

A Study on Miracles through The Holy Bible using Combined Fuzzy Relational Maps (COBFRM)

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Abstract— This paper aims at studying at length the various reasons for miracles with incidents from the Holy Bible adopting the combined Fuzzy relational Maps, a generalization of Fuzzy Relational Maps. The content gives preliminaries of FRM and COBFRM with a descriptive account of the problem and the various miracles witnessed in the Bible using COBFRM. The data acquired is collated to conclude on the most essential component that results in the discharge of miracles in various instances.

Index Terms— Fuzzy Relational Maps, Modified Induced fuzzy relational Maps, Unsupervised, Bible)

I. INTRODUCTION

A Miracle is an event that apparently contradicts known scientific laws and is hence thought to be due to supernatural causes especially to an act of god. Miracles in the new testament had a purpose - miracles were performed to confirm the word (Mark 16:20), to create faith in Jesus Christ (John 20:30-31), to demonstrate that God is with Jesus (John 3:2), to prove that Jesus is the Christ, the Son of God, as prophesied (Matt 8:16-17). The New Testament narrates about thirty five miracles performed by Jesus. These miracles can be classified as Miracles of nature, Miracles of healing, and Miracles of resurrection. These miracles are listed below: [1]

Calming the storm	(Matthew 8:23-27)
Feeding five thousand	(Matthew 14:13-21)
Walking on water	(Matthew 14:22-33)
Feeding four thousand	(Matthew 15:32-38)
Coin in fish's mouth	(Matthew 17:24-27)
Fig tree withered	(Matthew 21:22)
Catch of fish	(Luke 5:1-11)
Water into wine	(John 2:1-11)
Another catch of fish	(John 21:1-11)
Cleansing of a Leper	(Matthew 8:2-4)
Centurion's servant	(Matthew 8:5-13)
Peter's mother-in-law	(Matthew 8:14-15)

Paralyzed man	(Matthew 9:2-8)
Woman with hemorrhage	(Matthew 9:20-22)
Man with withered hand	(Matthew 12:10-13)
Two blind men	(Matthew 9:27-31)
Canaanite woman	(Matthew 15:21-28)
Blind Bartimaeus	(Matthew 20:29-34)
Blind man at Bethsaida	(Mark 8:22-26)
Deaf and mute man	(Mark 7:32-37)
Crippled woman	(Luke 13:11-13)
Man with dropsy	(Luke 14:1-4)
Lepers	(Mark 7:11-19)
Malchus's ear	(Mark 22:50-51)
Capernaum Official's son	(John 4:46-54)
Sick at pool of Bethesda	(John 5:1-15)
Man blind from birth	(John 9:1-4)
Multiple demon possessed man	(Matthew 8:16-17)
Gerasene demoniac	(Matthew 8:28-34)
Possessed man	(Matthew 9:32-34)
Possessed Blind Mute man	(Matthew 12:22-23)
Epileptic boy	(Matthew 17:14-21)
Possessed man	(Mark 1:23-26)
Widow's son	(Luke 7:11-17)
Jairus' daughter	(Matthew 9:18-19)
Rise of Lazarus	(John 11:1-44) [1].

The COBFRM model was introduced by W.B. Vasantha and Yasmin sultana in year 2000. This model is more applicable when the data in the first place is an unsupervised one. It is used to model several types of problems varying from gastric appetite behavior, popular political development etc. It is also used to model in robotics like plant control. This model works on the opinion of experts. This model has been used to study various social problems. In particular, the problem of health hazards faced by Rag pickers, the causes for

school dropout which ultimately lead to child labour have been studied in the model.

II. FUZZY RELATIONAL MAPS (FRMS)

Preliminaries:

In our study, the elements of the domain space are taken from the real vector space of dimension n and that of the range space are real vectors from the vector space of dimension m (m in general need not be equal to n). We denote by R the set of nodes R_1, \dots, R_m of the range space, where $R_i = \{(x_1, x_2, \dots, x_m) / x_j = 0 \text{ or } 1\}$ for $i = 1, \dots, m$. If $x_i = 1$ denotes the node R_i is in the ON state and if $x_i = 0$ denotes the node R is in the OFF state. Similarly D denotes the nodes.

