf. Matt 4:6-7 and Ps 91:11). He overcame these temptations by quoting passages from memory out of the book of Deuteronomy. This book, written in the desert, was also available to Israel in their struggle with temptation. (Deut 8:3; 6:16; 6:13).² Christ had evidently, through years of careful application and study, fortified His memory in preparation for this intense battle with the adversary.

The Gospels record no less than forty-three occasions when Jesus quoted or alluded to Scripture from memory. His purpose for quoting the Scriptures seems to fall into three categories: (1) as an aid in His battle with sin,³ (2) to clarify a doctrinal

¹Temptation came to Jesus in the three areas of "appetite," "love of the world," and "presumption." Where Adam failed, Christ was victorious and became an example to His followers. Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press Association, 1948), 4:372.

²Regarding the role of Scripture in resisting temptation, Ellen White says: "In the wilderness, armed with the weapon, 'It is written,' he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power." "An Appeal for the Colored Race," *Advent Review and Sabbath Herald*, October 27, 1904, 8.

³Matt 4:4 = Luke 4:4 (Deut 8:3), Matt 4:7 (Deut 6:7), Matt 4:10 = Luke 4:12 (Deut 6:13). Although this category includes the least number of quotations recorded in the Gospels, they provide a window into the spiritual life of Christ and His secret for

question for His hearers,¹ and (3) as a confirmation or clarification of His mission as the Messiah.²

The Scriptures sustained Jesus during the trying ordeal at the closing hours of His life. Of the "seven last words" of Jesus on the cross, three were texts of Scripture from memory.³ In the midst of His terrible suffering, under the weight of the sins of the world, He uttered the prayer, "My God, my God, why hast thou forsaken me?" (Matt 27:46; Mark 15:34, quoting Ps 22:1).⁴

victorious faith that characterized His entire ministry.

¹Matt 5:21 (Exod 20:13), Matt 5:27 (Exod 20:14), Matt 5:31 (Deut 24:1), Matt 5:33 (Lev 19:12), Matt 5:38 (Exod 21:24; Lev 24:20; Deut 19:21), Matt 5:43 (Lev 19:18), Matt 12:7 (Hos 6:6); Matt 19:4 = Mark 10:6 (Gen 1:27 or Gen 5:2), Matt 19:5 = Mark 10:7-8 (Gen 2:24), Matt 19:18-19 = Mark 10:19 = Luke 18:20 (Exod 20:12-16; Deut 5:16-20; Lev 19:18), Matt 21:13 = Mark 11:17 = Luke 19:46 (Isa 56:7; Jer 7:11), Matt 21:16; (Ps 8:3 LXX), Matt 22:37; (Deut 6:5), Mark 12:29-30 (Deut 6:4-5), Mark 7:6; (Isa 29:13 LXX), Luke 23:30 (Hos 10:8), John 6:45 (Isa 54:13).

²Matt 9:13 (Hos 6:6), Matt 10:36 (Mic 7:6), Matt 11:10 = Luke 7:27 (Mal 3:1); Matt 11:29 (Jer 6:16), Matt 13:14-15 = Luke 8:10 (Isa 6:9-10), Matt 15:4 = Mark 7:10 (Exod 20:12 or Deut 5:16), Matt 15:4 = Mark 7:10 (Exod 21:17), Matt 15:8-9 = Mark 7:6 (Isa 29:13; LXX), Matt 18:16; (Deut 19:15), Matt 21:42 = Mark 12:10-11 = Luke 20:17 (Ps 118:22-23), Matt 22:32 = Mark 12:26 = Luke 20:37 (Exod 3:6; 15), Matt 22:39 = Mark 12:31 (Lev 19:18), Matt 22:44 = Mark 12:36 = Luke 20:42-43 (Ps 110:1), Matt 23:39 = Luke 13:35 (Ps 118:26), Matt 24:30 = Mark 13:26 = Luke 21:27 (Dan 7:13), Matt 26:31 = Mark 14:27 (Zech 13:7), Matt 26:64 = Mark 14:62 = Luke 22:69 (Ps 110:1; Dan 7:13), Matt 27:46 = Mark 15:34 (Ps 22:1), Luke 23:46 (Ps 31:5) John 10:34 (Ps 82:6), John 13:18 (Ps 41:9), John 15:25 (Ps 35:19), John 19:30 (Ps 22:31).

³The three passages quoted by Jesus during the closing hours of His betrayal and crucifixion were: Ps 22:1 (Matt 27:46; Mark 15:34); Ps 31:5 (Luke 23:46); and Ps 22:31 (John 19:30). A fourth statement, "I thirst," (John 19:28), though not a direct quote, is contextually parallel with events described in Pss 22:15 and 69:21.

⁴Jacques Doukhan points out that Daniel makes an additional connection between the Messiah and the experiences described in Ps 22. In Dan 9:26, the angel Gabriel refers to the Messiah's death with the expression "he has no . . ." (*ên lô*), a contracted form of "he has no help" (*ên 'ôzer lô*) of Dan 11:45. These words allude to the abbreviated phrase "no help" (*ên 'ôzer*) of Ps 22:11. For his complete treatment of this connection, see Jacques Doukhan, "The Seventy Weeks of Dan 9: An Exegetical Study," *Andrews University Seminary Studies*, 17 (1979): 18-19. For a further discussion of the NT

Jesus understood, from His meditation on Scripture revealing His Messianic work, that He was the new antitypical David, repeating in His life the experience of the first David.¹ Even the last spoken words of Jesus before He died, "It is finished," were words of Scripture that He had committed to memory (John 19:30, quoting Ps 22:31).²

All three OT texts quoted by Jesus on the cross came from the Psalms of David. It is appropriate that Jesus would identify himself with David, who had hidden the Word in his heart (Ps 119:11). Probably no other OT character declared a stronger devotion to the words of the Lord.³ It was David who said, "I will delight myself in thy statutes: I will not forget thy word" (Ps 119:16). This resolve Jesus had also made, and it sustained Him in His final hours. As the Davidic Messiah, it is no wonder that Jesus armed Himself with the words of Ps 22 and other relevant verses from the Psalter. He gained encouragement as He witnessed how the events described in the Psalm so closely paralleled events happening before His eyes.⁴ His naked faith, hanging on the words of

Messianic fulfillment of Ps 22, see Hans LaRondelle, *Deliverance in the Psalms* (Berrien Springs, MI: First Impressions, 1983), 53-60.

¹Jer 23:5; Ezek 34:23; 37:24; Isa 9:6-7; 11:1-5; Hos 3:5; Amos 9:11; Zech 8:3; John 13:18-27, etc.

²This word *asah*, in the Qal perfect (3rd sing. masc.), can be translated as an "impersonal passive." W. Gesenius and E. Kautzsch, *Gesenius' Hebrew Grammar*, 2d English ed. revised by A. E. Cowley (London/New York: Oxford University Press, 1910 [15th printing, 1980]), 387 (paragraph 121a). Therefore the translation of the final words of this Psalm mean either "He has done [it]" or "It is done!" The latter translation means that Jesus died with the closing words of this Psalm on His lips (John 19:30). Ps 22 and the similar narrative in the Gospels indicate that the second phrase is the best translation.

³Ps 119:11, 16, 25, 28, 50, 97, 105, 113, 140, 161, 163, 165, etc.

⁴Note the following additional parallels: They mocked Christ on the cross Ps 22:7 (Matt 27:39; Mark 15:29). The tormentors tempted Him to deliver Himself Ps 22:8 (Matt 27:43; Luke 23:35). Christ suffered great thirst on the cross Ps 22:15 (John 19:28). His hands and feet were pierced Ps 22:16 (Matt 27:35; Mark 15:24; Luke 23:33; John 19:18). His garments were parted and taken by casting lots Ps 22:18 (Matt 27:35; Mark 15:24;

Scripture, energized Him with courage to face the crisis before Him. In the same manner, the people of God, before the day of the Lord, will be "like David" (Zech 12:8). Like the Davidic Messiah, they will draw upon the storehouse of Scripture during earth's final conflict.¹

The Spirit of Prophecy and Scripture Memorization

Ellen White believes that we are each a steward of our body, including the mind with its astounding faculties of memory. "The talents of speech, memory, influence, property, are to accumulate for the glory of God and the advancement of His kingdom. He will bless the right use of his gifts."² The preservation and use of our mental faculties are important because of the role they play in our sanctification (Ps 119:11). Our responsibility is to use the mind and faculties of memory to remember and heed the Word of God, that we may return praise to God.

"Keep the treasure house of mind and heart filled with 'It is written.' Hang in memory's hall the precious words of Christ. They are to be valued far above gold."³ She recognized that it is by the ready appropriation of God's promises in time of need that

Luke 23:34).

¹The closing days of Jesus' betrayal, trial, and passion are thematically parallel to the betrayal, deception, and hardship that the Gospels prophesy will come upon the final remnant. (Matt 10:16-18, 22-25, 40; 24:9-10 etc.). The end-time generation will face a similar trial and will use the same means to overcome through the Word of God. Ellen White declares: "Today men are choosing Barabbas, and saying, Crucify Christ. They will do this in the person of His saints. They will go over the same ground as the Jewish priests and rulers did in their treatment of Christ." Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press Association, 1962), 131.

²Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald Publishing Association, 1947), 116.

³Ellen G. White, "Into Clearer Light," *Advent Review and Sabbath Herald*, May 12, 1904, 8.

believers become "partakers of the divine nature" (2 Pet 1:4). It is the role which memory can play in the sanctification process that makes it important for Ellen White. She states, "the mind must be stored with pure principles. Truth must be graven on the tablets of the soul. The memory must be filled with the precious truths of the word. Then, like beautiful gems, these truths will flash out in the life."¹

Several classes of individuals need to memorize Scripture. Those called to the ministry, for example, "should devote time to reading, to study, to meditation and prayer. They should store the mind with useful knowledge, committing to memory portions of Scripture, tracing out the fulfillment of the prophecies, and learning the lessons which Christ gave His disciples."² Ministers should "quote a text of Scripture correctly from memory," without "blundering along in the awkward manner that they do."³ The physician should have "his mind a storehouse, full of fresh thoughts," that he may readily repeat comforting words of Scripture to those who need encouragement.⁴

Ellen White urges that "whole chapters may be committed to memory, to be repeated when Satan comes in with his temptations."⁵ "The whole of the fifty-first chapter of Isaiah is worthy of close, earnest study, and we would do well to commit it to

¹Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald Publishing Association, 1930), 69.

²Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald Publishing Association, 1948), 278.

³*Ibid.*, 105. See appendix 4 for additional statements.

⁴Ellen G. White, "The Christian Physician and His Work," in *Medical Ministry* (Mountain View, CA: Pacific Press Association, 1963), 32. Similar counsel for parents, youth, students, and children is found in appendix 4.

⁵Ellen G. White, "Humility and Faithfulness in Laborers," *Advent Review and Sabbath Herald*, April 8, 1884, 225.

memory," because it has a special application for those living at the end of time.¹ Isa 53 will "subdue and humble the soul defiled by sin and uplifted by self-exaltation."² The 58th chapter of Isaiah is a valuable chapter to be "repeated when Satan comes in with his temptations."³ Chaps. 12 and 13 of first Corinthians are of great value as well.⁴

What particular passages does she say should be selected for memorization? To select solely by our own preference might prevent us from getting a balanced diet of Scripture. Many isolated verses of Scripture are important to store in the memory.⁵ Among the most valuable passages are God's promises, which help us "to go through the world and not dwell upon its corruptions, or be polluted by its wickedness."⁶ Since Israel did not retain the "words of warning" in memory, they soon forgot the Lord's

¹Ellen G. White, "The Right Use of God's Gifts [Concluded]," *Advent Review and Sabbath Herald*, December 1, 1896, 1.

²Ellen G. White, "Isaiah," *The Seventh-day Adventist Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald Publishing Association, 1953-1957), 4:1147.

³Ellen G. White, *Our High Calling* (Washington, DC: Review and Herald Publishing Association, 1961), 88.

⁴Ellen G. White, "First Corinthians," *The Seventh-day Adventist Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald Publishing Association, 1953-1957), 6:1090-1091.

⁵"The most valuable treatise on etiquette ever penned is the precious instruction given by the Saviour, with the utterance of the Holy Spirit through the apostle Paul - words that should be ineffaceably written in the memory of every human being, young or old:" John 13:34 and 1 Cor 13:4-8 are quoted. Ellen G. White, *Education* (Mountain View, CA: Pacific Press Association, 1952), 242.

⁶Ellen G. White, "Sanctify Them Through Thy Truth," *Advent Review and Sabbath Herald*, March 1, 1892, 130. Appendix 4 contains Spirit of Prophecy statements on the importance of retaining God's promises in memory.

dealings with them.¹ The exhortations and counsels of God, and God's promises provide a complete and balanced message for the Christian.

Ellen White comments often on how Scripture memorization has aided Christians to preserve faith throughout the Christian church. The Waldensians, for example, memorized large portions of the Bible out of necessity. Copies were rare, so the words of the sacred text were committed to memory. Many could repeat large portions of both the Old and New Testaments, including the Gospels of Matthew and John, with many of the epistles.²

When Luther launched the Reformation, Rome in vain summoned all her authority, using decrees, anathemas, and tortures to prevent the circulation of the Scriptures. This ignited an era when "all who could read were eager to study the Word of God for themselves. They carried it about with them, and read and reread, and could not be satisfied until they had committed large portions to memory."³

God's people, at the close of time, will especially need to store Scriptures in their memories, "so that, when deprived of our Bibles, we may still be in possession of the Word of God."⁴

¹White, *Testimonies for the Church*, 8:113.

²Ellen G. White, *Spirit of Prophecy* (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1969 facsimile), 4:72. See also, idem, *The Great Controversy Between Christ and Satan*, 67.

³Ellen G. White, "Triumph of the Reformation," *Signs of the Times*, November 1, 1883, 481.

⁴Ellen G. White, "Lessons of Self-denial, Trust and Cooperation," *Manuscript 85*, 1909, Ellen G. White Research Center, Andrews University, Berrien Springs, MI, 10.

The Relationship Between Memory, Meditation, and Remembering

The value of Scripture memorization is clear when understood in relation to two other similar, yet distinct disciplines. These two disciplines are meditation and “remembering,” as defined in its biblical context. Memorization involves trying to learn and retain the text of Scripture. Meditation involves reflection and the application of the passage to one's life.¹ To “remember,” as used in Scripture, involves acting upon or conforming the life to the will of God as expressed in the particular text of Scripture. These three disciplines have a sequential relationship to each other. Scripture passages committed to memory can later be recalled to provide food for meditation. Then the will chooses to “remember” or conform the life to God's revealed will. A Scripture memorization plan without these two related disciplines will rob it of meaning and lasting fulfillment. We need to take a closer look at the second and third steps.

The Role of Meditation in Spiritual Growth

Jewish tradition acknowledges the centrality and authority of the Hebrew Scriptures, and they believed that reading the Torah required both concentration and discursive meditation.² Biblical meditation is very different from other forms of meditation used in many religions of the world, particularly those found in the Far East. These practices do not recognize the Scriptures, nor any other source of propositional revelation as the focus of their meditation. Instead, they seek to open the mind to being one with God. Serenity is experienced as the devotee makes the inner self the object of meditation. In Buddhism and Hinduism, for example, the disciple seeks to empty the

¹Woychuk says that “memorizing without meditating is like eating without the process of digesting.” N. A. Woychuk, *Keep in Memory* (St. Louis, MO: Scripture Memory Fellowship International, 1980), 71.

²Fredrick B. Underwood, *The Encyclopedia of Religion*, ed. Mircea Eliade (New York, NY: Macmillan Publishing House, 1987), 9:327.

mind while meditating. Transcendental meditation (TM) is a version of yogic practices introduced into the West by Maharishi Mahesh Yogi in the late 1960s to attain peace of mind. It does not have doctrinal content, and both religious and nonreligious people practice it. Catholicism asserts that meditation is meritorious, and is, in this respect, different in motive from the kind explained in this study. Biblical meditation involves the imagination and the will in contemplating the content of passages of Scripture.

Unfortunately, there have been many attempts to blend biblical meditation with the Eastern variety.¹ This blending of meditation is particularly dangerous for the Christian. Scripture counsels us to carefully guard the mind from outside influences. Peter admonishes the believer to "gird up" the mind against contamination from the world (1 Pet 1:13). It is evident from Ps 119 and other texts that biblical "meditation" was a vital part of David's devotional life.² His meditative habits are most evident from the Psalms.³ Note that every verse in Ps 119 (except vs. 122) contains some reference to God's expressed revelation to man.⁴ Notice that the possessive pronoun associated with the propositional revelation of God defines clearly the object of the Psalmist's musing (e.g.

¹Wayne H. Pipkin, *Christian Meditation, Its Art and Practice* (New York, Hawthorn Books, 1977). Pipkin tries to find an accommodation for transcendental meditation (TM) within Christianity. Compare also, Hugo Lassalle, *Zen Meditation for Christians* (La Salle, IL: Open Court, 1974).

²Pss 1:2; 5:1; 19:14; 49:3; 63:6; 77:12; 104:34; 119:15, 23, 48, 78, 97, 99, 148; 143:5.

³Scriptures outside the Psalter also refer to the practice of meditation. Compare Josh 1:8; Isa 33:18; Luke 21:14; 1 Tim 4:15. The exact meaning of "meditate" in Gen 24:63 is unclear.

⁴"Psalms," *The Seventh-day Adventist Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald Publishing Association, 1976), 3:896.

thy law).¹ In the New Testament as well, Paul counsels the fledgling church to meditate on God's divine revelation to man.²

Ellen White admonished us "to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word."³ "Meditation . . . will open to the student treasures of which he has never dreamed. He will prove in his own life the reality of the experience described in the Scriptures: 'Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart'" (Jer 15:16).⁴

Two Hebrew words translated as "meditate" in the Old Testament are similar in meaning. These words appear thirty-eight times in the Psalter alone. The Hebrew word *hagah* occurs primarily in the poetic passages, particularly in the Psalter (e.g., Josh 1:8; Pss 1:2; 63:6; 77:12; 143:5; Isa 33:18).⁵ The basic meaning of *hagah* and its related

¹These texts show that the object of meditation is God's "law" (Pss 119:78; 1:2); "understanding" (Ps 49:3); "precepts" (Ps 119:15, 78); "ways" (Ps 119:15); "statutes" (Ps 119:23, 48); "commandments" (Ps 119:48); "testimonies" (Ps 119:99); "word" (Ps 119:148); and "works" (Ps 143:5).

²"Meditate upon these *things*; give thyself wholly to *them*; that thy profiting may appear to all" (1 Tim 4:15, italics mine).

³White, *The Great Controversy Between Christ and Satan*, 601. She further explains that communion with God is made possible by the memorization of Scripture: "Store the mind with the precious promises of God's word, and hold sweet communion with him by frequently repeating them. Cease fretting, cease murmuring, cease finding fault, and make melody to God in your hearts. Think of everything you have to be thankful for, and then learn to praise God." Idem, "Walk in the Light," *Signs of the Times*, September 27, 1883, 422.

⁴White, *Education*, 252. Again, she says: "Merely to hear or to read the word is not enough. He who desires to be profited by the Scriptures must meditate upon the truth that has been presented to him. By earnest attention and prayerful thought he must learn the meaning of the words of truth, and drink deep of the Spirit of the holy oracles." Idem, *Christ's Object Lessons* (Battle Creek, MI: Review and Herald Publishing Association, 1947), 59-60.

⁵It is always used in the Qal, except Isa 8:18 (Hiphil).

forms, is a low sound, much like the "mourning" of a dove (Isa 38:14; 59:11) or the "growling" of a lion over its prey (Isa 31:4). It is sometimes used in the foreign-nation oracles, such as the judgment upon Moab (Isa 16:7; Jer 48:31) or the "whispering" of the enemy over the collapse of Jerusalem (Lam 3:62). Even wizards whisper and "mutter" in their occult practices (Isa 8:19).

The second word, *siyach*¹ (e.g., Ps 119:15), means to ponder or muse and pray.² Lavonne Masters likens the meaning of *siyach* to a "pilgrimage" into God's word.³ In this respect, *siyach* is a devotional exercise by which a person engages in framing his thoughts and words and expressing them to himself, to others, or to God.⁴ Bill Gothard says that the purpose of meditation is to turn God's word into a personal conversation with the Lord: "This is what meditation is all about. It is about allowing God's word to live in our heart. Jesus promised 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you' (John 15:7). Scripture does not live

¹See *akh*, a primitive root; to ponder, i.e. (by implication) converse (with oneself, and therefore, aloud) or (transitively) utter: -- commune, complain, declare, meditate, muse, pray, speak, talk (with). James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers), 1984, s.v. "meditate."

²Herbert Wolf, *The Theological Word Book of the Old Testament*, ed. R. Laird Harris (Chicago, IL: Moody Press Institute, 1981), 1:205 (#476 c). Harris explains that sometimes this term refers to plans originating in the heart of wicked men or nations, and later given expression in lying and deceitful words (Prov 2:1; 24:2). The words of the wicked come forth from both the heart and from the tongue (Isa 59:3). The righteous can also "devise" and "ponder" a proper answer (Prov 15:28) and then talk about wisdom (Ps 37:30) or God's righteousness (Pss 35:28; 71:24). In Psalm 19:14, the phrase, "meditation of my heart" is parallel to the "words of my mouth." David therefore compares his own speech with what God speaks through nature and Scripture.

³LaVonne Masters, *Memorize and Meditate* (Nashville TN: Thomas Nelson Publishers, 1991), 17.

⁴Woychuk, *Keep in Memory*, 72.

within you until it becomes an active part of your mind, will, and emotions.”¹

This cherishing of the Word of God in the memory is important, not only to defend the faith, but to enrich the Christian's communion with God. Biblical meditation is essential for gaining and maintaining spiritual life, because it involves a purposeful concentration on God's propositional revelation found in His Word. Scripture memorization aids content-based meditation by providing the source of contemplation for immediate retrieval (Pss 1:1-2; 16:11).

The Meaning of "Remembering" in Scripture

This needed concentration involves not only the exercise of the mind, but also the response of our heart. The meaning of the Old Testament word "remember" (*zkr*) will help us appreciate the role this response should play in the discipline of Scripture memorization. For the Hebrew, to "remember" is not a mere cerebral exercise, but an outward act that arises from the heart and the will (cf. 1 Sam 25:31). God repeatedly calls his people to "remember" or "bring to remembrance" the Lord, his acts and his words. Normally this means more than the mere intellectual recollection of a piece of information. As Childs observes, to "remember" is not merely to recall a thought but to act toward.² It influences the behavior because it causes action in the person remembering.

When God "remembered" Noah in the ark, He sent a great wind to dry the flood waters (Gen 8:1). "Babylon came in remembrance before God," meaning that God visited the wicked city with judgment (Rev 16:19). When God heard the groaning of his people, He "remembered" his covenant with Israel, and empowered Moses to deliver

¹Gothard, 10.