D_1, D_2, \dots, D_n of the domain space where $D_i = \{(x_1, x_2, \dots, x_n) / x_j = 0 \text{ or } 1\}$ for $i = 1, \dots, n$. If $x_i = 1$, denotes the node D_i is in the ON state and if $x_i = 0$ denotes the node D_i is in the OFF state.

Definition 2.1.1: A FRM is a directed graph or a map from Domain Space to Range Space with concepts like policies or events etc. as nodes and causalities as edges. It represents casual relations between spaces D and R .

Definition 2.1.2: The directed edge from D to R denotes the causality of D on R , called relations. Every edge in the FRM is weighted with a number in the set $\{0, 1\}$.

Definition 2.1.3: Let D_i and R_j denote the two nodes of an FRM. Let e_{ij} be the weight of the edge $D_i R_j$, $e_{ij} \in \{0, 1\}$. The weight of the edge $D_i R_j$ is positive if increase in D_i implies increase in R_j or decrease in D_i implies decrease in R_j . i.e., causality of D_i on R_j is 1. If $e_{ij} = 0$ then D_i does not have any effect on R_j . We do not discuss the cases when increase in D_i implies decrease in R_j or decrease in D_i implies increase in R_j . When the nodes of the FRM are fuzzy sets, then they are called fuzzy nodes, FRMs with edge weights $\{0, 1\}$ are called simple FRMs. Let D_1, \dots, D_n be the nodes of the domain space D of an FRM and R_1, \dots, R_m be the nodes of the range space R of an FRM.

Definition 2.1.4: Let the matrix E be defined as $E = (e_{ij})$ where $e_{ij} \in \{0, 1\}$; is the weight of the directed edge $D_i R_j$ (or $R_j D_i$), E is called the relational matrix of the FRM. It is pertinent to mention here that unlike the FCMs, the FRMs can be a rectangular matrix; with rows corresponding to the domain space and columns corresponding to the range space. This is one of the marked differences between FRMs and FCMs.

Definition 2.1.5: Let D_1, \dots, D_n and R_1, \dots, R_m be the nodes of an FRM. Let $D_i R_j$ (or $R_j D_i$) be the edges of an FRM, $j = 1, 2, \dots, m$, $i = 1, 2, \dots, n$. The edges form a directed cycle if it possesses a directed cycle. An FRM is said to be a cycle if it does not possess any directed cycle.

Definition 2.1.6: An FRM with cycles is said to have a feed back when there is a feed back in the FRM, i.e. when the casual relations flow through a cycle in a revolutionary manner the FRM is called a dynamical system.

Definition 2.1.7: Let $D_i R_j$ (or $R_j D_i$), $1 \leq j \leq m$, $1 \leq i \leq n$. When R_j (or D_i) is switched on and if causality flows through edges of the cycle and if it again causes R_i (D_j), we say that the dynamical system goes round and round. This is true for any node R_j (or D_j) for $1 \leq i \leq m$, ($1 \leq j \leq n$). The equilibrium state of this dynamical system is called the hidden pattern. If the equilibrium state of the dynamical system is a unique state vector, then it is called a fixed point. Consider an FRM with $R_1 \dots R_m$ and $D_1 \dots D_n$ as nodes. For example let us start the dynamical system by switching on R_1 or D_1 . Let us assume that the FRM settles down with R_1 and R_m (or D_1 and D_n) on i.e. the state vector remains as $(1 \ 0 \ \dots \ 0 \ 1)$ in R [or $(1 \ 0 \ \dots \ 0 \ 1)$ in D], this state vector is called the fixed point. If the FRM settles down with a state vector repeating in the form $A_1 \rightarrow A_2 \rightarrow \dots \rightarrow A_i \rightarrow A_1$ or $(B_1 \rightarrow B_2 \dots B_i \rightarrow B_1)$ then this equilibrium is called a limit cycle.