²Brevard S. Childs, *Memory and Tradition in Israel* (London: SCM Press, 1962), 24.

them from bondage (Exod 6:5). If the Lord does not “remember” the sins we commit (Isa 43:25), it does not mean that He is without cognizance of the deed. Rather, it means that He chooses not to act in judgment against the penitent. The Sabbath is “remembered” by laboring to enter God’s rest (Exod 20:8; Heb 4:11). Therefore, the biblical injunction to “remember the word” (John 15:20, cf. Jude 17) is an appeal to not only call the text to mind, but also conform the life to the intent of the passage. “Memory changes a person and leads him to sense, feel, and act.”¹

The Hebrew verb, *zkr*, has its parallel root meaning in extra-biblical sources. This extra-biblical use of *zkr* is similar to that found frequently in the Old Testament, denoting a past event being recalled, which produces a favorable action toward its recipient.² The Greek usage of the term “remember” in Homer’s works, has an analogous parallel with the Hebrew usage. Several idioms occur in which the verb designates action. Fathers and mothers are “remembered” when their children take care of them (Homer *Odyssey* 18.267); to “remember” to rest, means to go to sleep (Homer *Odyssey* 16.481). When one “remembers” the evening meal, supper is prepared (Homer *Iliad* 24.601). When one “remembers” the dead, a burial takes place (Homer *Iliad* 22.390).

Two other expressions occur frequently in Homer’s works that illustrate this point. When the Achaeans ‘think of battle’ *μνησάντο δε χαρμη*, they again experience the lust for the battle (Homer *Iliad* 4.222; 8.252). This response becomes part of the actual combat (Homer *Iliad* 15.380). There is also the expression, “remember the shield of valor,” *μνησασθε δε θουριδος αλκης* (Homer *Odyssey* 4.527; *Iliad* 8.174; 11.566). This

¹Jon Dybdahl, *Old Testament Grace* (Boise, ID: Pacific Press Publishing Association, 1990), 114.

²Notice this Canaanite inscription, “May the king, my Lord, remember (ia-az-ku-ur-mi) everything done against Hazur, *your city*, and against your servant” (Italics mine). Childs, 24.

phrase occurs often in speeches of encouragement. Encouragement for a soldier to renew his fighting comes when he “remembers” his past victories. Later Greek writings, however, appear to contain only the mere cerebral quality of remembering.¹ Similar examples are found in Phoenician, Nabatean, and Aramaic sources.²

Sometimes this word has a similar meaning in English. “Remember our appointment tomorrow . . .” implies a certain response in action. Therefore “remembering” Scripture involves more than accurately reproducing a text; it is conforming the life to the will of God. Like Ezra, one must “set [the] heart to study the law of the Lord, and to practice it” (Ezra 7:10, NASB). Braga puts it this way: “Storing Scripture in the mind, together with meditation on it, must be followed by obedience in what God says. Yieldedness to the spirit of God is indispensable if a life is to be truly blessed by him. Our lives should be characterized by absolute, prompt, unswerving submission to the will of God, not only to some, but to all that the Lord commands. Such a life of wholehearted commitment does not come easily, but it is the only way to true and lasting blessing.”³

¹Ibid, 25.

²Nabatean and Palmyrene inscriptions, and countless examples of Jewish sepulchral inscriptions contain this expression. They read, for example, that ‘NN may be remembered for good’ (*dkyr ltb*) before the deity, or that ‘NN may be remembered in mercy and peace’ (*dkyr btb wslm*). C. F. Jean and Jacob Hoftizer, *Dictionnaire des Inscriptions Semitiques de L'Ouest* (Leiden, Netherlands: E. J. Brill, 1960), 76 passim, cited in Childs, 24. The Old Aramaic inscription of Panammu I from the eighth century BC preserves the pe'al form of *zkr* in a blessing and curse formula: ‘(Whoever) shall moreover remember (*yzkr*) the soul of Panammu with Hadad . . .’ (line 17). To remember in this context describes a cultic act in which a rite is done to incur favor with the deity for the benefit of an ancestor. Ibid., 24.

³James Braga, *Discovering Scripture Memory* (Portland, OR: Multnomah Press, 1990), 17.

CHAPTER 3

THE PRINCIPLES AND TECHNIQUES OF SCRIPTURE MEMORIZATION

The Awesome Faculties of the Mind

Exactly how memories are stored in the brain is still a mystery.¹ The brain contains some 100 billion neurons, as many as there are stars in the Milky Way Galaxy, twenty times as many as there are humans on the planet. A sliver of cerebral cortex the size of a Rice Krispie contains about one million neurons. Each can make 10,000 or so synaptic connections. This number is to ensure that none of us run out of mental storage space.²

The way the human brain handles so much information is no small wonder. Although the mind is different from computers, there is enough similarity that some comparisons between the two can be drawn. Like a home computer, the mind has at least two types of memory: "working memory," used for juggling information in the present moment, and "long-term memory," which encodes it for an extended period.³ Contrary

¹Michael D. Chafetz, *Smart for Life: How to Improve Your Brain Power at Any Age* (New York, NY: Penguin Books, 1992), 128.

²Rebecca Rupp, *Committed to Memory: How We Remember, and Why We Forget*. (New York: Crown Publishers, 1998), 244.

³Researchers use the term "encoding" to describe the process of getting information into long-term memory. Janet Fogler and Lynn Stern, *Improving Your Memory, How to Remember What You are Starting to Forget* (Baltimore: Johns Hopkins University Press, 1994), 5.

to a popular notion, our brains do not record everything that happens to us and then bury it until a hypnotist unearths it again to our consciousness.¹ Most of what the mind perceives hovers briefly in active memory, something akin to a computer's RAM (random access memory), then it simply evaporates. Working memory enables us to do simple calculations in our head or retain phone numbers long enough to dial them. Like RAM, it lets us analyze and invent things without creating a lasting record. Long-term memory acts more like the hard drive, physically recording experiences in the brain region known as the cerebral cortex. The cortex, or outer layer of the brain, contains a thicket of 10 billion vine-like nerve cells that communicate by relaying chemical and electrical impulses to each other. Every time the mind perceives a sight, a sound, or an idea, a unique subset of these neurons gets activated. They do not often return to their original state. Instead, they may strengthen their connections to each other, becoming more densely intertwined. Once that happens, anything that starts the network will bring back the original perception as memory. Dr. Barry Gordon, head of the memories-disorders clinic at the Johns Hopkins School of Medicine, says one's memory is "a product of the electrical activity of an enormous number of nerve-cell endings."² A newly encoded memory may involve thousands of neurons spanning the entire cortex. If it does not get used, it will quickly fade. When the pattern gets activated repeatedly, it becomes more deeply embedded in our tissue.

¹Traditionally people believed that remembering involves retrieving information stored somewhere in the brain. The metaphors of memory have always involved metaphors of storage that represent memory as a warehouse where the past lies like household goods in an attic. Now it appears that memory is a creative, constructive process using the imagination and a complicated array of many faculties of the mind. See Edmond Blair Bolles, *Remembering and Forgetting: Inquiries into the Nature of Memory* (New York: Walker and Company, 1988).

²Barry Gordon, *Memory, Remembering and Forgetting in Everyday Life* (New York, NY: Mastermedia, 1995), 82.

Because many believe that their memories are very poor, they resolve that a memorization program is a fruitless endeavor. Our Creator, however, has endowed us with mental faculties able to retain a phenomenal amount of information. Studies show that a person deposits an average of ten thoughts every minute in his memory. This figures out to be about 300 million thoughts in one lifetime. This means, however, that it is usually more difficult to recall things unless they are consciously stored in memory.¹

The brain will gain greater efficiency in retaining information by increasingly using it for that purpose.² It is encouraging to know that study of the Scriptures is itself a means of strengthening the memory. "The Bible is the best book in the world for giving intellectual culture. Its study taxes the mind, strengthens the memory, and sharpens the intellect more than the study of all the subjects that human philosophy embraces. The great themes which it presents, the dignified simplicity with which these themes are handled, the light which is shed upon the great problems of life, bring strength and vigor to the understanding."³ Robert Morrison claimed that his mental fitness as a missionary resulted from his habit of memorizing Scripture.⁴

¹Recall involves retrieving a fact from memory without any hints or clues. Recognition means that you can recognize, or identify, the facts you have learned when you are presented with several alternatives, including the ones you know. Saving means that you can relearn old but seemingly forgotten knowledge in less time than it took originally to learn it. Lyle E. Bourne, Jr., and Nancy Felipe Russo, *Psychology: Behavior in Context* (New York: W. Norton & Company, 1998), 239.

²Arthur Winter, M.D., and Ruth Winter, *Build Your Brain Power* (New York: St. Martin's, 1986), 99.

³White, *Gospel Workers*, 100. See also, idem, *Counsels to Parents, Teachers and Students* (Mountain View, CA: Pacific Press Association, 1943), 483.

⁴N. A. Woychuk, *What It Takes to Get Children to Memorize Scripture* (St. Louis, MO: Scripture Memory Fellowship International, 1980), 26, 27.

Seven Principles of Memorization

The following seven principles will aid anyone wanting to memorize Scripture. While there are many helpful techniques to ease the quest to internalize Scripture, it is still a discipline that requires resolve and persistence. Jesus stated that it was necessary to “labor” for the Bread that endures to eternal life (John 6:27).

1. Desire to Commune with God

Many do not try to memorize Scripture, because they feel no motivation for doing so. Is successful memorization primarily a result of desire, or of ability? While some people have better innate memories than others, evidence suggests that “memory is primarily one of desire, not ability.”¹ All of us store in the memory information that we think is important. It is helpful, therefore, while reflecting on a passage of Scripture to contemplate its value as a vehicle for communion with God.

Be careful, however, not to misunderstand the influence that motivation can have on retaining information in the memory. Experiments have shown that increasing motivation does not increase the speed with which one can learn. For example, groups of students studied a list of words under varying conditions. One group received no pressure to do well. A second group of students had no motivating instructions for learning, but they were told just before testing time that the one who could reproduce the most words would receive a substantial cash reward. A third group heard about the cash prize before they began learning. The results showed that the learning performance of the three groups did not differ. A subsequent experiment included social competition for increasing motivation yet further; it produced the same result: Motivation did not affect

¹Woychuk, *Keep in Memory*, 51.

the speed at which learning can happen.¹ Desire and motivation, however, did indirectly affect learning by increasing the tenacity with which they studied and retained the material.

Woychuk says that a definite purpose should be kept in mind when memorizing Scripture. "It is not just for the sake of knowing a certain number of verses, but in order to be able to use them and apply them in real life. . . . Memorizing Scripture must always be in view of obedience and submission to God."² This keeps the exercise of Scripture memorization from being a mere rote recitation of words.³ Jesus taught that the center of the Hebrew Scriptures was the Messianic promise. He had a burden that the Jews not see the Scriptures as an end in itself, and that memorizing the letters of Scripture do not bring merit. The purpose of the Scriptures is to lead to Christ! "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life" (John 5:39-40, NIV).

Dick Winn puts it well: "Unless we are convinced that the character of God is the

¹Alan Baddeley, *Your Memory: A User's Guide* (New York, NY: Macmillan Publishing Company, 1982), 30.

²Woychuk, *You Need to Memorize Scripture*, 110.

³Ellen White offers this important counsel: "The youth should read the Bible thoughtfully and prayerfully, and to some purpose, earnestly desiring to understand the sacred instruction of Christ. Whoever comes to the Bible with such a spirit, will receive the pure light of truth, full of inspiration; and the soft, subduing power of the Holy Spirit will cleanse and sanctify the heart of the honest seeker. The angels of God will be near to instruct him who is of a teachable spirit. Then read the precious utterances of God's word slowly, patiently, reverently. . . . The efficiency of truth is discovered only when it is carried out in practical life. If any part of God's word condemns any habit you have cherished, any feeling you have indulged, any spirit you have manifested, turn not from the Word of God; but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promise of God, and showing your faith by your works." Ellen G. White, "Words to the Young," *The Youth Instructor*, July 28, 1892, 101.

central issue in the great controversy and the focal point of personal salvation, our devotional lives will degenerate into obligated ritual or denominational ammunition-gathering. In any case our devotionals will soon cease to be productive. And then they will cease.”¹

It is helpful, therefore, to prepare the mind for receiving Scripture as food for the soul. “Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.”² So fervently did Job long for divine revelation that he declared, “I have esteemed the words of his mouth more than my necessary food” (Job 23:12). If the goal is merely to commit material to memory without thinking deeply about its relevance and application, then later recall will be difficult. After thinking broadly about the topics concerned, and contemplating their application to life, it will be much easier to retain more of the information.³ “At its very core,” our devotional life “is not a technique, a discipline, or a religious duty. It is the fascination of a person, with a person. It is the God-drawn questing of our soul for that divine friend by whom we were created for fellowship.”⁴

Heightened desire will increase the likelihood that material will remain in memory. Voltaire said, “What touches the heart is engraved in the memory.” It is difficult to forget some information, such as the price paid for a new car or the score of a crucial baseball game, because of its inherent emotional value. Natural interest, though, is not

¹Dick Winn, “Knowing Him Better,” *Ministry*, January 1986, 4.

²Ellen G. White, *Steps to Christ* (Mountain View, CA: Pacific Press Association, 1956), 91.

³Baddeley, *Your Memory: A User's Guide*, 212.

⁴Winn, 4.

automatically present in many things that are important for us to retain, so we must supply the intent.¹ Passages should be selected that are of greatest interest to the learner.² One caution, however, is that this subjective element might keep us from studying those chapters needed to cultivate a balanced spiritual diet. The good news is that a desire for God's word can also come from its prayerful study. Jeremiah testified while "eating" God's word that it was "the joy and rejoicing" of his heart (Jer 15:16). An appreciation of the application of the text to life can also heighten the desire to assimilate the text. David's rich experience in communing with God inspired him to vow, "I will delight myself in thy statutes: I will not forget thy word" (Ps 119:16). He reminded himself again of the sanctifying quality of the word when he declared, "I will never forget thy precepts, for with them thou hast quickened me" (Ps 119:72). It is vital, therefore, to remind ourselves of the value of cherishing the Word of God, as did people of faith.³

The scientific study of long-term memory began with the work of German philosopher Hermann Ebbinghaus (1850-1909), who first proposed the revolutionary idea to study memory experimentally. He eased the difficulty of measuring memory by studying the rote-learning of meaningless material. Sir Frederic Bartlett (1932) in his

¹Ben E. Johnson, *What Was That Verse Again?* (Milford, MI: Quill Publications, 1979), 37.

²Here is a list of some recommended chapters for those wishing to adopt a memorization plan: Ps 51*-- David's prayer of confession; Prov 2 -- wisdom; Isa 40 -- comfort; Isa 51* -- hope in the last days; Isa 53* -- the suffering Messiah; Isa 58* -- God's true fast; Jer 1 -- God's call; Matt 5-7 -- the sermon on the mount; Matt 13 -- seven parables of Christ; John 3 -- born of the Spirit; John 14 -- peace; John 17* -- Christ's prayer; Rom 4 -- faith; Rom 12 -- consecration; 1 Cor 12* -- the body of Christ; 1 Cor 13* -- love; 1 Cor 15 -- resurrection; Eph 5 -- family relations; Eph 6 -- the armor of God; Phil 2 -- the call to servanthood; Heb 8 -- new covenant; Heb 11 -- men and women of faith; James 1-5 -- practical Christian living; Rev 14 -- earth's final message. (See appendix 4, where Ellen White recommends that these [*] chapters be memorized.)

³Pss 1:2-4; 119:11, 15, 43, 48, 78, 97-100, 125; cf. also Prov 4:1-7.

book, *Remembering*, criticized this approach for ignoring the crucial role of meaning in memory. Memory in everyday life rarely bases itself on rote retention of detail. It relies heavily on understanding the meaning of a passage, a conversation, or an event. He argued that the study of nonsense-syllable learning told one merely about repetition habits; that by excluding meaning, Ebbinghaus had excluded the most central and characteristic feature of human memory.¹

As already noted, memory retention happens to some extent by the emotional commitment and response to the information.² A passage of Scripture is retained longer and more easily when there is a personal value attached to the text. It is advantageous, therefore, to choose a version of the Bible that is most enjoyable to read and understand. The version selected should depend upon the purpose intended. Different passages from different versions of the Bible may be important. For example, some versions are better for their contemplative and meditative value. If, however, the Scripture is primarily for use in public ministry or in church, a version that the congregation is familiar with would be the best choice. This familiarity will give the listeners a sense of confidence in the message.

To maintain consistency, I prefer to use one translation of the Bible, and to research the text until its meaning is clear. The King James is my preference for several reasons, though many other translations are more accurate. The King James Bible will always have a respected place among the world's great books, and it forms the kernel of English literature. Its familiarity means that many favorite verses require no special effort to assimilate, and its poetic style also eases the retention of many verses, even those written

¹F. C. Bartlett, *Remembering* (Cambridge: Cambridge University Press, 1968), 2-7.

²*Ibid.*, 38.

in prose. By learning the meaning of a few archaic words, it is not difficult to make the necessary substitutions with current terms. The New American Standard is probably the most accurate English translation, and, among the dynamic translations, the New International Version is very popular. In short, pick your purpose and then pick your version.¹

Once the translation is chosen, some wonder how closely they should follow the wording in the text. Word for word is a preferred way to memorize Scripture, for it provides a sense of completeness in the memorization process and ensures accuracy. It also serves as a barometer for determining when the mind has sufficiently pondered the text.

2. Concentration With a Will to Do

The dominant code for the long-term memory (LTM) is semantic, that is, based on the meaning of the items. The kinds of errors that people make when recalling items from the LTM make this evident. Erroneously recalled words tend to be similar in meaning to the correct items (for example, "quick" instead of "fast").² In addition, it is not possible to commune with God unless we concentrate on the meaning of the Scripture passage.

There is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.³

Active observation is the process of consciously paying attention to the details of sight, sound, or the written word. The first step for encoding information into the long-

¹Johnson, 134.

²John Clark, ed., *The Mind: Into the Inner World* (New York, NY: Tostar Books, 1987), 76.

³White, *Steps to Christ*, 90.

term memory is paying attention. This is one task of the short-term memory.¹ When quickly skimming a book, for example, with one eye on the page and the other on the television, little content can lodge in memory. One reason top chess players have a phenomenal memory for chess games, or football fans for the teams of yesteryear, is that they have an intense interest in the topic and avidly attend to incoming information about it. The Bible should be read "thoughtfully and prayerfully, and to some purpose, earnestly desiring to understand the sacred instruction of Christ."² Most of the control over how much lodges in memory takes place at the time of recording. An effective method is to read the text as actively as possible, not even in the spirit of one who is trying to commit it to memory, but of someone questioning the passage. Try to relate what the text says to the familiar. If the material seems disturbing, try to pinpoint the dissatisfaction, and imagine how the prophet might reply to our criticisms. One may find that this affords greater understanding of what the Bible writer is trying to say, and thus aids in the retention of the material.

The premise of Penelope J. Stokes's book, *Words in Season, Scripture Memory Tools*, is that meaning, application, and relevance are important for effective retention. Her book includes a collection of Bible verses for memorization. A page-long commentary explains the relevance of each verse and its application to life. Each devotional includes discussion questions that further enhance the personal application.³ To commit passages to memory, without careful reflection on the meaning of the sacred text, is a discipline of little value. There must be careful research and patient reflection to

¹Fogler and Stern, 6.

²White, "Words to the Young," 238.

³Penelope J. Stokes, *Words in Season, Scripture Memory Tools* (Minneapolis, MN: World Wide Publications, 1989).

gain the benefit from the study of the Bible.

One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the Word of God; but unless the Holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the rock and is broken; for it is the divine agency that connects the soul with God.

Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world.¹

Thinking the general thought of the passages studied, and picturing the story line or logical flow as the verses are contemplated, will help fix the Scripture in memory. This approach not only aids the memorization process, but the passage will have clearer meaning. Ellen White says,

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.²

While the rationale is different, the effect of doing this is to create a stronger trace on the memory. It is much easier to attempt to visualize the general thought of the information and then let that thought be an aid in reminding us of specific details. Not only are the general ideas learned faster, but they are retained longer than with the word-by-word method.³

¹Ellen G. White, "The Perils and Privileges of the Last Days," *Advent Review and Sabbath Herald*, November 29, 1892, 738. Again, she aptly observes that: "To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit but little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained." Idem, "Benefits of Bible Study," *Signs of the Times*, January 30, 1893, 198.

²White, *The Desire of Ages*, 83.

³Johnson, 35-36.

The principles of visualizing the general thought and of concentration relate closely to each other. By focusing on the meaning of the passage while allowing the mind to create a visual image of the text (for example, Job sitting among the ashes, Paul writing from prison, Jesus preaching by the sea shore),¹ the mental image, as it evolves with the text of Scripture, will create an impression on the mind. It will be easier to learn, as the abstract thought becomes more vivid to the imagination. This is especially helpful with the narrative passages of the Bible.

3. Maintaining Proper Health

Research shows that total memory performance can range from good to poor depending on one's physical and/or mental condition. Health is the most important factor for doing incidental memory tasks. It is also a major factor in doing intentional memory tasks.² The Bible stresses the importance of maintaining good health because of its close relationship to spiritual development. The book of Genesis opens with the original diet divinely appointed for man, and the Bible closes with the wish that man might "prosper and be in health" (3 John 2). God not only wants us to add years to our lives and keep us free from disease (Exod 15:26; Ps 91:16), but to do everything that would promote clarity of thought, for the mind is the avenue through which God speaks with us and sanctifies us (Heb 8:10; Deut 6:5). This holistic nature of man establishes a close relationship between our health and our mental acumen.³

¹Stokes, 7.

²Douglas J. Herrmann, *Super Memory, A Quick-Action Programme for Memory Improvement* (London: Blandford, 1995), 34.

³We are advised: "Obey the principles of health reform and educate others to do this. The health of the mind is to a large degree dependent upon the health of the body, and the health of the body is dependent upon the way in which the living machinery is treated." Ellen G. White, *Mind, Character and Personality* (Nashville, TN: Southern

Nutritional Factors Related to Memory

Our total diet affects our memory because it builds the human brain's nearly 100 billion nerve cells and their regulating chemicals. For these cells and neurotransmitters to work at optimum performance, they need plenty of the right fuel. About 30 percent of our daily calories are needed, and by fine-tuning our diet, the memory will sharpen.

We should not skip breakfast. Depletion through the night of glucose stores and blood sugar levels prevents the body from fueling itself by sunrise. Things may go well for a time, but underneath that morning pep the brain is running on fumes. Studies show that by midmorning, thinking ability will pay for it. C. Wayne Callaway, M.D., a professor of medicine at Georgetown University in Washington DC, recommends eating something for breakfast, even if there are no hunger cravings. Soon the body will get used to a morning meal. "It takes two to three weeks to reset the appetite clock," says Callaway. For the best results, breakfast should include at least one fruit, one grain, and one protein-rich food that contains a little fat.¹ A study at the University of Texas showed how important breakfast is. Researchers administered a test to students at 8:00 a.m. and discovered that those who had eaten a good breakfast received much higher scores than those who did not.²

Vitamin B

According to studies conducted by Jean Mayer at Tufts University, an intake of B

Publishing Association, 1977), 2:387.

¹Elizabeth Somer, R. D., "The Memory Menu," *American Health for Women*, May 1998, 62. Elizabeth Somer is the editor of "Food and Mood" and the editor-in-chief of the Newsletter "Nutrition Alert."

²Susan L. Barrett, *It's All in Your Head* (Minneapolis, MN: Free Spirit Publishing, 1992), 120.

vitamins can speed nerve transmission by maintaining the insulation sheath around the nerves. Low consumption of any form of vitamin B can diminish cognitive function, but an adequate supply improves brain power. For example, in experiments at the University of Swoons in Wales, 120 women took either vitamin B1 supplements or a placebo every day. After two months, those who took the vitamin improved reaction times and reported that they were more clearheaded, composed, and energetic.¹

The Effect of Sugar

Sugar also affects the brain and by that impairs the memory. When sugar enters the blood stream, it quickly stimulates the brain to produce a chemical called serotonin. The serotonin relaxes the individual as it quiets the electrical signals between brain cells.²

Exercise

Some suggest there is no evidence that exercise improves memory performance.³ Researchers in California, however, discovered that people between the ages of 55 and 89 who exercised regularly were far better at memorizing than their peers who did not exercise. Herrmann says that a minimum of a twenty-minute walk is needed to be effective.⁴ Other studies have found similar results. The researchers speculate that aerobic exercise improves mental functioning because it increases the amount of oxygen reaching the brain. Besides protecting the arteries, exercise may boost production of the

¹Geoffery Cowley and Anne Underwood, "Losing More Than Memory," *Newsweek*, June 15, 1998, 53.

²Barrett, 120.

³Folger and Stern, 38.

⁴Ellen Michaud, *Boost Your Brain Power* (Emmaus, PA: Rodale Press, 1991), 78-79.

brain-derived nerve growth factor (BDNF), a molecule that keeps the neurons strong.¹ Therefore, because the brain is at the mercy of the circulatory system, a heart-healthy lifestyle that includes sufficient exercise will have cognitive benefits. Exercise helps to maintain the cardiovascular system, keeping one physically ready for memory tasks. It helps to lessen stress, improves digestion, improves sleep--all of which help the memory.²

A side effect of exercise is that it is a proven stress release. This is good because scientists have found that stress causes the body to release chemicals that can destroy brain cells. Animal studies show that under constant stress, the body naturally releases chemicals into the blood stream. These chemicals travel to the brain where they slow the formation of cells that transmit information between other brain cells, and then kill the brain cells themselves. The result is extensive damage to the area of the brain that is responsible for memory. In one study, young laboratory rats received high levels of stress chemicals for four months, comparable to being under stress at the office for several years. The parts of the brain responsible for memory received so much damage that they resembled the brains of elderly senile rats.³

Psychologist Robert Dustman spent four months studying the exercise habits of a group of senior citizens. He divided the group, ranging from fifty-five to seventy years of age, into three categories: vigorous aerobic exercisers who accelerated their heart rate during their workout; nonaerobic exercisers whose workout was less vigorous; and those who did not exercise at all. "The aerobic exercisers showed an improvement in short-term

¹Cowley and Underwood, 53.

²Herrmann, 37.

³Michaud, 34.

memory, had faster reaction times, and were more creative than nonaerobic exercisers," says Dr. Dustman. While the nonaerobic exercisers did show small improvement, "the nonexercisers showed absolutely no change in mental ability."¹

Exercise, besides improving aerobic efficiency, may even provide sufficient cerebral stimulation to promote physical changes in the brain and improve its function.²

Rest and Regularity

The importance of sleep to memory is overwhelming. Dr. Herrmann reports that cutting sleep by as little as two hours may impair the ability to remember things the next day. This is especially true of complicated ideas. Research at the University de Lille in France shows that the mind depends upon sleep to retain difficult memory tasks.³

Fatigue works the same way on the memory as it does on the body. Without sufficient rest, the memory is less able to deal actively with information. Our strength for memory tasks is cyclical. There are certain times of the day and of the week that our memories function best. Everyone has a personal peak time. As daily activities increase, fatigue makes one less able to memorize.⁴ Educational psychologists have known for years that the best time of day to study is early in the morning, probably somewhere between seven and nine o'clock.⁵ This time of day is ideal for most people who have had

¹Ibid., 33-34.

²Winter and Winter, 101.

³Michaud, 78.

⁴Herrmann, 38.

⁵Herrmann suggests that most people find somewhere between 11:00 a.m. and 4:00 p.m. to be their peak time. Ibid.

a good night's rest, have eaten a good breakfast, and are in peak physical and mental alertness. The worst time of day, when many do 90 percent of their study, is in the evening. Experiments were done to contrast how much better morning study is than evening; there were some dramatic results. For instance, they tested a person for learning done while studying between seven and nine in the morning. The same person, when tested after studying the same book between seven and nine in the evening, recalled only half as much as after morning study. It is simply that the mind is more fatigued at the end of the day, thus making it more difficult to recall.¹

Aging and the Brain

The aging process takes its toll on the memory. Over the years, the entire brain becomes smaller, and therefore lighter and wetter. The grooves (or "gyri") grow deeper and wider as the entire brain pulls farther from its covering, the cortical mantle. Over a lifetime, billions of brain cells are lost. Some scientists suspect that there may also be a distinct loss of dendrites, a network of branching, hairlike structures on neurons that transmit signals through the neurons.² Fortunately, the human brain has from 10 to 100 billion neurons to keep messages moving along in spite of this trend.³

In a 1997 survey of older adults, researchers in Madrid found an association between high mental-test scores and intake of fruits, vegetables, and fiber. Another study at the University of Southern California found that people in their seventies were less likely to slip mentally during a three-year period if they stayed physically active. Even

¹Somer, 64.

²Robin Marantz Henig, *The Myth of Senility* (New York, NY: Anchor Press/Doubleday, 1981), 26.

³Curtis Pesmen, *How a Man Ages* (New York, NY: Balentine/Esquire Press, 1984), 149.

living alone can diminish memory because of lack of human contact.¹

Alcohol and Other Drugs

Alcohol is perhaps the most common and most clearly known drug or agent that can cause memory loss. It is also perhaps the most worrisome because it seems to damage nerve cells. According to the National Institute on Alcohol Abuse and Alcoholism, even low doses of alcohol reduce the ability of various brain cells involved in memory to do their job.² Anything--alcohol, food, drugs--that interferes with the working of the brain can cause problems. Medical studies suggest that alcohol-induced sleepiness may impair memory, for sleepiness, alertness, mood, and memory are all interrelated.³ Most prescription drugs do not cause memory problems. Fortunately, memory loss caused by medications will disappear by adjusting or stopping the dosage.⁴

Smoking also impairs memory, because it restricts arteries and reduces blood flow to the brain, says Dr. Herrmann. In one study, non-smokers were able to recall a list of numbers more quickly than smokers, and non-smokers also scored higher on standard memory tests.⁵ Tobacco is the enemy, not only of the synapses, but also of cerebral function in general. First, nicotine in high doses blocks the action of the neurotransmitters, much as aluminum does. It also blocks the brain receptors, which

¹Dannielle C. Lapp, (*Nearly*) *Total Recall* (Stanford, CA: Stanford Alumni Association, 1992), 35.

²Michaud, 80.

³Thomas Roth and Timothy Roehrs, "Alcohol-Induced Sleepiness and Memory Function," *Alcohol Health & Research World*, Spring, 1995, 130.

⁴Gordon, 176.

⁵Michaud, 80.

results in lesions and degeneration. Finally, tar damages the lungs and therefore indirectly diminishes the amount of oxygen that the brain receives.¹

Stress and Mental Well-Being

As pointed out earlier, anyone concerned about staying mentally sharp should make a point of managing stress, for not only physical health, but also mental well-being can influence the memory's effectiveness. One reason that children can often memorize better than adults is due to their having less stress. It is an impossible task to memorize when concentrating on something else. When occupied with personal concerns, fears, or even dreams, it is difficult to read or concentrate on conversation.² Like a strong drink of coffee, a stressful experience can quickly energize the brain. It triggers the release of adrenaline and other glucocorticoid hormones, which boost circulation and unleash the energy stored in the tissues as glucose. The environment nicely tailors the stress response, which demands quick action and energy for emergencies.

A stress-free life style may help memory in the long run. Cortisol, a hormone released by the adrenal glands in response to danger and threat, hinders the memory-forming neurons. Sonia Lupien of Rockerfeller University studied a group under stress. They produced 50 percent more cortisol than a non-stressed group. In a series of maze tests, which require good memory skills, the high-cortisol group performed poorly compared to the low-cortisol group.³

Most people have more problems with memory on some days than on other days.

¹Monique LePoncin, *Brain Fitness, A Proven Program to Improve Your Memory, Logic, Attention Span, Organizational Ability, and More*, trans. Lowell Bair (New York: Ballantine Books, 1990), 206.

²Johnson, 29.

³Rupp, 244.

When feeling alert, well rested, and healthy, there is greater ease in recalling from everyday memory. On days when things are not going well, when tense, depressed, or preoccupied, there is greater chance of having problems.¹ Nearly any strong feeling will lessen the ability to memorize. The emotion may be one of anger, frustration, grief, stage fright, hatred, joy, guilt, jealousy, or even mild displeasure.² Feelings of guilt or excessive worry about minor problems can dominate one's thinking and make it almost impossible to recall events that were once easily recalled.³

It is frustrating to have a certain thought "on the tip of the tongue." Studies show that stress experienced while attempting to recall is a key factor in preventing the recollection from happening. It is better to relax and stop trying to recall, so that the inner "scanner" of the mind may do its work at its own rhythm. The block disappears, and the word usually comes to mind in the next few minutes.

Often, people can even think themselves into a poor memory. Some find it easy to say, "I can't remember a thing; I have a bad memory." As a result, they begin to act in a way that is consistent with their self-image! Some even pride themselves in their preconceived weakness of mind, and think it is impossible to change or correct their personality quirk. Unconsciously, people who laughingly declare that their memory is poor may find it necessary to prove it by forgetting things. One should only conclude that his memory is poor if many things of deep interest or importance disappear from memory.

¹Carol Turkington, *12 Steps to a Better Memory* (New York: Simon & Schuster Macmillan Company, 1996), 129.

²Johnson, 28.

³Robin West, *Memory Fitness Over 40* (Gainesville, FL: Triad Publishing Company, 1985).

When feeling stressed, anxious or pressed, or rushed, it is often impossible to pay attention to learning new information, to concentrate on the details that one wants to recall, to relax long enough to let the memory surface.¹

4. Repetition

Repetition is probably the most widely recognized principle of memorizing. One way to ensure retention of a piece of information is to study it long enough to master it perfectly. "Overlearning" is the term for this process. The more thoroughly learned, the more lasting the memory. Retention is obviously greater as the mind repeatedly exposes itself to the text. However, when this principle is the only one used to assimilate information, then memorization usually becomes a chore, and eventually leads to the abandonment of any memorization plan.

Some theories of learning imply that repetition is the only thing necessary for learning to take place. Such a view would probably appeal to Victorian educators with their emphasis on learning by heart. Some recent experiments however, show that rote repetition, with no attempt to organize the material, may not lead to learning. Rote repetition of complex information that does not relate to our existing way of thinking will result in minimum learning and maximum frustration. The organization of the material is a crucial factor in determining whether the memory retains the information.²

The Maturation of Scripture in Memory Through Repetition

Many are prone to hurry the process of memorizing the text by forcing it at a rate that makes it difficult to retain for the long term. The more "natural" the approach, the more it ensures that each day at least one verse is assimilated in memory by becoming

¹Fogler and Stern, 32.

²Baddeley, *Your Memory: A User's Guide*, 30-32.

familiar to the mind. Passages retained in this manner remain in memory for a longer period without the drudgery that many associate with trying to memorize.

Many people burn themselves out attempting to memorize a passage of Scripture by trying to force the process. The mind may need more time to assimilate the text. Many work on one verse at a time in sequence, until the entire chapter is mastered. Attempting to cram successive verses into the brain can be as frustrating as using tweezers to force a flower bud to open. The bud is not ready to open immediately; it needs time and attention. From my experience, a more efficient method is to fix in memory each verse as it naturally becomes familiar to the mind.

Let us use a farmer to illustrate an effective approach to Scripture memorization. To ensure a consistent daily harvest of tomatoes, many rows of tomatoes need "planting" regularly. New tomato seedlings also need to be added continuously to replace the tomato vines that reach the end of their lives. In the same way, it is necessary to work on many chapters of the Bible simultaneously, to ensure a daily "harvest" of Bible verses. Week by week, as chapters (tomato plants) become more familiar, there will be verses (tomatoes) that become part of the long-term memory, or "ripen." New chapters are added to the mix every few days to replace those that are completely mastered. This approach may mean that verses are, therefore, mastered out of their sequence in the chapter. A useful motto for Bible memorization is "grow it, do not force it."

The more diverse the chapters are in content from one another the better. For example, it would be well to pick one Psalm, one chapter from Revelation, one from the Epistles, another from the closing scenes of Christ's life, etc. This diversity will prevent confusion between chapters and verses studied.

Techniques of Repetitive Rehearsals

There are two types of rehearsals: one to maintain the information in short-term

memory, and one for transferring information to long-term memory. The first type, called “maintenance rehearsal” (or “shallow processing”), involves simply repeating an item to oneself to prevent it from dropping out of short-term memory. Within a few minutes, the item, a phone number, for example, is likely to fade from the memory unless something more than repeating it is done. To encode the information, something more than maintenance rehearsal is necessary. Elaborate rehearsal (or “deep processing”) creates a more complex mental representation of new items by linking them in some way to information already contained in the long-term memory.¹

Studies show that repetition is most effective when done audibly. Most systems of short-term memory involve some rehearsal process, usually via subaudible speech, to maintain the memory trace. Evidence suggests that texts spoken audibly are more firmly entrenched in the memory. Auditory information lingers longer in the memory than visual information. This explains why the last few words in a list of words will be recalled longer if they are given audibly instead of read. If the text is spoken aloud, it will lodge in memory better than if simply read. Hearing the passage registers it in the brief auditory memory store, and thus helps to establish it for future retrieval.² Reading aloud a series of nine-digit telephone numbers shows that an auditory memory system is more durable than the visual ones. If a series of numbers is presented visually, one digit at a time, more errors will appear, particularly at the end of the sequence.³ Conrad and Hull suggest that

¹Bourne and Russo, 230. Research shows (Craik & Lockhart, 1972) that elaborate (type II) rehearsal uses the meaning of the information to help store and remember it. When information is subject to elaborate rehearsal, the information lodges more deeply in the memory system, at a level that contacts the meaning of the information. See Mark H. Ashcraft, *Human Memory and Cognition* (Glenview, IL: Scott Foresman and Company, 1989), 208.

²Baddeley, *Your Memory: A User's Guide*, 150.

³*Ibid.*, 16.

spoken rehearsal is more effective than a mere visual rehearsal, because sound memory is more effective in generating the recall of verbal information.¹ Biblical meditation (*hagah*, and its related forms), as discussed earlier, involves a low sound of talking, uttering, or speaking. This form of meditation helps the memorization process and the internalization of Scripture.

J. N. Andrews would go out into the field with his oxen, and as he drove them, would refer to his book and read a few words or sentences. He would repeat these in "full, loud tones" to exercise his lungs, and impress the words and sentences upon his memory.² Audible repetitions retain 30 to 40 percent more than visual-only repetitions.³ However, to continually repeat aloud a phrase, or to talk constantly, if little attention is paid to the content of the text, is to find that very little happens to the memory.⁴

The question of the capacity of immediate memory occupied several philosophers during the nineteenth century.⁵ In 1887, J. Jacobs did systematic experimental work on the problem of measuring memory capacity.⁶ He devised a technique, the "digit span," which has played an important role in psychology ever since. The procedure is as

¹R. Conrad and A. J. Hull, "Information, Acoustic Confusion and Memory Span," *British Journal of Psychology* (1964): 55:429-432.

²Ellen G. White, "Self-Improvement," Address at Teachers' Institute, *Manuscript 91*, August 20, 1903.

³Johnson, 39.

⁴*Ibid.*, 168.

⁵Sir William Hamilton, *Lectures on Metaphysics*, 1859, cited in Baddeley, *Your Memory: A User's Guide*, 149.

⁶J. Jacobs, "Experiments in Prehension," *Mind* 12 (1887): 75-79.

follows: The subject is presented with a series of digits steadily increasing in number until a point is reached at which the subject always fails. The sequence length at which the subject is correct half the time is his "digit span." Most people can manage six or seven digits, but in Jacob's study there was a large group managing only four or five. Only a few in the study got ten or more.¹ This capacity can be greatly increased by arranging the items into meaningful units or "chunks," such as letters into words or words into sentences.² Some say that chunking is the most important kind of organizational encoding.³ This means, for those rehearsing longer verses from the Bible, that it may be more effective to divide them into smaller sections which can be more easily assimilated.

5. Claim Time for Repetitive Rehearsals

Plan for Communion with God Throughout the Day

The spiritually minded Hebrew strove to keep from limiting communion with God to only certain times of the day. Concerning devotion to God through Scripture, the Lord counseled Joshua and his people to "meditate therein day and night" (Josh 1:8). "Blessed is the man," said the Psalmist, whose "delight is in the law of the LORD; and in his law doth he meditate day and night" (Ps 1:1, 2; cf. Deut 6:4-9).

To make this workable, it is helpful to create Bible memorization cards that are small enough to be kept in a shirt pocket. This makes them inconspicuous and easy to rehearse in spare moments. It is possible to glean several hours a week for memorizing Scripture by claiming these opportunities throughout the day. The most efficient way to

¹Baddeley, *Your Memory: A User's Guide*, 150.

²Clark, 76.

³Bourne and Russo, 232.

create these cards is to paste the texts cut from old Bibles. When preparing cards to memorize a chapter, paste the first verse on a card, and verse two on the other side of the same card. Paste the next verse on the first side of the second card, and so on to the last verse of the chapter.¹

Ellen White advised, "Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets you may read a passage and meditate upon it, thus fixing it in the mind."² Though it is important to be diligent about our work, we should seek free moments to fix passages of Scripture in memory: "All the hands in our offices should place themselves in the most favorable condition for the reformation of good and correct habits. Several times each day, precious golden moments should be consecrated to prayer and the study of the Scriptures, if it is only to commit a text to memory, that spiritual life may exist in the soul."³

Listening to cassette recordings of the Bible greatly aids in preparing the mind to assimilate long passages of Scripture, and exposes the mind to the text in a variety of everyday activities.⁴ Some believe it possible to learn or memorize while sleeping, and there have even been attempts to market sleep teaching-systems. These offer the unwary consumer the prospect of learning easily and painlessly by simply playing a tape recording of the material while asleep. Unfortunately, objective measures of the

¹Since cutting one page will render unusable the opposite side of the page, it is necessary to have at least two Bibles. Use additional Bibles for creating review cards which are larger, usually containing from four to nine verses. These cards make it easy to access Scripture conveniently throughout the day.

²White, *Steps to Christ*, 90.

³White, *Testimonies for the Church*, 4:459.

⁴Hosanna Ministries, 2421 Aztec Road, NE Albuquerque, NM 87107-4224, is one company that produces excellent sound recordings of Scripture.

effectiveness of this technique show no gain save a few scraps of information as the mind approaches wakefulness. Therefore, if we wish to learn, it is advisable to be conscious at the time.¹

The Distribution of Learning Time

The effort to claim moments throughout the day will generate more time for study. But it will also improve memory performance through the benefit derived from what researchers call “micro-distribution practice.” Suppose, for example, one is trying to learn a list of Hebrew vocabulary words. It is difficult to recall them if they are presented in rapid succession. Some space between the word and its meaning makes it easier. The spaced presentation of one verse at a time can be more efficient than simply reading straight through a chapter without taking time for reflection. Woychuk affirms that better work is usually done in short periods, with breaks for casual reflection on the verses to help fix the material in the mind. The break also enables the learner to resume concentration with fresh vigor.²

Spacing out the study time reaps greater results than concentrating it into a single block, though the total study time is the same. This is called the advantage of *distributed* (or spaced) over massed practice.³ As far as learning is concerned, “little and often” is an excellent precept. One study at a British Post Office analyzed the speed with which a group learned to type a postal code using a special keyboard. Four different practice schedules were used by the workers: an intense schedule of two, two-hour sessions per day, intermediate schedules involving either one two-hour, or two one-hour sessions per

¹Baddeley, *Your Memory: A User's Guide*, 67.

²Woychuk, *Keep in Memory*, 32.

³Bourne and Russo, 235.

day, and a more gradual approach involving one one-hour session per day. The postal workers who practiced for only one hour per day learned the keystrokes at a faster rate than those who spent four hours a day on the task. Remarkably, the one-hour-per-day group learned as much in fifty-five hours as the four-hours-per-day group did in eighty. They also continued to learn at a faster rate. When tested after several months without further practice, they proved to have retained this skill better than the four-hours-per-day group.¹ Thus, if learning Scripture passages takes place a little at a time, over several days, the texts are mastered more quickly than if confined to one continuous block of equivalent time. Similar findings appeared in a study comparing the results of reading technical material five times in one day with reading it once a day for five days. A month after reading, those who had read it five times spread out over five days could recall nearly three times as much as those who had read it five times in one day.

6. Association

It is possible to will information into the long-term memory simply by constant rehearsal. Retention, however, is less reliable if constructed with the use of mere repetition. Information encoded along several dimensions is easier to recall than information coded in only one dimension. This is true because the greater the number of dimensions, the greater the probability that at least one cue will survive to provide an available retrieval route.² Association is an additional principle necessary for effective memorization.

The decision, however, to store or discard information rarely involves any conscious thought. The hippocampus, a small, two-winged structure deep in the center of

¹Baddeley, *Your Memory: A User's Guide*, 27-28.

²Alan D. Baddeley, *The Psychology of Memory* (New York: Basic Books, 1976), 356.

the brain, usually handles this automatically. It serves as a kind of switching station for the brain, much like a keyboard on a computer. As neurons out on the cerebral cortex receive sensory information, they relay it to the hippocampus. If the hippocampus responds, the sensory neurons start tracing a more permanent network. Without an act of the will, however, the trace vanishes forever from the memory. The verdict of the hippocampus seems to hinge upon two questions. First, does the information have any emotional significance? The name of a potential lover is more likely to get a rise out of the hippocampus than the name of a clerk at the local DMV. Second, does the information that enters the brain relate to things already known? Unlike a computer that will store related facts independently from each other, the brain strives always to make meaningful associations. If the hippocampus can recognize the name for storage, it will lodge easily among the related bits of information already linked in the cortex. In short, the mind uses the nets woven by experience to capture new information.¹ The principle of association is, therefore, an important means of aiding the memory. Robert Frost said, "All thought is a feat of association."

A name, task, or thought is more likely to be recalled if translated into a meaningful picture and then held in the mind for a few seconds.² It is a well-established fact that information visualized or exaggerated out of proportion is easier to reproduce from memory for longer periods. The primitive cave paintings of hunting scenes and growing crops were attempts to use visual reminders, and often exaggerated events. The Egyptian system of hieroglyphics carved in tombs and the pyramids shows that the early Egyptians knew the value of visually portraying events and customs. One does not even have to be able to read ancient Egyptian to construct some meaning from the ancient writings; the

¹Cowley and Underwood, 51.

²Fogler and Stern, 64.

pictures themselves suggest the meanings.¹ Long-term memory, therefore, can be improved at the encoding stage, by expanding on the meaning of the material to be remembered and by using imagery.²

Applying the Principle of Association

It is thrilling to discover that associations made with day to day experiences will bring to mind Scripture stored in memory. It is interesting that a variety of everyday imagery can be found in the Bible, including objects in nature, human body parts, household items, etc. The term "context dependency" describes how the environment can often trigger the memory.³

One way to use the principle of association is to memorize larger adjoining portions of Scripture. Chapters, pericopes, and even small books are useful divisions because the contextual relationship within them helps us memorize the verses in their proper sequence. In the late 1960s, the understanding of human memory began to involve the role of the learner as an active organizer of material. For instance, if individuals learn a list of words containing animals, they will likely recall them in a cluster. This shows that learners actively attempt to organize the material they learn. Even with lists of unrelated words, on successive learning trials people usually produce clusters of words in the same order. This shows the tendency to organize words in some consistent manner. Instructing experimental subjects to sort words into categories of their own choosing led to excellent retention. They improved even if they did not expect a test on the material, implying that

¹Johnson, 66.

²Clark, 78.

³A further discussion of context dependency can be found in Baddeley, *Your Memory: A User's Guide*, 105-106.

organization leads to learning. The better the organization system for items of information in memory, the more accessible the information is likely to be.

The "loci method" refers to a memory technique that pictures items in a familiar place, and thus provides a mental aid for making an association with the unfamiliar.¹ The key is to establish a personal list of familiar loci and present them in a recognizable sequence. Roman orators, for example, used the Forum, the city marketplace. They imagined a walk along a certain itinerary, visualizing, for example, the butcher's shop; second, the grocer next to the butcher's shop; third, the cobbler next door down, and so on. In each of these shops they visualized placing the objects they wanted to memorize. The familiar sequence of the places created mental pegs for attaching the items, recalling them in their desired order. Our own home or other familiar locus can serve to apply this method. For example, the second chapter of Ecclesiastes refers to gardens, trees, pools, and houses among Solomon's possessions. I can recall in the correct order items mentioned in the chapter by associating these with items in and around the property of my first home in Massachusetts.

Auditory and Verbal Associations in Scripture

Some Bible passages may have a pictorial association, but they may also be associated verbally. The Hebrew Bible, for example, contains several chapters written in acrostic form. An acrostic is the poetic practice of opening each line, verse, or stanza with a different letter which, when taken in order, form a word or the alphabet.²

Some scholars estimate that 40 percent of the Bible is in poetic form. This

¹For a lengthy discussion of this technique, see Danielle C. Lapp, *Maximizing Your Memory Power* (Hauppauge, NY: Barron's Press, 1998), 143-150. The word "loci" is derived from the Latin *locus*, meaning "locality" or "place."

²Acrostics are found in Pss 25; 34; 37; 111; 112; 119; 145; Pr 31:10-31; Nah 1:1-10; Lam 1; 2; 3; 4; 5. Pss 9 and 10 form incomplete acrostics.

characteristic of biblical literature makes retention easier. Nearly all memory systems existed before the rise of printing, and many before writing. Religious leaders used chants and crude verses to help the people in learning theological truth, dogma, or religious responses. Educators have been using rhymes for years to help children in memory work. To learn the number of days in a month, for example, most of us rely on: "Thirty days hath September . . ." Rhythm in the text eases the task even more. Many neglect the role of rhythm in memory, possibly because it is associated with nineteenth-century memory drills, which emphasized the parrot-like repetition of often useless information. It is the rhythm, however, which makes certain types of poetry particularly easy to commit to memory.¹ Once a passage of Scripture is very familiar, the mind no longer needs the rhythm to produce it from memory.

Rhythm surely played an important role in the memory of the late Professor A. C. Aitken of Edinburgh University. Aitken was a very talented mathematician who also had remarkable memory capabilities. Ian Hunter, a psychologist who knew him and studied his remarkable talents, described him in detail.² Hunter gives the following account of one of Aitken's mnemonic feats: the recall of the first thousand decimal places of the value of pi (3.141592+). This was a demonstration that Aitken himself regarded as "a reprehensible feat had it not been so easy." Aitken discovered that by arranging the digits in groups of fifty, each group having ten rows of five digits, they were easy to memorize if read with a particular rhythm. The learning was like learning a Bach fugue. Hunter tape-recorded Aitken's recall and gave the following description: "Sitting relaxed and still, he speaks the first 500 digits without error or hesitation. He then pauses, almost

¹Baddeley, *Your Memory: A User's Guide*, 151.

²I. M. L. Hunter, "An Exceptional Memory," *British Journal of Psychology* (1977): 68, 155-164.

literally for breath. The total time taken is 150 seconds. The rhythm and tempo of speech are obvious; about five digits per second separated by a pause of about half of a second."¹

When tested with the digit-span procedure of one digit per second, Aitken's performance was not so remarkable. He complained that the presentation rate was far too slow, "like learning to ride a bicycle slowly." He had difficulty repeating fifteen in order of presentation when the digits came at a rate of five per second.

Aitken's astounding memory capacity was not limited to numbers. In 1937 he had been tested using a passage of prose and a list of twenty-five words. Some twenty-seven years later, Hunter asked him to recall this material. Not only was the passage of prose recalled virtually word-perfect, but he recalled all twenty-five words correctly and in the right order.

These experiments show that when repeating verses with even a slight rhythm, they are more easily learned. Therefore, it is helpful to seek a rhythmic pattern in the text for easing its memorization. Most of us, for example, recite John 3:16 with a certain rhythm, and this ensures its longer retention.

Various techniques can, with practice, increase the ability to memorize. A simple example is the "mnemonic device," which may include formulas, rhymes, or various associations.² Actively creating associations with the material makes it easier to memorize. This seminar dealt more with memorizing the biblical text than with associating the precise chapter and verse reference for each passage. It is not difficult,

¹Baddeley, *Your Memory: A User's Guide*, 151.

²The sentence "All Cows Eat Grass" can remind us of the musical space notes (A C E and G) of the bass clef. A mnemonic for learning the order of the colors of the spectrum--red, orange, yellow, green, blue, indigo, violet--uses the sentence "Richard of York gains battles in vain."

however, to associate a verse with its chapter, after having worked with the passage over several weeks or months. Ben Johnson, in *What Was That Verse Again?* has given most of his attention to creating associations between a Scripture passage and its chapter and verse reference.

The Use of Acrostics as a Mnemonic Device

Mnemonic devices help in the retrieval of information. Acrostics group words by their first letters, which helps recall them. For example, the key word "HOMES" can aid in teaching the five Great Lakes of the United States (H = Huron; O = Ontario; M = Michigan; E = Erie; S = Superior). This key word works if the lakes are familiar enough for recall; otherwise, the cue will prove to be useless. Mnemonic devices will be most effective if learners formulate cues from their own imagination.

Like acrostics, acronyms can also aid in recalling a series of words in a passage of Scripture.¹ For example, the series of words in 2 Tim 3:16 ("... for doctrine, for reproof, for correction, for instruction in righteousness") may be difficult to recall in its correct order. Joining the first letters of each word in those phrases, we have "DRCI," which is much easier to recall than the four words, if we think of "Darci," "Doctor Cindy," or simply "Dr Ci." Over time, when the phrase is sufficiently familiar, the acronym may no longer be necessary.

Let us try another example. Phil 4:8 reads: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Here is a series of phrases beginning with the same refrain. What is the best way to recall all the phrases, and put

¹An acronym is a word such as "radar" (*radio detecting and ranging*) and is formed from the initial letter or letters of each of the successive parts of a compound term.

them into the proper sequence? Use an acronym. The first letters from each phrase are "THJPLG." Insert vowels between the letters, and we have, "The Jeep Lug."¹ If the words "virtue" and "praise" do not come easily, picture a "VIP" sitting in the same jeep! It will be easier to recall an item, the more concrete and unusual the mnemonic association with that item is.²

Yoking and Stacking

There are several ways to apply the principle of association, including "stacking" and "yoking."³ "Yoking" simply means that, when learning several things together, each item should touch the next.⁴ This physical touching is necessary, so that in the mind's eye one can look at an item and see where it touches the next item. In this way each item leads to the next item that in turn leads to the next. The actual touching enables us to mentally connect one item to the next. Trying to recollect the appearance of a long-lost relative may be difficult unless it can be constructed part by part. With some effort this can be done. By letting our mental eyes gaze over the hairdo, the gaze leads then to the forehead. Visualizing the forehead includes first the eyebrows then the eyes. Traveling farther down the face, we touch the nose and perhaps the cheek bones. Still visualizing, we go from the nose and the cheeks to the lips, teeth, and mouth. We then move to the

¹A "lug" or "lug nut" is closed at one end, serving as a cap, to secure a wheel to the hub of an axle.

²Winter and Winter, 96.

³I credit Ben Johnson with the nomenclature and categorization of many ways to apply the principle of association.

⁴Instead of "yoking," Jerry Lucas calls this principle the "chain system." Jerry Lucas, *Remember the Word: The Gospels*, 2 vols. (Los Angeles, CA: Actor House Publishers, 1975), 1:17.

chin and throat and ultimately to the complete body. Since each part leads to the next, we are simply letting the known lead us to learn the next element, and so on to the next.¹

This principle is particularly useful for a visual list of items--such as the collection of merchandise that the merchants of the earth carry on their ships (Rev 18:12-13). Small sketches on the memory cards of these items touching each other in unusual ways help impress their sequence on the mind.

"Stacking" is similar to yoking. It is easier to learn a series of things or ideas if they are touching or piled up one on top of the other. This is generally more dramatic, and therefore easier to visualize and learn, than when things are "normally" lined up side by side as if spread out on a table. Stacking also makes it easy to yoke ideas together in dramatic ways. Concrete items, a cross, for example, can represent the idea of "salvation." They can be piled up in dramatic ways and yoked where they touch.²

Memory Cards as Aids in Associating Sequential Verses

Some people attempt to memorize Bible verses one at a time, and give up. One reason is that they rely exclusively on the principle of repetition and do not use other principles of memorization that are available. Bible verses placed on stacks of cards make it easier to use repetition and association together. Start by creating a stack of cards which forms a chapter, one verse on each side of the cards so they will consecutively form the entire chapter. Begin by repeating a verse enough times to be able to say it accurately without having to refer to the text. The text is not yet fixed in memory; rather the mind has exposure to the passage only long enough to move on to the next verse. It may take a dozen times or more over the course of several months for verses to become familiar.

¹Johnson, 69.

²Ibid., 69.

Some studies found that persons given information to memorize in a short time were fortunate if they retained 20 percent of what was "learned" a day earlier.¹ Only 9 percent of what was "memorized" could be recalled even eight hours later.² Other studies, however, suggest that most adults will forget two-thirds of everything they read within twenty-four hours, and about 90 percent within a week.³ Because forgetting sets in so quickly, another secret of maintaining a good memory is to review regularly, and give sufficient time to one chapter before studying the next, so that the mind truly retains the text. This exercise also provides time for the student to internalize the meaning and apply the passage, which is essential for an enriching devotional experience. Ellen White puts it this way, "If you would be successful students of His word, ask God for the aid of His Holy Spirit, who will teach us all things. Carefully study the Bible, verse by verse, praying that God will give you wisdom to understand His word. Take one verse, and concentrate your mind on it, praying to ascertain the thought God has put in that verse for you. Dwell upon the thought until it becomes your own, and you know 'what saith the Lord.'"⁴

Apply the principles of repetition and association in concert by using the shirt-pocket cards described above, and link by association the verses in the chapter. This involves creating pictorial links between the ending phrase of one verse and the beginning phrase of the next verse. These pictorial or verbal representations help connect the two

¹Ibid., 22-23.

²Ibid., 168.

³Ibid., 41.

⁴Ellen G. White, "Letter to Believers on Pitcairn Island," *Advent Review and Sabbath Herald*, July 4, 1896, 481.

verses in the mind. Let us illustrate this by joining Matt 2:11 with verse 12. Verse 11 ends with "... and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The twelfth verse starts with the phrase: "And being warned of God in a dream . . ." On the card containing verse 12, three squares might be sketched to represent "gifts" in boxes. Inside each box, place the letters "G," "F," and "M" to make the association with the "gold, and frankincense, and myrrh." From the last square (or "gift") sketch a few dots in a row from the gift to a "bee," drawn at the end of this series of dots. The dots will remind us of "ants," which rhymes loosely with the word "and." I want the picture to remind me of "gifts," "G," "F," "M," "ants" ("and"), and "bee" ("be").¹

When reviewing a chapter the second, third, fourth time, etc., try to recall the mnemonic picture drawn of the next verse before glimpsing the card. It will usually take several times, over several weeks, before this automatically brings the verse and its mnemonic picture to mind. If the picture cannot trigger the memory to recall the verse, turn the card over and refresh the memory with the picture and its mnemonic connection. This technique is known as a "chain" or "link" mnemonic, and has each picture joining the two phrases.² It will be easier to recall the passage the more time is spent visually creating a pictorial link.

¹Jerry Lucas suggests five techniques for creating unusual mental pictures: (1) "Substitution" happens when one item stands for another, e.g., a cowboy holding a snake instead of a lasso. (2) "Exaggeration" occurs, for example, when vast numbers (millions) of things are depicted in the mental picture. (3) Out of Proportion: When you see items that are larger or smaller than they really are, they become memorable. (4) "Action" depicted in any picture will be much easier to memorize. The picture could be something as unusual as a fish chopping down a tree with an axe. (5) Distortion: Try sketching an item distorted, bent, or mutilated in some way. It may take a while, at first, to think of these kinds of pictures, but with time it will become easier. Lucas, 1:17.

²Francis S. Bills, *Improve Your Memory Skills* (Englewood Cliffs, NJ: Prentice-Hall, 1982).

This mnemonic linking is necessary only for the short term and is analogous to a plywood form used for pouring cement footings in construction. After the cement hardens, the plywood is removed and is no longer needed. In the same way, most of these mnemonic bridges fade from memory once the verses are sufficiently learned.

Music as a Tool for Association

Music can also create a bridge by associating the text of Scripture with a melody.

There are few means more effective for fixing His words in the memory than repeating them in song. . . . It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard pressed and ready to despair, memory recalls some word of God's - the long-forgotten burden of a childhood song, - and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!¹

Paul admonished believers to ". . . be filled with the Spirit, speaking to yourselves with Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph 5:18-19). Children, especially, respond well to this technique of Scripture memorization.²

"It is in youth that the affections are most ardent, the memory most retentive, and the heart most susceptible to divine impressions, and it is during youth that the mental and physical powers should be set to the task in order that great improvements may be made in view of the world that now is, and that which is to come."³

¹White, *Education*, 167-168.

²"Only the sense of God's presence can banish the fear that, for the timid child, would make life a burden. Let him fix in his memory the promise, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' Ps 34:7." Ellen G. White, *Child Guidance* (Washington DC: Review and Herald Publishing Association, 1954), 42.

³Ellen G. White, *Sons and Daughters of God* (Washington, DC: Review and Herald Publishing Association, 1955), 78.

7. Have a Plan and a Covenant to Memorize Scripture

It is essential to have a plan or quota of Scripture for memorization, and to formulate this plan in a covenant. The covenant will enable us each day to monitor our involvement in this aspect of our devotional life. David purposed in his heart, "I will delight myself in thy statutes: I will not forget thy word" (Ps 119:16). The covenant may change often, but it needs to be there to give direction to our priorities.

This principle is important for any long-term devotional exercise. Some may protest that having such a plan or quota for one's devotional time borders on legalism. However, while the plan has a regimen, the time spent becomes meaningful as its content has practical application to our own spiritual needs. A quota for Scripture memorization, even if it is one verse per day, will help keep the momentum going. The spiritual giants of Scripture had strongly habitual devotional habits or plans, by which they communed with God. Such examples include the prayer life of David, who declared: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Ps 55:17). Daniel got down on his knees three times a day to maintain his prayer life with God. It was Jesus' practice to rise "a great while before day," and pray in solitude (Mark 1:35). A devotional life needs some structure to help it become habitual and remain habitual.

A devotional strategy that includes some type of quota is important for maintaining a long-term commitment. It is very helpful to make a covenant with God that can adjust as often as necessary to changing circumstances. It is a vital ingredient that provides direction to any memorization plan, and ensures that sufficient time is spent each day with the Scriptures.

God's purpose in the New Covenant is to transform His people as they commune with Him and change through the power of His Word (Heb 8:10). This eternal purpose was expressed in the Old Testament as well, when God brought Israel to Himself in covenant relation and communion with Him. This covenant finds fulfillment when God's

Word becomes spirit and life, bringing the imaginations and even the thoughts into subjection to the will of Christ (2 Cor 10:5). The church is now living in what many maintain is the consummation of the present state of human existence. How important then that all believers make God's Word their shield and sword in the battle of life.

CHAPTER 4

SELECTED REVIEW OF LITERATURE ON SCRIPTURE MEMORIZATION

Books written specifically on the subject of Scripture memorization are few. Most of the literature I reviewed at the Harvard Divinity School Library and at the Union Theological Seminary Library in Richmond, Virginia, could only be found under the heading "meditation." Even many works claiming to have a Christian viewpoint were really a form of Eastern mystical meditation. Apparently, no book written on this subject is from a Seventh-day Adventist perspective. The following books deal most directly with this subject.

*Remember the Word, The Gospels*¹

Jerry Lucas, the former professional basketball player, is probably the most popular writer on Scripture memorization. His book deals almost exclusively with the "how to" of this discipline. He explains his memory system on the premise that "All memory is based on association."² Anything, he suggests, that anyone has ever learned has been associated in some way with something already known or learned. Volume 1 includes elaborate pictorial representations of every verse and phrase of the four Gospels. These

¹Jerry Lucas, *Remember the Word, The Gospels* (Los Angeles, CA: Acton House), 1975.

²Ibid., 1:11.

pictorial representations are often bizarre and humorous exaggerations, making them effective in helping to build pictorial associations with the texts of Scripture. A second volume explains the rationale for depicting the cartoon-like pictures with the corresponding passages of the Bible.

While these ready-made pictorial mnemonics may be convenient, they are generally less effective than those derived from one's own experience and imagination. These pictures may provide an extra step in learning when there is a great disparity between the learner's associations and the mnemonic devices used. Students who do not use Lucas's pictures, however, have the challenge of composing the graphics for themselves. While it may take longer to create these illustrations, it will be easier and more natural if they themselves make the association between the pictures and the text. I prefer to use the pictorial reminders as bridges between the verses, as explained in this paper, instead of trying to illustrate every word and phrase in every verse. Lucas's approach would be even more effective if it incorporated other principles of memorization.

*Memorize and Meditate*¹

After losing his three sons in a deluge that engulfed his home in Rapid City, South Dakota, LaVonne Masters had to find some way to cope with this terrible loss. While he attempted to deal with the situation by keeping busy, even with Bible classes in his church, it still left him without relief. Two years later, out of desperation, he resolved to "meditate and memorize," which he continued for fifteen years. Through this experience he discovered a means of dealing with the pressures of life. "Memorization and meditation has revolutionized my world," says Masters, and he shares several helpful

¹LaVonne Masters, *Memorize and Meditate* (Nashville, TN: Thomas Nelson Publishers), 1991.

ideas for developing an approach to memorizing Scripture.¹

In his work, *Memorize and Meditate*, Masters explains his program for memorizing Scripture. In "five easy steps" fifteen minutes a day, five days a week, the participant can make Scripture memorization an integral part of his life. Masters unfolds his five-part approach, represented by five "D's," as follows: (1) Decide the method, (2) Determine the location, (3) Discover the content, (4) Draw the application, and (5) Do it. He ends his book with suggestions on how to establish a maintenance plan, which includes finding a partner and even starting a memorization and meditation club. Most helpful are the suggestions for scheduling one's day to include memorization as a way of life. The book, however, offers few insights that contribute anything new on the subject. Masters' work is helpful for those wanting initiation into a personal memorization program.

*You Need to Memorize Scripture and Keep in Memory*²

N. A. Woychuk, founder and director of the Scripture Memory Fellowship based in St. Louis, Missouri, has written several books on the subject of Scripture memorization.³ His works include: *Keep in Memory*; *What It Takes to Get Children to Memorize*; a pamphlet entitled *Memory and the Word*; and his latest work, *You Need to Memorize Scripture*, all published in St. Louis. Most of his works are redundant, adding little not stated in his other books. The *Scripture Memory Digest*, his newsletter, promotes his well-systematized regimen of memorization and rewards for

¹Ibid., 14.

²N. A. Woychuk, *You Need to Memorize Scripture* (St. Louis, MO: Scripture Memory Fellowship International, 1993); idem, *Keep in Memory* (St. Louis, MO: Scripture Memory Fellowship International, 1980).

³Scripture Memory Fellowship Inc., P.O. Box 24551, St. Louis, MO 63141. Phone: (314) 569-0244.

accomplishments, which should encourage both young and old in this endeavor. His books contain many helpful principles and techniques. Woychuk says that "memorizing Scripture without the valuable exercise of meditation is like eating food without the process of digestion."¹

The author reports fanciful claims of individuals who have accomplished astounding feats of Scripture memorization. Thomas Cranmer, the first Protestant Archbishop of Canterbury, memorized the entire New Testament on his journey to Rome. Frances Ridley Havergal (1836-1879), an eminent English hymn writer, memorized all the New Testament, the Psalter, and Isaiah while she was still a teenager.² Documentation of these claims would have helped.

Woychuk does little careful exegesis. He suggests, for example, that Christ endorses the benefit of Scripture memorization in the parable of the four soils. Jesus states (Luke 8:15) that the "good ground" hearers are honest in heart, and when they hear the word, they "keep it." He points out that the phrase "keep it," translated from the Greek word *κατεχω*, is the same word rendered "to keep in memory" (1 Cor 15:2, KJV). Satan knows how potent the Word is; therefore, he tries to remove the Word from our memories.³ Gingrich, however, says that the meaning of the word is "hold fast." The translation "keep in memory" is a bit more interpretive. No translation of 1 Cor 15:2 other than the King James Version translates that word as "keep in memory."⁴

¹Woychuk, *You Need to Memorize Scripture*, 1.

²Woychuk, *Keep in Memory*, 22.

³*Ibid.*, 73.

⁴F. Wilbur Gingrich, *Shorter Lexicon of the New Testament* (Chicago: University of Chicago Press, 1965), 113.

N. A. Woychuk, however, is doubtless the most prolific writer on this topic, and his organization has helped thousands, both children and adults, with his motivational program.

*What Was That Verse Again?*¹

The emphasis of Ben Johnson's book is more on the ability to learn the chapter and book reference of Bible passages, rather than the Bible passages themselves. For those who have difficulty associating verse references with their address, this book will be useful.

Johnson's aim is to help create mnemonic connections between texts of Scripture and their chapter and verse references. He has developed a technique for sorting out positions of items in a long list. He calls this the "position system," for example, to recall what the thirty-seventh book of the Bible is, or even what was the forty-fourth state to be admitted to the Union. The numbers from one to one hundred contain corresponding pictorial representations. All that is necessary is to create specific visual objects or concrete reminders for each number, up to 500. The next step is "yoking" the item to learn with that visual image, the number. It is not difficult to learn the visual images since they rhyme with what they represent. A picture of a "gun," for example, might represent the number "one." The number 30 might be associated with the word "dirty" (and a picture of a pig covered with mud). It is necessary to use only 32 images to represent the numbers from 1 through 19, and the numbers 20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, 400, 500. By combining these images, depicting all numbers from 1 to 500 is possible. For example, a "dirty gun" would represent the number 31.

My interest has been more in the memorization of passages of Scripture and not so much their address in chapter and verse. It is easy to associate a verse with its parent

¹Ben E. Johnson, *What Was That Verse Again?* (Milford, MI: Quill Publications, 1979).

chapter when sufficient time passes to assimilate the entire chapter. Despite its more narrow purpose, the book has valuable principles that apply more generally to Scripture memorization. This is the best book I have seen dealing with chapter and verse connection. Those preferring a larger, more general treatment of Scripture memorization would find Woychuk's material more useful.

*Words in Season: Scripture Memory Tools*¹

Penelope Stokes provides a set of detachable memory-verse cards in book form. The verses were chosen to help individuals and groups in storing up Bible knowledge that is practical for daily living.

She points out that people often try (with little success) to learn Scripture "in a vacuum." They choose isolated Scriptures and try to memorize them without thinking of their meaning or application. Although they may know the verses for a time, they often fail to retain them because they have no practical relevance to life. Her book is an attempt to put Scripture memorization into perspective by combining it with Bible study and application to real life. This will help prevent taking the verses out of context or choosing only "favorite" texts. Each day, a verse or two is presented with a brief Bible teaching, along with questions to stimulate insight and application. Stokes hopes the learner will develop a mental picture of the circumstances surrounding the verse. This may involve, for example, visualizing Jesus speaking to the disciples, Paul writing from a dark jail, or Isaiah prophesying from a mountain top. When the verse is placed into that mental picture and the original meaning understood, then the text will lodge more indelibly in the memory. She appreciates the importance of the meaning to effective memorizing. Commenting on the verses helps to impress the reader with its particular relevance to life.

¹Penelope Stokes, *Words in Season: Scripture Memory Tools* (Minneapolis, MN: World Wide Publications), 1989.

Following each devotional thought are questions for personal application. The weakness of the book lies in its scanty coverage of the principles of Scripture memorization. Only one page discusses this highly important method of communicating with God. The rest of the book consists of the detachable cards and the devotional thoughts that correspond to the verses. The book, however, is useful in providing a jump-start on the discipline of Scripture memorization.

CHAPTER 5

EVALUATION OF THE SEMINAR

The Pre-seminar and Follow-up Evaluation Questionnaires

Most of the twenty-eight participants completed four questionnaires to determine the effectiveness of the seminar. The surveys were as follows:

1. A survey taken at the opening of the seminar found the value that the participants placed on Scripture memorization.
2. A second survey, at the close, found how the participants' evaluation changed after completing the class.
3. A third survey, also at the close of the seminar, amassed undefined responses about the presentation and suggestions for future seminars.
4. The final survey came approximately six months after the seminar, to find the motivational level of the participants and the effectiveness of the principles and techniques used in the seminar.

Appendices 1 through 3 contain copies of the first, second, and fourth surveys. A compilation of the results of the surveys is found below.

The results of the surveys, displayed in columns in tables 1-6, are labeled either: "Before Seminar," giving the results of the survey administered at the beginning of the seminar, "After Seminar," giving the results of the survey administered at the close of the seminar, and "6 Months Later," giving the results of the final follow-up survey. Formulas below calculate the sample mean and the sample standard deviation for the three

surveys. The sample mean $\bar{x}$, where $\bar{x} = \frac{1}{n} \sum x_i$, shows the center of the data, and the

sample standard deviation s , where $s = \sqrt{\frac{1}{n-1} \sum (x_i - \bar{x})^2}$, measures the spread about the

mean or measures the variation of the sample. Some of the twenty-eight who were given the surveys did not answer all questions. The sample size, n , represents the number who responded to that particular question. Of the twenty-eight participants in the seminars, twenty-two (or 79%) responded to the follow-up survey. Although some questions received no response, the response for any given question was never less than 70 percent. Therefore, the nonresponse on the survey should not alter the results.

Furthermore, to increase confidence, the nonrespondents could be contacted and asked specifically about the desired question or to find out why there was no response.

Summary of Survey Results

Responses Given Before the Seminar

Question 1, "How important do you believe it is for Christians to memorize Scripture?" attempts to determine the initial interest of the participants in this discipline. A copy of the survey is found in appendix 1. The actual record of responses of each participant and the questions are tabulated in appendix 2. An additional twenty-eight individuals, who did not attend the seminar, completed the entire set of questions (1 through 5) in the first survey. The responses of the persons in this group, labeled "non-participants" and numbered twenty-nine through fifty-six in the tabulation of responses, are found in appendix 2. This group consisted of church members who attend church regularly, but had not taken the seminar. (See table 1.)

With the average rating of all the responses being so high, this question left little room for lifting the measured response after the seminar if there were a heightened

conviction because of what they learned. The small values for the standard deviations show that the data cluster close to the mean. Memorizing Scripture is ranked as very important. The discrepancy in the figures is negligible, and one cannot draw any significant conclusion.

TABLE 1

PARTICIPANT RESPONSES TO QUESTION 1, "HOW IMPORTANT DO YOU BELIEVE IT IS FOR CHRISTIANS TO MEMORIZE SCRIPTURE?"

	Participant			Non-Participant
	Before Seminar	After Seminar	6 Months Later	
Mean	9.81	9.89	9.75	9.14
Standard Deviation	0.56	0.42	0.55	1.11
Sample Size	27	28	20	28

The reason for the high scores could be that the participants were not selected, but came because of their own interest in the subject. In other words, the people who signed up for the seminar already believed the subject to be important or they would not have been there.

Question 2, "How motivated are you to memorize Scripture?" measures motivation, and is a more significant barometer of the effectiveness of the seminar. (See table 2.)

The motivational level did increase (35.56%) immediately after the seminar and was still greater (4.22%) six months from the start of the seminar. The mean score and standard deviation for the non-participants were closer to the mean score and standard deviation of the participants six months afterwards. An increased percentage of change is evident from before the seminar compared to after the seminar. This is also true when comparing the results before the seminar to the results six months later. There was,

therefore, a long-term growth in the average. The spread of the data about the mean stayed the same. This showed limited variability, which is desirable.

TABLE 2

PARTICIPANT RESPONSES TO QUESTION 2, "HOW MOTIVATED ARE YOU TO MEMORIZE SCRIPTURE?"

	Participant			Non-Participant
	Before Seminar	After Seminar	6 Months Later	
Mean	6.43	8.71	6.7	7
Standard	2.83	1.94	2.56	1.54
Sample Size	28	28	20	28

Question 3 "What importance does the Bible itself place on memorizing Scripture?" was asked both before the seminar began and six months after its close. Participants were asked to rate the level (from 0 to 10) of importance they believed the Bible placed on memorizing Scripture. Zero indicated no importance, and ten represented great importance. (See table 3.)

TABLE 3

PARTICIPANT RESPONSES TO QUESTION 3, "WHAT IMPORTANCE DOES THE BIBLE ITSELF PLACE ON MEMORIZING SCRIPTURE?"

	Participants			Non-Participants
	Before Seminar	After Seminar	6 Months Later	
Mean	9.04	9.54	8.91	7.86
Standard	1.56	0.96	2.09	1.67
Percentage Change		5.50% increase	1.43% decrease	
Sample Size	26	28	22	28

A similar pattern to question 1 is also observed here, and the response can be expected to be quite close to the response to the first question. Looking at the data for the six-months-after survey, there is a possible outlier that falls more than three standard deviations from the mean.¹ Removing this response and recalculating the mean, $\bar{x} = 9.29$, and the standard deviation, $s = 1.15$, gives half the variability and more like what would be expected. Notice that the percentage change was slightly less than the original rating over a six-month period.

Question 4A, "Have you ever tried to memorize Scripture?" was responded to by 100 percent of the participants. (See table 4.) For the second half of question 4, the mean is smaller and the standard deviation is larger for participants than for the non-participants. This seems to show that the participants knew that they needed help with their memorization plan, so they took the seminar.

TABLE 4
PARTICIPANT RESPONSES TO QUESTION 4A, "HAVE YOU EVER TRIED TO
MEMORIZE SCRIPTURE?"

	Participant Before the Seminar	Non-Participant
Yes	100%	92.86%
No	0%	7.14%
Sample Size	28	28

Every participant expressed some degree of frustration to the question, "If you have tried and have given up, explain why that might be." Below is a list of the written descriptions of their experience and what they had tried before.

¹Participant 24 recorded this response on question 3 of the six-month-later questionnaire; see appendix 2.

1. "Did very well--but got busy with children, grandchildren--so read more and stopped memorizing."

2. "Part of my problem was following through or consistency."

3. "Lack of concentration."

4. "Laziness--lack of discipline--lack of time."

5. "Could not memorize them."

6. "Just not successful."

7. "Just gave it up."

8. "I don't know."

9. "Was not able to memorize."

10. "Just kind of got away from it."

11. "Can't remember very easily now--when I was younger it was easy."

Question 4B, "If yes, how meaningful was it for you?" (see table 5) and question 5, "Are you presently involved in a memorization plan?" (see table 6) were both asked before the seminar. These questions were intended to more clearly reveal the interest of the participant in the subject.

TABLE 5

PARTICIPANT RESPONSES TO QUESTION 4B, "IF YES,
HOW MEANINGFUL WAS IT FOR YOU?"

	Participant Before Seminar	Non-Participant
Mean	7.96	8.59
Standard Deviation	2.79	1.33
Sample Size	23	22

Before the seminar the respondents were asked, "If yes, please describe what you are doing" Their responses are as follows:

1. "I'd like to reread Scriptures so I become much more familiar with them and eventually memorize some of them."
2. "Trying to memorize texts that impress me or refresh my memory."
3. "Praying and asking God, claiming Scripture, claiming promises."
4. "Weekly Scripture memorization with my students."

TABLE 6

PARTICIPANT RESPONSES TO QUESTION 5, "ARE YOU PRESENTLY INVOLVED IN A MEMORIZATION PLAN?"

	Participant		Non-Participant
	Before Seminar	6 Months Later	
Yes	12%	42.86%	25%
No	88%	57.14%	75%
Sample Size	25	21	28

Responses Given Six Months after the Seminar

The responses given six months after the seminar were:

1. "My own and with what Pastor Bob taught us."
2. "I read somewhere that you learn more when you are standing--I memorize one-half a verse at a time."
3. "Listening to the Bible on tape coming and going to work (35-40 minutes)."
4. "From time to time I try to memorize a passage, but it doesn't seem to stick with me, which is discouraging. The verse 'The Jeep Lug' has stuck with me that you taught at Camp Meeting. I have tried the scheme at home but with much less success."

Sometimes I remember enough to get the 'just' [*sic*] of the text but, I would prefer to have instant recall!"

5. "A small amount of time (not on a regular basis)."

6. "My own plan and it is working."

7. "Working with my students in memorizing."

8. "But very hard at my age."

Question 5 shows that before taking the seminar, fewer participants were involved in a memorization plan than were non-participants. As stated before, this is a reasonable finding. People aware of a need find motivation for taking a seminar they believe to be helpful. It is worth noting that six months after the seminar more people said they had a memorization plan than those before the seminar. This figure is also greater than for the non-participants.

It is desirable to statistically show that attending the seminar would improve the memorization practices of all Christians. The proportion of all Christians who have a memorization plan is a population parameter p , which is unknown. The sample proportion $\hat{p}$ is a statistic. This value estimates the parameter p . Now, let p_1 be the proportion of all Christians who have a memorization plan before taking the seminar and let p_2 be the proportion of all Christians who have a memorization plan six months after taking the seminar.

The survey results showed that 3 of the 25 participants who answered the question had a memorization plan initially. This gives the sample proportion $\hat{p}_1$ of those who answered the question and had a memorization plan at first. Six months after the seminar, 9 of the 21 responders had a memorization plan, represented by the sample proportion $\hat{p}_2$. From the data gathered is calculated a pooled estimate $\hat{p}$ as follows:

$$\hat{p}_1 = \frac{X_1}{n_1} = \frac{3}{25} = 0.12 \text{ and } \hat{p}_2 = \frac{X_2}{n_2} = \frac{9}{21} = 0.4286 \text{ and } \hat{p} = \frac{X_1 + X_2}{n_1 + n_2} = \frac{3 + 9}{25 + 21} = 0.2609 \text{ and } 1 - \hat{p} = 0.7391.$$

From these proportions it is clear that for the sample, $\hat{p}_1 < \hat{p}_2$, a greater proportion of Christians had a memorization plan after six months than before the seminar.

However, is this statistically significant? Statistically significant means the difference is too large to attribute plausibly to chance. A claim about the population warrants a test of significance to decide its validity. Evidence provided from the data makes this test possible. This suggests two hypotheses: the null hypothesis, H_0 , and the alternative

hypothesis, H_a . The null hypothesis H_0 needs to be rejected in favor of the alternative hypothesis H_a . The alternative hypothesis, $H_a : p_1 < p_2$, is the one expected to be valid.

The null hypothesis is assigned, $H_0 : p_1 = p_2$, and can be demonstrated to be false. The test statistic is found by calculating the standard error, s_p , of $\hat{p}$ where

$$s_p = \sqrt{\hat{p}(1 - \hat{p})\left(\frac{1}{n_1} + \frac{1}{n_2}\right)}. \text{ In this case } s_p = 0.1300. \text{ It is now possible to calculate } z.$$

Since $n_1\hat{p}$, $n_1(1 - \hat{p})$, $n_2\hat{p}$, $n_2(1 - \hat{p})$ in the sample are all greater than 5, the z test can be

used. Thus $z = \frac{\hat{p}_1 - \hat{p}_2}{s_p} = -2.37$. Using the Standard Normal Probability Table for this

value of z , the p -value is found to be $P(Z \leq -2.37) = 0.0089$. The p -value is the probability, computed assuming H_0 is true, that the test statistic will take a value at least as extreme as that actually observed. With the sample, the p -value is very small. Since the probability that the null hypothesis is true is so small, H_0 is rejected.

The data gathered in the sample statistically suggest that the seminar improved the

memorization practices of Christians. The surveys show that a general pattern of improvement in Scripture memorization increased following the seminar. The effect was evident, with some drop-off six months later, but still there was an increase from the beginning of the seminar. This drop after six months is not at all surprising. Slippage with time is normal. Since the six-month follow-up practice is better than the pretest, we can assume a permanent effect.

One way of explaining this improvement is to note the adoption of various memorization techniques explained in the seminar. Presumably, they did not know these before they attended. At least two participants specifically mentioned using a “plan” for their memorization, which the seminar strongly supported. Another participant used the repetition principle by listening to tapes of the Bible while traveling to and from work.

Conclusions About the Evaluation

The seminar was successful in that 43 percent of the participants who filled out a survey were still involved in some type of memorization plan six months after the seminar. Participants offered their reactions, either positive or negative, on blank sheets of paper at the close of the seminar. Appendix 3 contains these written reactions, suggestions, and critiques of the seminar. The anonymous nature of the surveys helped ensure an honest appraisal. All the comments were positive, but the constructive criticisms are underlined in the list found in appendix 3.

The project has, therefore, alerted me to several improvements that would enhance its effectiveness for the future. These suggestions are as follows:

1. Future seminars could furnish the students with handouts and a study guide with an outline of the seminar and some Spirit of Prophecy quotes to be read later. These would facilitate the attention of the class as well as the learning and retention of the material.

2. This seminar could also provide more opportunity for actual involvement in the class through interaction with other students. Participants, for example, could work together in trying to create pictorial mnemonics to be associated with some Bible verses.

3. Opportunity to find partners for mutual encouragement after the close of the seminar may be a help to some. They could keep in touch with each other over the ensuing months to help maintain their commitment.

4. Participants would also benefit from follow-up communication with the instructor via phone, e-mail, and correspondence at regular intervals.

5. Some improvement of the questionnaires might yield a clearer reading of the relative importance of Scripture memorization, compared to other spiritual exercises, as church attendance, study of the Sabbath School quarterly, prayer, and listening to sermons.

6. Continued study will also fortify the content of the series with principles and concepts that enrich the effect of the meetings.

7. Some additional checking could have avoided the technical difficulties encountered with some of the video equipment.

With no other seminar available as a benchmark or basis for comparison, evaluation of the results of the seminar has presented some challenges. To further the study, future seminars will increase the sample size, thus reducing the margin of error and improving confidence in the results.

APPENDIX 1
THE SEMINAR SURVEYS

Hiding the Word in Your Heart

A Seminar on Scripture Memorization: by Pastor Bob Banks (Survey 1)

Please take a few minutes to fill out this very important survey. . . Thanks

Name: _____
 Street _____
 City and Zip _____
 Phone _____

Age: Under () 12; () 18-25; () 26-35; () 36-45; () 46-55; () 56-65; () over 65

() Male () Married
 () Female () Single

1. How Important do you feel it is for Christians to memorize Scripture?
 Not important Extremely important
 0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

2. How motivated do you feel to memorize Scripture?
 Not motivated Extremely motivated
 0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

3. What importance do you believe the Bible places on Scripture memorization?
 Not important Extremely important
 0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

4. Have you ever tried to memorize Scripture?

Yes () No ()

If you have tried and have given up, explain why that might be.

If yes, how meaningful was it for you?

Not meaningful Extremely meaningful
 0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

5. Are you presently involved in a plan to memorize Scripture?

Yes () No ()

If yes, please describe briefly what you are doing:

Hiding the Word in Your Heart

A Seminar on Scripture Memorization: by Pastor Bob Banks (Survey 2)

Please take a few minutes to fill out this very important survey. . . Thanks

Name: _____
 Street _____
 City and Zip _____
 Phone _____

Age: () Under 12; () 18-25; () 26-35; () 36-45; () 46-55; () 56-65; () over 65

() Male () Married
 () Female () Single

1. How Important do you feel it is for Christians to memorize Scripture?
 Not important Extremely important
 0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

2. How motivated are you to memorize Scripture?
 Not motivated Extremely motivated
 0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

3. What importance do you believe the Bible places on Scripture memorization?
 Not important Extremely important
 0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

Hiding the Word in Your Heart

A Seminar on Scripture Memorization: by Pastor Bob Banks (Survey 4)

Dear friend, it has been quite some time since the Scripture memorization seminar. I would like you to do one last favor for a Doctor of Ministry project I am doing at Andrews University. I have designed the questionnaire to be completed in just a couple of minutes. Kindly help me meet some deadlines by completing this survey immediately. Enclosed is a SASE for your convenience. Please be completely honest with your answers so that I can best assess my own effectiveness in administering this seminar. I have included your name on the sheet, only to help compare your response with previous entries. Thanks so much for your tremendous help in this way.

Name: _____

1. How Important do you feel it is for Christians to memorize Scripture?

Not important

Extremely important

0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

2. How motivated do you feel to memorize Scripture?

Not motivated

Extremely motivated

0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

3. What importance do you believe the Bible places on Scripture memorization?

Not important

Extremely important

0() 1() 2() 3() 4() 5() 6() 7() 8() 9() 10()

4. Are you presently involved in a memorization plan?

Yes ()

No ()

If yes, please describe what you are doing.

APPENDIX 2
TABULATION OF SURVEY RESULTS

1. How important do you feel it is for Christians to memorize Scripture?

	(Beginning of Seminar)	(Close of Seminar)	(6 months+)
Participant 1	10	10	09
Participant 2	10	10	-
Participant 3	10	10	-
Participant 4	10	10	10
Participant 5	10	10	10
Participant 6	10	10	10
Participant 7	10	10	-
Participant 8	10	10	10
Participant 9	10	10	
Participant 10	10	10	10
Participant 11	10	10	10
Participant 12	10	10	-
Participant 13	10	10	10
Participant 14	10	10	10
Participant 15	10	10	10
Participant 16	10	10	10
Participant 17	10	10	10
Participant 18	10	10	-
Participant 19	10	10	
Participant 20	-	10	10
Participant 21	09	09	09
Participant 22	08	10	09
Participant 23	08	08	08
Participant 24	10	10	10
Participant 25	10	10	10
Participant 26	10	10	10
Participant 27	10	10	-
Participant 28	10	10	10
<hr/>			
Mean	9.814815	9.892857	9.755
Standard deviation	0.557262	0.41627	0.5501196
Percentage responded	96%	100%	71%

2. How motivated do you feel to memorize Scripture?

	(Beginning of Seminar)	(Close)	(6 months+)
Participant 1	10	10	06
Participant 2	04	10	
Participant 3	08	10	
Participant 4	08	10	02
Participant 5	07	10	08
Participant 6	08	10	10
Participant 7	07	08	
Participant 8	02	07	05
Participant 9	08	10	
Participant 10	07	07	05
Participant 11	06	06	06
Participant 12	05	10	
Participant 13	08	10	07
Participant 14	10	10	10
Participant 15	10	10	08
Participant 16	00	10	08
Participant 17	06	07	08
Participant 18	07	07	-
Participant 19	09	10	
Participant 20	09	10	10
Participant 21	09	08	09
Participant 22	04	10	06
Participant 23	02	06	02
Participant 24	00	02	03
Participant 25	08	10	10
Participant 26	05	08	05
Participant 27	08	10	
Participant 28	05	08	06
<hr/>			
Mean	6.428571429	8.714286	6.7
Standard deviation	2.834033527	1.940927	2.5567249
Percentage responded	100%	100%	71%

3. What importance do you believe the Bible itself places on memorizing Scripture?

	(Beginning of Seminar)	(Close)	(6 months+)	(6 mo w/o #24)
Participant 1	10	10	07	07
Participant 2	09	10		
Participant 3	10	10		
Participant 4	10	10	06	06
Participant 5	10	10	10	10
Participant 6	10	10	10	10
Participant 7	06	08		
Participant 8	05	08	10	10
Participant 9	10	10		
Participant 10	10	10	09	09
Participant 11	10	10	10	10
Participant 12		10	10	10
Participant 13	10	10	10	10
Participant 14	09	09	10	10
Participant 15	10	10	10	10
Participant 16	10	10	08	08
Participant 17	10	10	10	10
Participant 18		09	09	09
Participant 19	10	10		
Participant 20	09	10	10	10
Participant 21	09	08	09	09
Participant 22	05	10	09	09
Participant 23	07	09	08	08
Participant 24	08	06	01	
Participant 25	10	10	10	10
Participant 26	10	10	10	10
Participant 27	09	10		
Participant 28	09	10	10	10
Mean	9.038461538	9.535714	8.9090909	9.285714286
Standard deviation	1.561557408	0.961563	2.0910032	1.146423008
Percentage responded	93%	100%	79%	

4A. Have you ever tried to memorize Scripture? If so, what have you done?

Participant 1	Y	Did very well- but got busy with children, grandchildren- so read more and stopped memorizing.
Participant 2	Y	Part of my problem was following through or consistency.
Participant 3	Y	Lack of concentration.
Participant 4	Y	Laziness- lack of discipline- lack of time.
Participant 5	Y	
Participant 6	Y	Could not memorize them
Participant 7	Y	
Participant 8	Y	Just not successful.
Participant 9	Y	Just gave it up.
Participant 10	Y	
Participant 11	Y	I don't know.
Participant 12	Y	
Participant 13	Y	
Participant 14	Y	
Participant 15	Y	
Participant 16	Y	
Participant 17	Y	
Participant 18	Y	
Participant 19	Y	
Participant 20	Y	
Participant 21	Y	
Participant 22	Y	Was not able to memorize.
Participant 23	Y	
Participant 24	Y	Just kind of got away from it.
Participant 25	Y	
Participant 26	Y	
Participant 27	Y	Can't remember very easily now- when I was younger it was easy.
Participant 28	Y	

 100 % replied "Yes"

4B. If yes, how meaningful was it for you?

(Note that all had responded above with "Y" (yes), they had tried to memorize before.)

(Beginning of Seminar)

Participant 1	09
Participant 2	02
Participant 3	06
Participant 4	10
Participant 5	09
Participant 6	-
Participant 7	10
Participant 8	-
Participant 9	-
Participant 10	09
Participant 11	-
Participant 12	10
Participant 13	10
Participant 14	10
Participant 15	10
Participant 16	10
Participant 17	08
Participant 18	08
Participant 19	08
Participant 20	09
Participant 21	09
Participant 22	08
Participant 23	04
Participant 24	01
Participant 25	10
Participant 26	10
Participant 27	-
Participant 28	03
<hr/>	
Mean	7.956522 n=23
Standard deviation	2.787607
Percentage responded	82.14 %

5. Are you presently involved in a memorization plan?
(If yes, briefly explain what you are doing.)

	(Beginning of Seminar)	(6 months+)
Participant 1	N	N
Participant 2	N	No response given
Participant 3	N	No response given
Participant 4	N I'd like to reread Scriptures so I become much more familiar with them and eventually memorize some of them.	N Tried doing cards, but not in a strong way.
Participant 5	N	Y
Participant 6	N	Y My own and with what Pastor Bob taught us.
Participant 7	N	No response given
Participant 8	N	Y I read somewhere that you learn more when you are standing- I memorize one-half a verse at a time.
Participant 9	N	No response given
Participant 10	N	N
Participant 11	N	N But I try to store it for when I need it.
Participant 12	N	Y Listening to the Bible on tape coming and going to work (35-40 minutes).
Participant 13	Y Trying to memorize texts that impress me or refresh my memory	Y From time to time I try to memorize a passage, but it doesn't seem to stick with me, which is discouraging. The verse "The Jeep Lug" has stuck with me that you taught at Camp Meeting. I have tried the scheme at home but with much less success. Sometimes I remember enough to get the "just" (sic) of the text, but I would prefer to have instant recall!

	(Beginning of Seminar)	(6 months+)
Participant 14	Y Praying and asking God, claiming Scripture, claiming promises.	Y My own plan and it is working.
Participant 15	Y Weekly Scripture memorization with my students.	Y Working with my students in memorizing.
Participant 16	N	Y But very hard at my age.
Participant 17	N	(None checked) A small amount of time (not on a regular basis).
Participant 18	N	No response given
Participant 19	N	No response given
Participant 20	N	N Too many things going on
Participant 21	No response given	N Dr. Leslie Harding stressed in Bible Class that the most important thing is to know where certain Bible text are found, and to know the facts contained in that text, and I agree with Him.
Participant 22	N	N
Participant 23	No response given	N Please pray for me to be more motivated.
Participant 24	N	N
Participant 25	No response given	N Even though I gave you no answer on being presently in a memorizing plan. I am really motivated now. . . but am a little vague on how to proceed. If you plan a refresher, I am interested. Even better I probably need to speak with you one on one about this. Thanks.
Participant 26	N	N
Participant 27	N	No response given
Participant 28	N	N
Rate	N 88%	N 57%
	Y 12%	Y 43%
Percentage responded	89%	No response given 75%

1. How important do you feel it is for Christians to memorize Scripture?

(NON) Participant 29	07
(NON) Participant 30	09
(NON) Participant 31	10
(NON) Participant 32	10
(NON) Participant 33	10
(NON) Participant 34	10
(NON) Participant 35	08
(NON) Participant 36	10
(NON) Participant 37	10
(NON) Participant 38	08
(NON) Participant 39	08
(NON) Participant 40	07
(NON) Participant 41	10
(NON) Participant 42	10
(NON) Participant 43	10
(NON) Participant 44	10
(NON) Participant 45	10
(NON) Participant 46	08
(NON) Participant 47	09
(NON) Participant 48	10
(NON) Participant 49	10
(NON) Participant 50	10
(NON) Participant 51	08
(NON) Participant 52	07
(NON) Participant 53	08
(NON) Participant 54	10
(NON) Participant 55	09
(NON) Participant 56	10
<hr/>	
Mean	9.142857 n=28
Standard deviation	1.112697
Percentage responded	100%

2. How motivated do you feel to memorize Scripture?

(NON) Participant 29	05
(NON) Participant 30	06
(NON) Participant 31	07
(NON) Participant 32	10
(NON) Participant 33	06
(NON) Participant 34	08
(NON) Participant 35	07
(NON) Participant 36	07
(NON) Participant 37	07
(NON) Participant 38	08
(NON) Participant 39	08
(NON) Participant 40	05
(NON) Participant 41	10
(NON) Participant 42	08
(NON) Participant 43	10
(NON) Participant 44	07
(NON) Participant 45	08
(NON) Participant 46	06
(NON) Participant 47	06
(NON) Participant 48	07
(NON) Participant 49	08
(NON) Participant 50	04
(NON) Participant 51	08
(NON) Participant 52	05
(NON) Participant 53	05
(NON) Participant 54	07
(NON) Participant 55	06
(NON) Participant 56	07
<hr/>	
Mean	7.00
Standard deviation	1.539600718
Percentage responded	100%

3. What importance do you believe the Bible itself places on memorizing Scripture?

(NON) Participant 29	05
(NON) Participant 30	06
(NON) Participant 31	07
(NON) Participant 32	10
(NON) Participant 33	06
(NON) Participant 34	08
(NON) Participant 35	07
(NON) Participant 36	07
(NON) Participant 37	07
(NON) Participant 38	08
(NON) Participant 39	08
(NON) Participant 40	05
(NON) Participant 41	10
(NON) Participant 42	08
(NON) Participant 43	10
(NON) Participant 44	05
(NON) Participant 45	10
(NON) Participant 46	06
(NON) Participant 47	07
(NON) Participant 48	09
(NON) Participant 49	10
(NON) Participant 50	10
(NON) Participant 51	07
(NON) Participant 52	09
(NON) Participant 53	08
(NON) Participant 54	08
(NON) Participant 55	09
(NON) Participant 56	10
<hr/>	
Mean	7.857142857 n=28
Standard deviation	1.671421788
Percentage responded	100%

4A. Have you ever tried to memorize Scripture?
If you tried and gave up, explain why that might be.

(NON) Participant 29	Y	
(NON) Participant 30	Y	
(NON) Participant 31	Y	
(NON) Participant 32	Y	
(NON) Participant 33	Y	
(NON) Participant 34	Y	
(NON) Participant 35	Y	
(NON) Participant 36	Y	
(NON) Participant 37	Y	
(NON) Participant 38	Y	
(NON) Participant 39	Y	
(NON) Participant 40	Y	
(NON) Participant 41	Y	
(NON) Participant 42	Y	Unable to remember the complete verse- or I may remember the verse and forget the Bible book and chapter
(NON) Participant 43	Y	
(NON) Participant 44	Y	
(NON) Participant 45	Y	
(NON) Participant 46	Y	Lazy and no time
(NON) Participant 47	Y	They stopped asking me in Sabbath School
(NON) Participant 48	Y	
(NON) Participant 49	N	
(NON) Participant 50	Y	
(NON) Participant 51	Y	
(NON) Participant 52	Y	
(NON) Participant 53	Y	
(NON) Participant 54	Y	
(NON) Participant 55	N	
(NON) Participant 56	Y	
<hr/>		
	YES	7.14%
	NO	92.86%
Percentage responded	100 %	

4B. If yes, how meaningful was it for you?

(NON) Participant 29	09
(NON) Participant 30	07
(NON) Participant 31	10
(NON) Participant 32	10
(NON) Participant 33	08
(NON) Participant 34	08
(NON) Participant 35	08
(NON) Participant 36	08
(NON) Participant 37	08
(NON) Participant 38	-
(NON) Participant 39	08
(NON) Participant 40	10
(NON) Participant 41	10
(NON) Participant 42	08
(NON) Participant 43	10
(NON) Participant 44	08
(NON) Participant 45	10
(NON) Participant 46	07
(NON) Participant 47	-
(NON) Participant 48	09
(NON) Participant 49	-
(NON) Participant 50	10
(NON) Participant 51	-
(NON) Participant 52	-
(NON) Participant 53	05
(NON) Participant 54	08
(NON) Participant 55	-
(NON) Participant 56	10
<hr/>	
Mean	8.590909 n=22
Standard deviation	1.333063
Percentage responded	78.57%

5. Are you presently involved in a memorization plan?
(If yes, briefly explain what you are doing.)

(NON) Participant 29	Y	I help my children learn their weekly Sabbath School memory Scriptures.
(NON) Participant 30	N	
(NON) Participant 31	N	
(NON) Participant 32	N	
(NON) Participant 33	N	
(NON) Participant 34	N	
(NON) Participant 35	N	
(NON) Participant 36	Y	Write text on 3x5 cards and place on refrigerator. Read and repeat it every day for a week.
(NON) Participant 37	N	
(NON) Participant 38	Y	I am in the process of writing songs. That is how I memorize Scripture.
(NON) Participant 39	N	
(NON) Participant 40	N	
(NON) Participant 41	Y	
(NON) Participant 42	Y	Writing the verse, leaving it out so that I may <u>see</u> it.
(NON) Participant 43	N	
(NON) Participant 44	N	
(NON) Participant 45	Y	I have a note pad in my bed and when I need a Scripture that I feel is just for me, I write it in my note pad and every so often I go over them.
(NON) Participant 46	N	
(NON) Participant 47	N	
(NON) Participant 48	N	
(NON) Participant 49	N	
(NON) Participant 50	N	
(NON) Participant 51	Y	
(NON) Participant 52	N	
(NON) Participant 53	N	
(NON) Participant 54	N	
(NON) Participant 55	N	
(NON) Participant 56	N	
		NO 75%
		YES 25%
Percentage responded		100%

APPENDIX 3

PARTICIPANT EVALUATIONS OF THE SEMINAR

Participant Evaluations of the Seminar

Since the best evaluation of the seminar probably comes from those who took part, the following comments, recorded on blank sheets of paper at the close of the seminar allow the participants to offer any suggestions or comments either positive or negative. Anonymous surveys helped ensure an honest appraisal and are numbered separately below. All the comments were positive, but the constructive criticisms are underlined.

- 1) Enjoyed seminar. Very Helpful
- 2) Your class is an answer to prayer. I've so longed to put God's Word in my heart. It's great to have been in your class.
- 3) Very good, I think it will help me. You could have some handouts.
- 4) Your talk was good. Especially the closing comment from GC about fortifying your mind to be capable of standing in the end. I've thought of memorizing it before, but never since childhood. Thank-you, I will start memorizing texts. It was very enlightening about the different versions- the KJV is very beautiful in ways the others are not. (rich)
- 5) Handouts on the principles would be helpful.
- 6) I picked up ideas that will help me to memorize the Bible.
- 7) Excellent seminar- good material- clear, and easy to understand- good practical advice- lots of scriptural and E G White references- great relaxed environment for learning. First, days was [sic] less interesting because the "why" it is important was sort of long, but necessary for anyone who may have been at that point unconvinced of the importance of memorizing Scripture. Over all- excellent seminar- Thanks, Pastor Banks!
- 8) Pastor Banks, This past year the Lord has been impressing on me the importance of prayer and Scripture memorization, for myself and my children. Praise the Lord, He was whetting my appetite and opening my heart for what you had to say at your seminar. Thank-you for being willing to be used of God.
- 9) Very good
- 10) Have enjoyed this seminar very much on memorizing of the Bible. Know it will help me to better understand the Bible and to witness to others.

11) The first day I had a little trouble connecting memorizing with all the background. Second day was very good, perhaps a little of this information would be good on the first day also.

12) The seminar was great. Thank-you for the very helpful ways and methods described. I'm positively going to try memorizing Scripture again. This time, I pray, I won't give up. Thanks

13) I enjoyed this seminar fully. I would have liked an outline of the class- it would have been easier to follow as you talked.

14) Wonderful ideas. I'm impressed to begin memorizing Bible promises as I'm going through a harrowing experience and need to have these promises in my memory bank when fear, and uncertainty are used by Satan to disarm me. Many thanks. Your seminar was just the right length. It's filling but not overwhelming. Good use of computer gadgets, as you put it. Seemed very clear. The last time I drove to Florida I listened to the whole New Testament on tape- by Alexander Scourby.

15) Interesting material. I have tried to memorize in the last few years but have gotten nowhere. This at least gives me new material. I will try it this week. Thanks.

16) Program was very good; Memory cards are not allowed in some jobs. Cashiers in grocery store. . . stock clerk.

17) What you said was very good. I like the card thing. Also the cross word was very interesting. I don't know if I could do it, but it was very interesting.

18) This seminar is really great. The association of things, persons or names with Scripture is great for memorization.

19) Some good ideas- especially the little "bugs." First, section could be briefer for those who already realize the importance of storing God's Word in our minds. Having a plan and quota appeals to me.

20) Good ideas to put on cards, acrostic type methods, and to work on several different chapters at a time.

21) Nice seminar Pastor Banks. I truly enjoyed it! Some suggestions (1) Larger screen (2) Examples of Scripture memorized that has been used as a spiritual "sword."

APPENDIX 4

E. G. WHITE STATEMENTS ON SCRIPTURE MEMORIZATION

Important Reasons for Memorizing Scripture

Necessary for Times Without our Bibles

Let us commit its precious promises to memory, so that, when we are deprived of our Bibles, we may still be in possession of the Word of God. *My Life Today*, 10.

Let us put away the foolish reading-matter, and study the Word of God. Let us commit its precious promises to memory, so that, when we are deprived of our Bibles, we may still be in possession of the Word of God. "At the Iowa and Kansas Camp-Meetings (W. C. White)," *Advent Review and Sabbath Herald*, January 1, 1910, 8.

In the religious life of every soul who is finally victorious there will be scenes of terrible perplexity and trial; but his knowledge of the Scriptures will enable him to bring to mind the encouraging promises of God, which will comfort his heart and strengthen his faith in the power of the Mighty One. *Testimonies for the Church*, 5:578.

And when His Holy Spirit shall come into your hearts, to impress the truth into your souls, you will not let it go easily. You have gained such an experience in searching the Scriptures that every point is established. And it is important that you continually search the Scriptures. You should store the mind with the Word of God; for you may be separated and placed where you will not have the privilege of meeting with the children of God. Then you will want the treasures of God's Word hidden in your hearts, and when opposition comes around you, you will need to bring everything to the Scriptures. *Child Guidance*, 196.

Then take your Bible and present yourself before your Heavenly Father, saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing the mind with the truths of God. You may be separated from the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's Word hidden in your heart, that when opposition comes upon you, you may bring everything to the test of the Scriptures. "The Bible Our Guide," *The Bible Echo*, October 15, 1892, 214.

Urge our people to become familiar with the Word of God. In their study, the students in our schools should commit to memory portions of the Word. The time will come when many will be deprived of the written Word. But if this Word is printed in the memory, no one can take it from us. It is a talisman that will meet the worst forms of error and evil. "The Integrity of the Sanctuary Truth," *Manuscript Release*, 20:64.

You may be separated from the companionship of Christians and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's Word hidden in your heart. *My Life Today*, 28.

Scripture Memorization is Important for Evangelistic Work

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure house of mind and heart filled with, "It is written." Hang in memory's hall the precious words of Christ. They are to be

valued far above gold or silver. "Into Clearer Light," *Advent Review and Sabbath Herald*, May 12, 1904, 8.

God's messengers must make their minds a treasure house of good things, from which they may be able to draw a "Thus saith the Lord" whenever occasion demands. They are to present things new and old. They must continually hold up the covenant of peace between God and man, that He made with His people Israel. *Manuscript Release*, 1:109.

The minds of all should be stored with a knowledge of the truths of God's Word, that they may be prepared, at any moment when required, to present from the storehouse things new and old. *Colporteur Ministry*, 55.

Quoting Scripture will Aid in Resisting Temptation

Jesus Overcame by Scripture Stored in His Memory

Christ was acquainted with the Scriptures, for He met all the temptations of the devil with "It is written." Arguments and reasons would have been of no avail, but "It is written" showed that Christ, the tempted One, had His feet upon solid, immovable rock. We are to learn these lessons from the Word, hanging them in memory's hall, and thus preparing to meet Satan with the only weapon which will repulse him—"It is written." *Manuscript Releases*, 2:96.

In the wilderness, armed with the weapon, 'It is written,' he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power. "An Appeal for the Colored Race," *Advent Review and Sabbath Herald*, October 27, 1904, 8.

We Can Overcome by Scripture Stored in the Memory

We must be better acquainted with our Bibles. We might close the door to many temptations, if we would commit to memory passages of Scripture. Let us hedge up the way to Satan's temptations with "It is written." We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace Jesus is willing to give. But we must believe; we must grasp the promises without a doubt. *The Faith I Live By*, 262.

The mind must be restrained and not allowed to wander. It should be trained to dwell upon the Scriptures and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory, to be repeated when Satan comes in with his temptations. . . . When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with, "It is written." *Advent Review and Sabbath Herald*, April 8, 1884, 225.

The mind must be stored with pure principles. Truth must be graven on the tablets of the soul. The memory must be filled with the precious truths of the Word. Then, like beautiful gems, these truths will flash out in the life. *Messages to Young People*, 69.

Those who are persecuted for righteousness' sake, place the commandments of God first in their lives, and they allow no human policy, no promise of reward, no offer of honor, to come between them and their God. They can not be induced to deny Christ and to betray his cause. The rich promises of God have a place in their memory, and when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. The Holy Spirit opens to the understanding the preciousness of the Scriptures. "Blessed are the Peacemakers," *Signs of the Times*, October 3, 1895, 628.

In order to be upright, you must keep all these rich and full promises in memory's hall. Clear the mind of all objectionable, foolish things; retain the precious truths that you have heard here. And "when the enemy shall come in like a flood," these precious, golden words of promise will come into your mind and strengthen your soul. "When the enemy shall come in like a flood" that would sweep you from the Rock, "the Spirit of the Lord shall lift up a standard against him." What is that standard? What weapon did Jesus present to the enemy in his temptation in the wilderness?—The Word of God. He said, "It is written." "The Source of Our Strength," *The Bible Echo*, January 15, 1893, 18.

Now, you are to remember what is written, and when the enemy comes, and tempts you to seek this or that place of amusement where you cannot take Jesus with you, just say firmly, "No, I cannot go there. Make up your mind, and know how to say "No" squarely. "When sinners entice thee, consent thou not." "The Source of Our Strength," *The Bible Echo*, January 15, 1893, 18.

We must be better acquainted with our Bibles. We might close the door to many temptations, if we would commit to memory passages of Scripture. Let us hedge up the way to Satan's temptations with "It is written." We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace Jesus is willing to give. "Christ's Followers the Light of the World," *Advent Review and Sabbath Herald*, May 13, 1884, 305.

Build a wall of Scriptures around you, and you will see that the world cannot break it down. Commit the Scriptures to memory, and then throw right back upon Satan when he comes with his temptations, "It is written." This is the way that our Lord met the temptations of Satan, and resisted them. Be determined that you will not live without the presence and light and love of Jesus, and then you will have precious victories, and will know who is the Source of your strength. "Missionaries for God," *Advent Review and Sabbath Herald*, April 10, 1888, 225.

While your hands are engaged in labor, if you desire to become intelligent in spiritual things, if you desire to have your mind directed heavenward, you might commit to memory texts or portions of the Scriptures, and thus train your mind to dwell upon things that are pure and lovely. The heart that is stored with the precious truths of God's word, is fortified against the temptation of Satan, against impure thoughts and unholy actions. "Words to the Young," *The Youth Instructor*, July 28, 1892, 238.

Could the afterlife of that little group be opened before us, we should see the mothers recalling to the minds of their children the scene of that day, and repeating to them the loving words of the Saviour. We should see, too, how often, in after years, the memory of these words kept the children from straying from the path cast up for the ransomed of the Lord. *The Ministry of Healing*, 41.

Let our young men institute a warfare against every habit that has the least danger of leading the soul from duty and devotion. Let them have stated seasons for prayer, never neglecting them if it can possibly be avoided. If they go out to battle with their vicious habits indulged as before they professed fellowship with Christ, they will soon fall an easy prey to Satan's devices. But armed with the Word of God, having it treasured in heart and mind, they will come forth unharmed by all the assaults of the foes of God or man.

I appeal to our youth never to be found without the spiritual armor, wherewith they will be able to quench all the fiery darts of the adversary. In the name of God, lift your banner for truth and righteousness,--the commandments of God and the faith of Jesus. You need the perfect armor of truth now, the sword of the Spirit, whose edge will never be blunted, but will cut its way through sin and unrighteousness. I repeat, The Bible is the standard for the young who would be loyal to the King of heaven. "Thy word have I hid in mine heart, that I might not sin against thee." "Study the Scriptures," *The Youth Instructor*, August 3, 1887, 145.

Study of the Scriptures Strengthens the Memory

You do not have to follow your own way, to plan and devise in your own wisdom; if you did, you would certainly fail. But place yourself as a learner in Christ's school. He will teach you; he will discipline and train you in his manner of working. And the Comforter will bring all things to your remembrance. You will find, as you submit to the educating process, that you are becoming spiritually efficient. Even your memory will be strengthened. The words of Jesus will flash into your mind when you need them, and you can repeat the rich promises of God to your own heart and to others. When perplexed, you will not burden others, but will go to the help provided--the Comforter. In this way you will grow, looking unto Jesus, trusting in him, believing him. "Results of the New Birth," *Signs of the Times*, November 30, 1891, 56.

If ... students will study the Word of God diligently, they will be far better prepared to understand their other studies; for enlightenment always comes from an earnest study of the Word of God. Nothing else will so help to give them a retentive memory as a study of the Scriptures. *Counsels to Parents, Teachers and Students*, 483.

The students in our schools should aspire to higher knowledge. Nothing will so help to give them a retentive memory as a study of the Scriptures. Nothing will so help them in gaining a knowledge of their other studies. *Testimonies for the Church*, 8:156.

The perusal of works upon our faith, the reading of arguments from the pens of others, is an excellent and important aid, but this will not give the mind the greatest strength. The Bible is the best book in the world for giving intellectual culture. Its study taxes the mind, strengthens the memory, and sharpens the intellect more than the study of all the subjects that human philosophy embraces. *Gospel Workers*, 99-100.

Who Should Memorize Scripture

Ministers

Ministers should devote time to reading, to study, to meditation and prayer. They should store the mind with useful knowledge, committing to memory portions of Scripture, tracing out the fulfillment of the prophecies, and learning the lessons which Christ gave to His disciples. Take a book with you to read when traveling on the cars or waiting in the depot.

Employ every spare moment in doing something. In this way an effectual door will be closed against a thousand temptations. *Testimonies for the Church*, 4:412.

I am so thankful to see with our ministering brethren a disposition to search the Scriptures for themselves. There has been a very great lack of deep searching of the Scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand his holy word. *Selected Messages*, 1:362.

There are but few of the brethren who have taken more time to read different authors than you have, and yet you are very deficient in the qualifications necessary for a minister teaching the truth. You fail to quote, or even read, the Scriptures correctly. This should not be. You have not advanced in mental culture and have not secured a growth of grace in the soul which would shine out in your words and deportment. You have not felt the necessity of reaching up for higher and holier attainments. *Testimonies for the Church*, 3:465.

Some who enter the ministry do not feel the burden of the work upon them. They have received incorrect ideas of the qualifications of a minister. They have thought that it required but little close study in the sciences or in the Word of God to make a minister. Some who are teaching present truth are not acquainted with their Bibles. They are so deficient in Bible knowledge that it is difficult for them to quote a text of Scripture correctly from memory. By blundering along in the awkward manner they do, they sin against God. They mangle the Scripture, and make the Bible say things that are not written therein. *Testimonies for the Church*, 2:341-2.

Parents

Parents should hang in memory's hall the precious sayings of Christ. The children will repeat the words they hear often on the parents' lips of Christ, and faith, and truth. Precious truth may be spoken by children. *That I Might Know Him*, 42.

Parents, your minds should be full of the truths of the Bible. Your memory should be stored with its inspiring examples and fascinating incidents, your hearts softened and subdued by its deep spiritual lessons. Then as you teach your children, they will catch the enthusiasm you feel. "Words to Parents," *Advent Review and Sabbath Herald*, December 18, 1900, 801.

Youth

If the young who are strong will put to the stretch their powers in searching the Bible, they will have minds stored with valuable knowledge that will shine as a light upon those with whom they associate. *Counsels on Sabbath School Work*, 63.

God's precious word is the standard for youth who would be loyal to the King of heaven. Let them study the Scriptures. Let them commit text after text to memory, and acquire a knowledge of what the Lord has said; and then let his word be strictly obeyed. ... The youth who has hidden within the heart and mind a store of God's words of caution and encouragement, of his precious pearls of promise, from which he can draw at any time, will be a living channel of light. He has connection with the Source of all light..... If they go out to battle with their vicious habits indulged as before they professed fellowship with

Christ, they will soon fall an easy prey to Satan's devices. But armed with the Word of God, having it treasured in heart and mind, they will come forth unharmed by all the assaults of the foes of God or man....I appeal to our youth never to be found without the spiritual armor, wherewith they will be able to quench all the fiery darts of the adversary. In the name of God, lift your banner for truth and righteousness,--the commandments of God and the faith of Jesus. You need the perfect armor of truth now, the sword of the Spirit, whose edge will never be blunted, but will cut its way through sin and unrighteousness.... "Thy word have I hid in mine heart, that I might not sin against thee." "Study the Scriptures," *The Youth Instructor*, August 3, 1887, 145.

I would that all the young could understand how precious is the offering of a youthful heart to God. How lovingly the angels guard the steps of God-fearing, God-loving youth. Jesus knows them by name, and their example is helping other youth to do right. The youth who has hidden within the heart and mind a store of God's words of caution and encouragement, of His precious pearls of promise, from which he can draw at any time, will be a living channel of light. *Sons and Daughters of God*, 98.

It is in youth that the affections are most ardent, the memory most retentive, and the heart most susceptible to divine impressions; and it is during youth that the mental and physical powers should be set to the task in order that great improvements may be made in view of the world that now is, and that which is to come. "I Have Written Unto You, Young Men," *The Youth Instructor*, October 10, 1894, 332.

Students

Urge our people to become familiar with the Word of God. In their study, the students in our schools should commit to memory portions of the Word. The time will come when many will be deprived of the written Word. But if this Word is printed in the memory, no one can take it from us. It is a talisman that will meet the worst forms of error and evil. "The Integrity of the Sanctuary Truth," *Manuscript Release*, 20:64.

Children

Only the sense of God's presence can banish the fear that, for the timid child, would make life a burden. Let him fix in his memory the promise, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34:7. *Child Guidance*, 42.

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth. "Search the Scriptures," *Advent Review and Sabbath Herald*, October 9, 1883, 625.

Each lesson opened with a general exercise, which was followed by the class studies; and at the close all assembled for a brief review and song. In the opening exercises, after the song and prayer, the motto and all the memory verses previously learned were recited,

either in concert or individually, or both.... The "Scripture alphabet" was learned and recited by the children, each choosing his own letter and verse. The selection and learning of the verses were done at home, and these responsibilities placed upon the children proved an additional incentive for them to be present the following day and to be regular in attendance. *Testimonies for the Church*, 6:106-107.

Physicians

What an opportunity the consecrated physician has to show a Christlike interest in the patients under his care! It is his privilege to speak encouragingly to them, and bow at their bedside to offer a few words of prayer. To stand by the sickbed and have nothing to say, is a sad mistake. Let the physician make his mind a storehouse, full of fresh thoughts. Let him learn to repeat the comforting words that Christ spoke during His earthly ministry when giving His lessons and healing the sick. Let him speak words of hope and confidence in God. A genuine interest will be manifested. The precious words of Scripture that the Holy Spirit fixes in the memory will win hearts to Jesus, their Saviour. *Medical Ministry*, 31.

Nurses

Nurses should be familiar with the Scriptures, that from this rich storehouse they may draw for their patients words of comfort and consolation. Christ desires them to eat the bread of life, the leaves of the tree of life, that they may have something to give to the sick and the suffering around them. It is their privilege to pray for the sick, asking that the blessing of God may rest upon them. This institution should be permeated with the Spirit of the living God. *Sermons and Talks*, 178.

Scripture Memorization in History

The Waldensians

Pure, simple, and fervent was the piety of these followers of Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the Scriptures, and taught to sacredly regard the claims of the law of God. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort. *Spirit of Prophecy*, 4 :72.

From their pastors the [Waldensian] youth received instruction. While attention was given to branches of general learning, the Bible was made the chief study. The Gospels of Matthew and John were committed to memory, with many of the Epistles. They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God. *The Great Controversy Between Christ and Satan*, 68.

Here the [Waldensian] youth received instruction. The Bible was their text-book. They studied and committed to memory the words of Holy Writ. A considerable portion of their

time was spent, also, in reproducing copies of the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God. *Spirit of Prophecy*, 4:73.

Christians in Luther's Time

Rome summoned all her authority to prevent the circulation of the Scriptures; but decrees, anathemas, and tortures were alike in vain. The more she condemned and prohibited the Bible, the greater was the anxiety of the people to know what it really taught. All who could read were eager to study the Word of God for themselves. They carried it about with them, and read and reread, and could not be satisfied until they had committed large portions to memory. Seeing the favor with which the New Testament was received, Luther immediately began the translation of the Old, and published it in parts as fast as completed. "Triumph of the Reformation," *Signs of the Times*, November 1, 1883, 481.

The Edification of Paul

At the gate of Damascus the vision of the Crucified One changed the whole current of his life. The persecutor became a disciple, the teacher a learner. The days of darkness spent in solitude at Damascus were as years in his experience. The Old Testament Scriptures stored in his memory were his study, and Christ his teacher. *Education*, 65.

During the long hours when Saul was shut in with God alone, he recalled many of the passages of Scripture referring to the first advent of Christ. Carefully he traced down the prophecies, with a memory sharpened by the conviction that had taken possession of his mind. As he reflected on the meaning of these prophecies he was astonished at his former blindness of understanding and at the blindness of the Jews in general, which had led to the rejection of Jesus as the promised Messiah. To his enlightened vision all now seemed plain. He knew that his former prejudice and unbelief had clouded his spiritual perception and had prevented him from discerning in Jesus of Nazareth the Messiah of prophecy. *The Acts of the Apostles*, 119.

What Passages Should be Memorized?

There are Several Key Verses that Should be Stored in Memory

Ps 34:7

Only the sense of God's presence can banish the fear that, for the timid child, would make life a burden. Let him fix in his memory the promise, "The angel of the Lord encampeth round about them that fear him, and delivereth them." *Ps 34:7. Child Guidance*, 255.

John 13:34; 1Cor 13:4-8

The most valuable treatise on etiquette ever penned is the precious instruction given by the Saviour, with the utterance of the Holy Spirit through the apostle Paul- words that should be ineffaceably written in the memory of every human being, young or old: *John 13:34; 1Cor 13:4-8* quoted. *Education*, 242.

Ps 51:7-14

We should pray as did the psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." These are words that should be hung in memory's hall. "Christ Should Be Our Counselor," *Advent Review and Sabbath Herald*, April 4, 1889, 242.

Isa 1:18-20

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Here are the promises, plain and definite, rich and full; but they are all upon conditions. If you comply with the conditions, can you not trust the Lord to fulfill His word? Let these blessed promises, set in the framework of faith, be placed in memory's halls. Not one of them will fail. All that God hath spoken He will do. "He is faithful that promised." *Testimonies for the Church*, 5:630.

Luke 11:11-12

Jesus has said, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Is not this plain reasoning? Our heavenly Master has chosen words that may be understood by the mind of his simplest child. Why not take this precious promise to hang in the hall of memory? Why not impress upon our minds the things that will be a benefit for us to remember? "Christ Should Be Our Counselor," *Advent Review and Sabbath Herald*, April 16, 1889, 241.

John 13:34; 1Cor 13:4-8

The most valuable treatise on etiquette ever penned is the precious instruction given by the Saviour, with the utterance of the Holy Spirit through the apostle Paul- words that should be ineffaceably written in the memory of every human being, young or old: John 13:34; 1Cor 13:4-8 quoted. *Education*, 242.

1 Cor 3:9

Every one engaging in the work needs these words framed and hung in memory's hall: "We are labourers together with God" (1 Cor. 3:9). Then there will not be so many decided failures in the efforts made to win souls to Jesus Christ. There is need of bringing them to the foundation, and building them into a firm structure, that will abide the fires of the last great day. The people cannot be reached, and their hearts broken, except by God's divine power (see 1 Cor. 3:9-15). *This Day with God*, 119.

1Cor 6:20

A great lesson is learned when we understand our relation to God, and His relation to us. The words, "Ye are not your own, ye are bought with a price," should be hung in memory's hall, that we may ever recognize God's rights to our talents, our property, our influence, our individual selves. We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession, we may do Him healthful, savory service. *Counsels on Diet and Food*, 56.

Memorize Entire Chapters

The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures; even whole chapters may be committed to memory, to be repeated when Satan comes in with his temptations. *Gospel Workers*, 418.

Specific Chapters Worthy of Committing to Memory

Isa 51

The whole of the fifty-first chapter of Isaiah is worthy of close, earnest study, and we would do well to commit it to memory. It has a special application to those who are living in the last days. "Honesty Toward Men and Toward God," *Advent Review and Sabbath Herald*, December 1, 1896, 1.

Isa 53

Prophecy foretold that Christ was to appear as a root out of dry ground. "He hath no form nor comeliness," wrote Isaiah, "and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." This chapter (Isaiah 53) should be studied. It presents Christ as the Lamb of God. Those who are lifted up with pride, whose souls are filled with vanity, should look upon this picture of their Redeemer, and humble themselves in the dust. The entire chapter should be committed to memory. Its influence will subdue and humble the soul defiled by sin and uplifted by self-exaltation. "Christ's Humiliation," *The Youth Instructor*, December 20, 1900, 394.

Isa 58

The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures; even whole chapters may be committed to memory, to be repeated when Satan comes in with his temptations. The fifty-eighth of Isaiah is a profitable chapter for this purpose. Wall the soul in with the restrictions and instructions given by the inspiration of the Spirit of God. When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with "It is written." When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings he is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the Word of God that we are keeping the commandments of God and the faith of Jesus. *Our High Calling*, 88.

1 Cor 12 and 13

The 12th and 13th chapters of 1st Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another. *The Seventh-day Adventist Bible Commentary*, 7:1090.

The most valuable treatise on etiquette ever penned is the precious instruction given by the Saviour, with the utterance of the Holy Spirit through the Apostle Paul—words that should be ineffaceably written in the memory of every human being, young or old: (1 Cor 13 quoted) *The Adventist Home*, 424.

Memorize God's Words of Warning

Why did ancient Israel so easily forget God's dealings? The people did not retain in their memory His works of greatness and power or His words of warning. *Testimonies for the Church*, 8:113.

The religion of Christ subdues the selfish spirit and transforms the mind and the affections; it lays low the pride of men, that God alone may be exalted. This is what Brother A wants. He needs a practical faith in God. He needs to see and feel the glory of serving Christ; he needs to exalt principle and elevate the Christian standard; he needs to store his mind with the rich promises, the warnings, the counsels and threatenings, of God's word; he needs to see the importance of having faith and corresponding works, that he may fairly represent, at home, in the church, and in his business, the purity and elevated character of religion. He should place himself in connection with Christ, that he may have spiritual power. His connection with the world, and with influences adverse to the spirit of truth, have greater power over him than the Spirit of Christ. Here is his danger; and he will eventually make shipwreck of faith unless he changes his course of action and firmly connects with the Source of light. *Testimonies for the Church*, 5:275.

Memorize Pictures of Christ's Character

Memory's hall should be hung with sacred pictures, with views of Jesus, with lessons of His truth, with revealings of His matchless charms. If memory's hall were thus furnished, we would not look upon our lot as intolerable. *In Heavenly Places*, 1967. (Washington, DC: Review and Herald Publishing Association, 1967), 123.

Memorize "Divine Things"

Let us fill memory's hall with beautiful pictures of divine things. Why is it that we talk so much of the commonplace affairs of life? We should have a more elevated conversation. Says the apostle, "Be ye holy in all manner of conversation." If we should obey this injunction, it would place us on vantage ground. Let us talk of the hope of immortality, and seek to win others to Christ. "Christ's Burden is Light," *The Signs of the Times*, September 16, 1889, 562.

Memorize the Truths of God's Word

It is the duty of every child of God to store his mind with divine truth; and the more he does this, the more strength and clearness of mind he will have to fathom the deep things of God. And he will be more and more earnest and vigorous, as the principles of truth are carried out in his daily life. "The True Vine," *Advent Review and Sabbath Herald*, September 20, 1881, 193.

Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. Job 22:22. It is of the greatest importance that you continually search the Scriptures, storing the mind with the truths of God. *My Life Today*, 28.

I am so thankful to see with our ministering brethren a disposition to search the Scriptures for themselves. There has been a very great lack of deep searching of the Scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand His holy word. *Selected Messages*, 1:362.

It is the privilege of every child of God to store his mind with divine truth, and the more he does this the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life. "Praise Glorifies God," *Advent Review and Sabbath Herald*, January 1, 1880, 1.

Take your Bible, and compare passage with passage, and verse with verse, and you will find the precious jewels of truth. You should put the precious gems of light in a beautiful setting, and hang them in memory's hall. "Christ Should Be Our Counselor," *Advent Review and Sabbath Herald*, April, 16, 1889, 241.

Memorize God's Promises

Our minds are to be storehouses filled with the treasures of the Bible. Let the walls of memory's hall be hung with the treasures of God's word, with his precious promises. Store up these promises, that in time of need you may be able to give them to the weary and heavy laden. *The Paulson Collection of Ellen G. White Letters*, 315.

Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold. *The Faith I Live By*, 9.

Store the mind with the precious promises of God's word, and hold sweet communion with Him by frequently repeating them. Cease fretting, cease murmuring, cease finding fault, and make melody to God in your hearts. Think of everything you have to be thankful for, and then learn to praise God. "Whoso offereth praise glorifieth God." *Signs of the Times*, September 27, 1883, 422.

There is no excuse for wavering or sinning. But in order to be upright, you must keep all these rich and full promises in memory's hall. Clear the mind of all objectionable, foolish things; retain the precious truths that you have heard here. And "when the enemy shall come in like a flood," these precious, golden words of promise will come into your mind and strengthen your soul. "When the enemy shall come in like a flood" that would sweep you from the Rock, "the Spirit of the Lord shall lift up a standard against him." What is that

standard? What weapon did Jesus present to the enemy in his temptation in the wilderness?-The Word of God. He said, "It is written." "The Source of Our Strength," *Bible Echo*, January 15, 1893, 18.

The Bible is the garden of God, and here we must learn to gather the roses and the lilies and the pinks of God's promises. We must hang them as precious pictures upon the wall of memory, and have our eyes fixed upon the glorious things of God, so that we shall be able to go through the world and not dwell upon its corruptions, or be polluted by its wickedness. "Sanctify Them Through Thy Truth," *Advent Review and Sabbath Herald*, March 1, 1892, 130.

We want to have memory's halls hung with the promises of love and mercy, we want to talk of His glory and tell of His power. And if we have dark and miserable days we can commit these promises to memory and take our minds off discouragement. It would please the devil to think he has bothered us; but we want to talk of Jesus and His love and His power, because we have nothing better to talk of. *The Ellen G. White 1888 Materials*, 83.

Now, we have been getting just a glimmering of faith. We have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us-barricaded with the promises-and we can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" [Habakkuk. 3:17, 18]. *The Ellen G. White 1888 Materials*, 553.

God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the precious promises of God blooming all over the garden of God. He would have us dwelling upon them, our senses sharp and clear, taking them in in their full richness, talking of the joy that is set before us. *Selected Messages*, 3:163.

Oh, I want you to take the rich promises of God and hang memory's halls with them. What more could you want than that promise? We have the assurance that a mother can forget her nursing child but He will not forget us. Oh, I want the promises of God to be the living pictures on memory's walls, that you can look at them. Then your heart can be filled with His grace and you may exalt Jesus and crown Him Lord of all. That is your privilege. *The Ellen G. White 1888 Materials*, 80.

Our minds are to be storehouses filled with the treasures of the Bible. Let the walls of memory's hall be hung with the treasures of God's word, with his precious promises. Store up these promises, that in time of need you may be able to give them to the weary and heavy laden. You are God's missionary just as soon as you take your stand under his banner. You are to be a laborer together with him. *The Paulson Collection of Ellen G. White Letters*, 315.

May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his word. We should be armed with the promises of God. Our souls should be

barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." As I do this, the light of the glory of God fills my soul. I will not look at the darkness. "Christ Prayed for Unity Among His Disciples," *Advent Review and Sabbath Herald*, March, 11, 1890, 145.

God would have His love, His promises, written upon the tablets of the mind. Guard the precious revealings of God, that not a letter shall become obliterated or dimmed. *Our High Calling*, 135.

Those who are persecuted for righteousness' sake, place the commandments of God first in their lives, and they allow no human policy, no promise of reward, no offer of honor, to come between them and their God. They can not be induced to deny Christ and to betray his cause. The rich promises of God have a place in their memory, and when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. The Holy Spirit opens to the understanding the preciousness of the Scriptures. "Blessed are the Peacemakers," *Signs of the Times*, October 10, 1895, 4.

My dear child, keep your mind stayed upon your Saviour, whose property you are. Tell Him all about your trials, and arm yourself with His promises. Commit His words to memory. *Manuscript Releases*, 3:133.

The Holy Spirit's Role in Scripture Memorization

The Lord will strengthen the memory of the one who is speaking in His name. He will bring to the mind the words necessary for the occasion, that portion of His Word which will be meat in due season for the people. To His faithful servants God will be tongue and utterance. The Holy Spirit will make the word effective, to convict and convert souls. The seed sown will fall into good ground and will spring up to bring forth fruit unto life eternal. . . . [1 Cor 9:24-27 quoted.] *Manuscript Releases*, 10:298.

A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures, would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance. They were to serve God daily with undivided affection, and then trust Him. *The Desire of Ages*, 355.

The Lord will strengthen the memory of the one who is speaking in His name. He will bring to the mind the words necessary for the occasion, that portion of His word which will be meat in due season for the people. To His faithful servants God will be tongue and utterance. The Holy Spirit will make the word effective, to convict and convert souls. *1888 Study Materials*, 580.

He says, "It is not ye that speak, but the Spirit of the Father that speaketh in you." You need not be surprised that God will flash the knowledge obtained by diligent searching of

the Scriptures, into your memory at the very time when it is needed. But if you let the precious moments of probationary time pass, and neglect to fill your minds and the minds of your children with the gems of truth, if you are not acquainted with the words of Christ, if you have never tested the power of his grace in trial, you cannot expect that the Holy Spirit will bring Christ's words to your remembrance. We are to serve God daily with our undivided affection, and then trust him. *Advent Review and Sabbath Herald*, April 15, 1890, 225.

Matt. 10:19 quoted. The servants of Christ are to prepare no set speech to present when brought to trial for their faith. Their preparation is to be made day by day, in treasuring up in their hearts the precious truths of God's word, in feeding upon the teaching of Christ, and through prayer strengthening their faith; then, when brought into trial, the Holy Spirit will bring to their remembrance the very truths that will reach the hearts of those who shall come to hear. God will flash the knowledge obtained by diligent searching of the Scriptures, into their memory at the very time when it is needed. *Maranatha, The Lord is Coming*, 45.

Jesus promised his disciples, "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Jn 14:26] But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy Word have I hid in mine heart," said David, "that I might not sin against thee." [Ps 119:11.] *The Great Controversy Between Christ and Satan*, 600.

The Limitations of Scripture Memorization

Little Value in Rote Memorization

To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. "Benefits of Bible Study," *Signs of the Times*, January 30, 1893, 198.

One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the Word of God; but unless the Holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. "The Perils and Privileges of the Last Days," *Advent Review and Sabbath Herald*, November 29, 1892, 738.

To read a certain number of chapters daily, or commit to memory a stipulated amount without careful thought as to the meaning of the sacred text, is a work of little profit. We cannot obtain wisdom without earnest attention and prayerful study. "Search the Scriptures," *Advent Review and Sabbath Herald*, October 9, 1883, 625.

Scripture Memorization not a Guarantee of Spiritual Health

The history of Judas presents before us the sad ending of the life of a man who might have been honored of God. By co-operating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. He was trusted by his fellow disciples, and by his Master he was given a special work to do for the church. He understood the Scriptures, and at times seemed to have large discernment to take in the meaning of the Word of God. He could present the words of the Old-Testament Scriptures in an acceptable manner. He had keen perceptive powers, a retentive memory, and was able to communicate the word to others. Had he been a doer of the word, he would have had grace and power from Christ to apply that word to his own soul. Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ. "The True Vine," *Advent Review and Sabbath Herald*, November 5, 1897, 625.

How to Memorize Effectively

Ask God for a Retentive Memory

Recount the temporal blessings which the Lord has freely given you in food, in clothing, in health; and then with prayerful heart ask him to grant you a retentive memory, that you may not forget the precious spiritual blessings he has so abundantly bestowed. "An Appeal to Our Churches," *Advent Review and Sabbath Herald*, December 23, 1890, 725.

Studying the Scriptures can Improve Memory

The students in the College at Battle Creek need to aspire to higher knowledge, and nothing can give them a knowledge of all lessons, and a retentive memory, like the searching of the Scriptures. Let there be genuine discipline in study. There should be a most humble, prayerful longing of soul to know the truth. *Fundamentals of Christian Education*, 390.

The servants of Christ must meet the highest standard. They are educators, and they should be thoroughly versed in the Scriptures..... The study of the Bible taxes the mind of the worker, strengthens the memory, and sharpens the intellect more than the study of all the subjects which philosophy embraces. The Bible contains the only truth that purifies the soul, and is the best book for intellectual culture. The dignified simplicity with which it handles important doctrines is just what every youth and every worker for Christ needs to teach him how to present the mysteries of salvation to those who are in darkness. "To Our Missionary Workers," *Advent Review and Sabbath Herald*, December 28, 1885, 753.

Reading Aloud can Impress Words in Memory

[J. N. Andrews] would go out into the field with his oxen, and as he drove them, he would refer to his book, and read a few words or sentences, and then repeat these in full, loud tones in order to exercise his lungs, as well as to impress the words and sentences upon his memory. *Manuscript Release*, 5: 435.

Living Consistent with Bible Principles Strengthens Memory

The memory is to be refreshed by Bible principles. The mind is to be kept clear and pure, that it may distinguish between good and evil. As you repeat the prayer Christ taught His disciples, and then strive to answer it in the daily life, the Holy Spirit will renew the mind and heart, and will give you strength to carry out high and holy purposes. *Manuscript Releases*, 5:215.

The fault was not with their instructors, but with themselves. They were dull of understanding. Abundant advantages had been given them. They could have increased in understanding regarding Christ, His work, His power to save to the uttermost all who come to Him. But they had not pressed onward and upward, improving their opportunity to learn more and still more of the Saviour. Because they had not received in faith the truths imparted to them, their memory was weak. They could not retain in their minds the truths essential to success in character-building. *The Seventh-day Adventist Bible Commentary*, 6:1085.

Read and Memorize Bible Passages in Spare Moments

Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets you may read a passage and meditate upon it, thus fixing it in the mind. *Steps to Christ*, 90.

Keep a pocket Bible with you as you work, and improve every opportunity to commit to memory its precious promises. "Instruction for Helpers and Students at Takoma Park, DC," *Advent Review and Sabbath Herald*, April 27, 1905, 8.

Even while you are walking the streets you may read a passage and meditate upon it, thus fixing it in mind. *Steps to Christ*, 90.

Wherever you may be, maintain the principles that you have been studying here. Wherever you go, carry on the good work of searching the Scriptures, and the Lord Jesus will always be at your right hand to help you....There is no excuse for wavering or sinning. But in order to be upright, you must keep all these rich and full promises in memory's hall. "The Source of Our Strength," *The Bible Echo*, January 15, 1893, 18.

When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious its treasure, he will desire to seize upon every opportunity for acquainting himself with God's word. Its study will be restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the Scriptures. Let the student keep his Bible always with him and, as he has opportunity, read a text and meditate upon it. While walking in the streets, waiting at a railway station, waiting to meet an engagement, let him improve the opportunity to gain some precious thought from the treasure house of truth. *Counsels to Parents, Teachers and Students*, 463.

The young should study the Word of God, and give themselves to meditation and prayer, and they will find that their spare moments cannot be better employed. Young friends, you should take time to prove your own selves, whether you are in the love of God. "Dangers of the Young," *Advent Review and Sabbath Herald*, March 11, 1880, 162.

All the hands in our offices should place themselves in the most favorable condition for the reformation of good and correct habits. Several times each day, precious golden moments

should be consecrated to prayer and the study of the Scriptures, if it is only to commit a text to memory, that spiritual life may exist in the soul. *Testimonies for the Church*, 4:459.

The minister who makes the Word of God his constant companion will continually bring forth truth of new beauty. The Spirit of Christ will come upon him, and God will work through him to help others. The Holy Spirit will fill his mind and heart with hope and courage and Bible imagery, and all this will be communicated to those under his instruction. *Gospel Workers*, 253.

My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. *Testimonies for the Church*, 4:588.

The Use of Music to Memorize Scripture

As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It [music] is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard pressed and ready to despair, memory recalls some word of God's the long-forgotten burden of a childhood song, -and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls! *Education*, 167-168.

The more deeply to impress these truths [In Moses' farewell speech to the children of Israel, he set before them the results of obedience versus disobedience, a choice between life and death] upon all minds, the great leader embodied them in sacred verse... The people were directed to commit to memory this poetic history, and to teach it to their children and children's children. It was to be chanted by the congregation when they assembled for worship, and to be repeated by the people as they went about their daily labors. *Patriarchs and Prophets*, 467-468.

Concerning the commandments, the Israelites were instructed: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In accordance with this command, Moses directed the Israelites to set to music the words of the law. While the older ones played on instruments, the younger children marched, singing in concert the songs of the commandments of God. In later years they retained in their minds the words of the law which they learned during childhood. *Advent Review and Sabbath Herald*, September 9, 1904, 7.

When tempted to find fault, begin to sing, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of his hands are verity and judgment, all his commandments are sure. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." "Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous." "The Grace of Silence" *The Southern Watchman* March 6, 1902, 39.

With a song, Jesus in His earthly life met temptation. Often when sharp, stinging words were spoken, often when the atmosphere about Him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer. On that last sad night of the Passover supper, as He was about to go forth to betrayal and to death, His voice was lifted in the Psalm: [Psalms 113:2, 3; 116:1-8 quoted] *Education*, 166.

Figures and Symbols are an Aid to Memory

By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating, that reached beyond things seen and transitory, to the unseen and eternal. *Fundamentals of Christian Education*, 95.

The use of object lessons, blackboards, maps, and pictures will be an aid in explaining these lessons and fixing them in the memory. Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort. *Child Guidance*, 515.

Preach the Biblical Text

Let us work; let us become Bible students ourselves, and teach all who hear us to search the Scriptures. Preach your own words less, but establish Bible-readings. Let the Lord speak through his Word directly to hearts; thus the truth will impress many minds, and the memory will retain it longer than it would a sermon. "Unity in Christ," *Advent Review and Sabbath Herald*, March 4, 1884, 166.

The Relationship of Health to Memory

Memory Depends on How the Stomach is Treated

The success of acquiring a good memory and a calm, uniform temper depends not upon circumstances, but very much upon the way in which the stomach is treated. If food is taken at any and every time [it is desired], the organs of digestion are abused and man must pay the penalty. Nature will not suffer abuse without proclaiming it in disordered nerves and muscles and intellect. The gourmand-for this he may be called-who overloads his stomach should remember that the nerve power must be called upon to take care of the burden placed upon the stomach, and the brain is enfeebled in being deprived of the power necessary to strengthen the memory. *Manuscript Releases*, 10:299.

Overeating Can Lead to Memory Loss

You are a gourmand when at the table. This is one great cause of your forgetfulness and loss of memory. You say things which I know you have said, and then turn square about, and say that you said something entirely different. I knew this, but passed it over as the sure result of overeating. Of what use would it be to speak about it? It would not cure the evil. *Counsels on Diet and Food*, 138.

The Lord has a controversy with Brother Caldwell.... His practice of over-eating has taxed his digestive organs, distended his stomach, and taxed nature to endure a burden that has reacted upon the brain, and his memory is weakened. He has the qualities of mind that if under the influence of the Holy Spirit would place him in altogether a different light than that in which he now stands. *Manuscript Release No. 926, 52.*

Alcohol Affects the Memory

Look at our young men. And I write now what causes my heart to ache.... The wine they have drunk has enfeebled the memory. They are like persons aged in years. The brain is no longer able to produce its rich treasures when required. *Temperance, 36.*

Habits of Regularity and Order

If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition. *Evangelism, 652.*

Rest and Regularity of Sleeping Habits

Would it not be better, therefore, to break up this habit of turning night into day, and the fresh hours of morning into night? If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition. *My Life Today, 143.*

Proper Exercise

In order for the brain to have clearness and strength of thought, retentive memory, and mental power, the muscles of the body should have exercise a portion of each day in order to preserve and improve health. "Proper Education," *Signs of the Times*, April 29, 1875, 13.

Defiling Habits

The intellect is to be kept thoroughly awake with new, earnest, whole-hearted work. How is it to be done? The power of the Holy Spirit must purify the thoughts and cleanse the soul of its moral defilement. Defiling habits not only abase the soul, but debase the intellect. Memory suffers, laid on the altar of base, hurtful practices. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." When teachers and learners shall consecrate soul, body, and spirit to God, and purify their thoughts by obedience to the laws of God, they will continually receive a new endowment of physical and mental power. Then will there be heart-yearnings after God, and earnest prayer for clear perception to discern. The office and work of the Holy Spirit is not for them to use it, as many suppose, but for the Holy Spirit to use them, molding, fashioning, and sanctifying every power. The giving of the faculties to lustful practices disorders the brain and nerve power, and though professing religion, they are not now and never will be agents whom God can use; for He despises the practices of impurity, which destroy the vital nerve energies. This sin of impurity is lessening physical

vigor and mental capabilities, so that everything like mental taxation will after a short time become irksome. Memory is fitful; and, O what a loathsome offering is thus presented to God! *Fundamentals of Christian Education*, 227-228.

Lustful Thoughts

Parents...by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them. . . . The brain force is weakened, and memory becomes deficient.... The sins of the parents will be visited upon their children because the parents have given them the stamp of their own lustful propensities. *Testimonies for the Church*, 2:391.

Vice is a costly indulgence. Its effects are fearful upon the constitutions of those whom it does not speedily destroy. A dizzy head, loss of strength, loss of memory, derangements of the brain, heart, and lungs, follow quickly upon such transgression of the rules of health and morality. *The Seventh-day Adventist Bible Commentary*, 3:1165.

Poisonous Drugs

Mercury, calomel, and quinine have brought their amount of wretchedness, which the day of God alone will fully reveal. Preparations of mercury and calomel taken into the system ever retain their poisonous strength as long as there is a particle of it left in the system. These poisonous preparations have destroyed their millions, and left sufferers upon the earth to linger out a miserable existence. All are better off without these dangerous mixtures. Miserable sufferers, with disease in almost every form, misshapen by suffering, with dreadful ulcers, and pains in the bones, loss of teeth, loss of memory, and impaired sight, are to be seen almost every where. They are victims of poisonous preparations, which have been, in many cases, administered to cure some slight indisposition, which after a day or two of fasting would have disappeared without medicine. But poisonous mixtures, administered by physicians, have proved their ruin. *Spirit of Prophecy*, 4:139.

Ill-Chosen Fictitious Reading

You have indulged in novel and story reading until you live in an imaginary world. The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength. At times your mind is scarcely sane because the imagination has been overexcited and diseased by reading fictitious stories. The mind should be so disciplined that all its powers will be symmetrically developed. A certain course of training may invigorate special faculties and at the same time leave other faculties without improvement so that their usefulness will be crippled. The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers and to create nervousness, weariness of the brain, and prostration of the entire system. If the imagination is constantly overfed and stimulated by fictitious literature, it soon becomes a tyrant, controlling all the other faculties of the mind and causing the taste to become fitful and the tendencies perverse. *Testimonies for the Church*, 4:497.

The pernicious practice of story-reading is one of the means employed by Satan to destroy

souls. The mind that is occupied with exciting stories, loses all relish for solid reading that would improve the memory and strengthen the intellect. "Search the Scriptures," *Advent Review and Sabbath Herald*, October 9, 1883, 625.

He must put out of his life all superficial reading, for if his mind is filled with trash the Holy Spirit cannot work and impress the mind with truth, and bring right things to the memory. *The Ellen G. White 1888 Materials*, 1814.

APPENDIX 5

THUMBNAILS OF PRESENTATION SLIDES

HIDING the WORD in Your Heart

*A Seminar on
Scripture Memorization*

by *Pastor Bob Banks*

Is it Necessary to Memorize Scripture?

Jesus promised his disciples, "The Comforter... shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Jn 14:26.] But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril... [Ps 119:11.]

The Great Controversy p. 600.

How Important are the Words?

Hebrews 1:7 Of the angels he (God) said, Who maketh his angels spirit and his ministers a flame of fire.

Psalm 104

- 1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.
- 2 Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain:
- 3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot; who walketh upon the wings of the wind:
- 4 Who maketh his angels spirits; his ministers a flaming fire:

The Bible is the Voice of God

The Bible is God's voice speaking to us just as surely as though we could hear Him with our ears. The word of the living God is not merely written, but spoken. ... If we realized the importance of this Word, with what awe would we open it, and with what earnestness would we search its precepts. The reading and contemplating of the Scriptures would be regarded as an audience with the Most High.

In Heavenly Places, p. 134.

Testimonials About Scripture Memorization

"I know of no other single practice in the Christian life more rewarding, practically speaking, than memorizing Scripture. That's right. No other single discipline is more useful and rewarding than this. No other single exercise pays greater spiritual dividends! Your prayer life will be strengthened. Your witnessing will be sharper and more effective. Your counseling will be in demand. Your attitudes and outlook will begin to change. Your mind will become alert and observant. Your confidence and assurance will be enhanced. Your faith will be solidified."

Charles Swindoll,
Growing in the Seasons of Life

Ellen White recommends Scripture Memorization

...Keep the treasure-house of mind and heart filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold.

Review and Herald, May 12, 1904

OT Priority of Memorizing

Gen. 2:16-17 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Gen. 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

NT Priority of Memorizing

Jesus said, "Remember the Word that I said to you...." *John 15:20*

*The Example of God's Servant Son.
Isaiah. 42-53.*

Jesus is the Model Israelite

Israel Finds
Refuge In
Egypt

Egypt

When he arose, he took the young child and his mother by night, and departed into Egypt:....that it might be fulfilled.... saying, Out of Egypt have I called my son.
Matthew 2:14.

Jesus is the Model Israelite

Israel is Led
Out of Egypt

Egypt

...An angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel...
Matthew. 2:19-20

Jesus is the Model Israelite

Israel
Crosses
the Red Sea

Egypt

And Jesus, when he was baptized, went up straightway out of the water... *Matthew 3:16*

Compare
1Corinthians 10:1-2

Jesus is the Model Israelite

Israel in the
Wilderness for
Forty Years

Egypt

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered.
Matthew. 4:1-2

Jesus is the Model Israelite

Egypt

Moses Gives the Law on Mount Sinai

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them...

Matt. 5:1-2

Jesus is the Model Israelite

Egypt

Israel Organized Into Twelve Tribes

And when he had called unto him his twelve disciples, he gave them power....

Matthew. 10:1

Jesus is the Model Israelite

Egypt

Israel Tempted in the Wilderness

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil...forty days and forty nights

Matthew. 4:1-2

Jesus the Model Israelite

Egypt

Israel Overcome by Temptation

Jesus is Victorious

"It is written..." (Matthew 4:4)

"It is written..." (Matthew 4:6)

"It is written..." (Matthew 4:7)

The First Temptation

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew. 4:3-4.

Quoted from Deuteronomy 8:3

The Second Temptation

4 Then the devil...saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee:...

8 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. **Matthew. 4:5-8.**

Quoted from Deuteronomy 6:16

The Third Temptation

8 Again, the devil... saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matthew. 4:8-10.

Quoted from Deuteronomy 6:13

What Weapon did Jesus Use?

• Matthew 4:4 Deut 8:3
Matthew 4:7 Deut 6:16
Matthew 4:6 Deut 6:13

*Jesus used the Same Weapon
Available to OT Israel*

Satan misapplies God's Word

Matt. 4:5-6 Then the devil...saith unto him, ... it is written, He shall give his angels charge concerning thee, ~~and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.~~

Psalm 91:11 For he ~~s~~hall give his angel's charge over thee, to keep thee in all thy ways.

Taking away from God's Word

Satan misapplies God's Word

But the woman said...the fruit of the tree which is the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
Genesis 3:3-4

Adding to God's Word

We may Overcome as Christ Did

Christ overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written,..." Christ's example is before us. If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe...

Review and Herald, November 28, 1882

Our Weapon to Fight Temptation

In the wilderness, armed with the weapon, "It is written," he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power.

Review and Herald October 27, 1904

Our Weapon to Fight Temptation

Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." [Is 59:19.]

The Great Controversy p. 600

The Messiah like DAVID

"Into Thy hands I commit my spirit"

Psalm 31:5

"My God, my God, why..."

Psalm 22:1

"It is finished"

Psalm 22:31

Quotes the Psalms on the Cross

God's People at the Time of the End

"...he that is feeble among them in that day shall be like David."

Zechariah 12:8

Steps to Hiding the Word in Your Heart

Meditate

Memorize

Remember

Three Ingredients

Meditating on the Word

1 Blessed is the man that walketh not in the counsel of the ungodly....

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Psalm 1:1-2

Definition of Meditate: Siyach

1) Heb. *Siyach* "Meditate"

i.e. Psalm 119:15

Means to ponder or muse and pray.

James Strong, *The New Strong's Exhaustive Concordance of the Bible* Nashville: Thomas Nelson Publishers, 1984.

Definition of Meditate: *Hagah*

2) Heb. *Hagah*. "Meditate."

i.e. Joshua 1:8.

Means to mutter and murmur,
to speak in a low inaudible voice
to oneself.

James Strong, *The New Strong's Exhaustive
Concordance of the Bible* Nashville: Thomas
Nelson Publishers, 1984.

"REMEMBER"

זכר

"And God remembered Noah..."

"And God remembered Hannah..."

"Babylon came in remembrance..."

"REMEMBER"

זכר

"God remembered his covenant..."

"I will not remember your sins"

"Remember the Sabbath day..."

Steps to Hiding the Word in Your Heart

Three Ingredients

1. Principle of Desire

Seven Principles of Memorization

I have esteemed the words of his mouth more than my necessary food.
Job 23:12

I will delight myself in thy statutes: I will not forget thy word.
Psalms 119:16.

2. Concentrate to Do

Seven Principles of Memorization

There is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. *Steps to Christ, 90.*

3. Proper Health

Seven Principles of Memorization

- Rest
- Stress
- Nutrition
- Sugar
- Exercise
- Drugs

4. Repetition

Seven Principles of Memorization

- Distribution of Learning Times
- Techniques for Repetitive Rehearsals
- Finding Time for Rehearsals

Keep Your Bible with You

Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind.

Steps to Christ p. 62

Put Bible verses on cards

Ps. 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Memorize Chapters

Ps. 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Ps. 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

5. Association

Seven Principles of Memorization

- Auditory and Verbal Associations
- Rhythm
- Acrostics
- Yoking and Staking

Acrostics

Memorizing Techniques

Acrostics

DOCTRINE
REPROOF
CORRECTION
INSTRUCTION

2Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Acrostics

Memorizing Techniques

Acrostics

True
Honest
Just
Pure
Lovely
Good Report
Virtue
Praise

Phil. 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Inspired Acrostics

Psalm 119

Consists of 22 sections of 8 verses, each beginning with the 22 letters of the alphabet

1-8	97-104
9-16	105-112
17-24	113-120
25-32	121-128
33-40	129-136
41-48	137-144
49-56	145-152
57-64	153-160
65-72	161-168
73-80	169-176
81-88	
89-96	

Inspired Acrostics

The Book of Lamentations

Five poems correspond to the 5 chapters in an alphabetical acrostic

1	13
2	14
3	15
4	16
5	17
6	18
7	19
8	20
9	21
10	22

Association and Repetition

Matt. 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

REPETITION

Matt. 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Association and Repetition

Matt. 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

ASSOCIATION

Matt. 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

G F M and M be
(ant) (bee)

Association and Repetition

Matt. 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Matt. 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

REPETITION

G F M

Musical Association

There are a few means more effective for fixing His words in the memory than repeating them in song. And such has wonderful power....

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hardpressed and ready to despair, memory recalls some word of God's - the long forgotten burden of childhood song - and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to their souls.

Education p. 167-168

Put Scripture to Music

"....be filled with the Spirit; speaking to yourselves with psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."
Ephesians 5:18-19.

One way to Memorize a Chapter

Psalm 1

Verse 1

Association

Verse 2

Association

Verse 3

Association

Verse 4

Association

Verse 5

**Use
Association
and
Repetition**

Psalm 1

WAITING IN BANK

Ps. 1:1-3. The righteous man is like a tree planted by the water, and his fruit will be multiplied day by day.

Revelation 14

DRIVING TO WORK

Rev. 14:1-5. The 144,000 are the first fruits of the harvest, and they are the only ones who will not be harmed by the second coming of Christ.

Hebrews 11

WALKING FROM LUNCH

Heb. 11:1-3. Faith is the substance of things hoped for, the evidence of things not seen.

Psalm 1

DRIVING TO WORK

Ps. 1:1-3. The righteous man is like a tree planted by the water, and his fruit will be multiplied day by day.

Revelation 14

DRIVING HOME

Rev. 14:1-5. The 144,000 are the first fruits of the harvest, and they are the only ones who will not be harmed by the second coming of Christ.

Hebrews 11

DRIVING HOME

Heb. 11:1-3. Faith is the substance of things hoped for, the evidence of things not seen.

[illegible]

Cycle Through Chapters

Prov 30	→
Psalms 19	→
Gal 3	→
Matt 5	→
Isa 40	→
Heb 11	→
Rev 14	→
Psalms 1	→

Ps. 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Cycle Through Chapters

Prov 30	→
Psalm 19	→
Gal 3	→
Matt 5	→
Isa 40	→
Heb 11	→
Rev 14	→
Psalm 1	→

Ps 1:1 Blessed is the man that walketh not in the counsel of the sugofy, nor standeth in the way of diners, nor sitteth in the seat of the scornful.

[illegible]

Review Cards

Review Cards

Psalm 1

Psalm 1

Ps. 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
Ps. 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.
Ps. 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither; and he shall not be cut down nor be destroyed.
Ps. 1:4 The ungodly are not so: but are like the chaff which the wind driveth away.
Ps. 1:5 Therefore the ungodly shall not stand in the judgment; nor sinners in the congregation of the righteous.
Ps. 1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Review Cards

Psalm 1

Hebrews 11

Ps. 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
Ps. 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.
Ps. 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither; and he shall not be cut down nor be destroyed.
Ps. 1:4 The ungodly are not so: but are like the chaff which the wind driveth away.
Ps. 1:5 Therefore the ungodly shall not stand in the judgment; nor sinners in the congregation of the righteous.
Ps. 1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Hebr. 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.
Hebr. 11:2 For by it the elders obtained a good report.
Hebr. 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
Hebr. 11:4 By faith Abel offered unto God a better sacrifice than that which he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.
Hebr. 11:5 By faith Enosh was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
Hebr. 11:6 But without faith it is impossible

6. Visualize the Thought

Seven Principles of Memorization

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.

Desire of Ages p. 83.

7. Have a Covenant

Seven Principles of Memorization

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice"

Psalm 55:17

Have a Covenant

Seven Principles of Memorization

And in the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed.

Mark 1:35

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