Definition 2.1.8: Finite number of FRMs can be combined together to produce the joint effect of all the FRMs. Let E_1, \dots, E_p be the relational matrices of the FRMs with nodes R_1, R_2, \dots, R_m and D_1, D_2, \dots, D_n , then the combined FRM is represented by the relational matrix $E = E_1 + \dots + E_p$.

III. METHOD OF DETERMINATION OF HIDDEN PATTERN

Let R_1, \dots, R_m and D_1, \dots, D_n be the nodes of a FRM with feedback. Let E be the $n \times m$ relational matrix. Let us find a hidden pattern when D_1 is switched on i.e. when an input is given as vector $A_1 = (1 \ 0 \ 0 \ 0 \ \dots \ 0)$ in D the data should pass through the relational matrix M . This is done by multiplying A_1 with the relational matrix M .

Let $A_1 M = (k_1, \dots, k_m)$ after thresholding and updating the resultant vector (say B) belongs to R . Now we pass on B into MT and obtain BMT . After thresholding and updating BMT we see the resultant vector say A_2 belongs to D . This procedure is repeated till we get a limit cycle or a fixed point.

IV. DESCRIPTION AND ADOPTION OF COBFRM MODEL TO STUDY ABOUT MIRACLES USING HOLY BIBLE

A survey of around 100 Believers, priest and Pasteur living in Chennai was taken using a questionnaire. From the feedback, nodes were identifies as domain space and range space and reasons for miracles in the Holy bible were charted out to bring out the strong relationship among the attributes, using combined Fuzzy relational maps (COBFRM)

S₁ Human attitudes identified that release the power of Christ as miracles (domain space) include:[8]

C₁ Faith

Faith is the substance of hope Heb 11:1
Faith is the foundation of our hope: Rom 8:24,25
Faith is the "title-deed" our pledge to things hope Heb 3:14
Faith is the conviction of things not seen Heb 11:3
Faith accepts even that which appears unreasonable Rom 4:1

Trusting commitment of one person to another, particularly of a person to God. Faith is the central concept of Christianity. One may be called a Christian only if one has faith.

C₂ Hearing the word of God

So then, faith cometh by hearing, and hearing by the word of God, ie., hearkening to a higher authority. Rom 10:17

C₃ Repentance

A feeling of regret, a changing of the mind, or a turning from sin to God. (Genesis 6:6-7/ (1 Samuel 15:11,1 Samuel 15:35) / (Exodus 32:14).

C₄ Obedience

"To hear God's Word and act accordingly."

The person's obedient response to God's Word is a response of trust or faith. Thus, to really hear God's Word is to obey God's Word (Exodus 19:5; Jeremiah 7:23).

C₅ Trust

Confidence, a reliance or resting of the mind on the integrity, veracity, justice, friendship or other sound principle of another person, He that putteth his trust in the lord shall be safe (prov 29)

C₆ Endurance

"Stand one's ground; persevere; remain steadfast," and 'endure'. (Mt. 24:13) endurance" that does not lose hope in the face of obstacles, persecutions, trials, or temptations.

C₇ Humility

A personal quality in which an individual shows dependence on God and respect for other persons.

A recognition of one's sinfulness before a holy God obedience to God and submission to God (Psalms 51:17; Micah 6:8) (Isaiah 6:5) (Deuteronomy 8:2) (2 Kings 22:19; 2 Chronicles 34:37).

C₈ Complete surrender/ whole hearted acceptance

It means being received with approval or pleasure. In the Bible, things or persons are often said to be acceptable to men

or to God. Divine acceptance is more important. (Genesis 4:7; Isaiah 59:2) Amos 6:6-8 Psalms 51:16-17; 1 Peter 5:5-6)

C₉ Persistence/ Perseverance in prayer

Maintaining Christian faith through the trying times of life. (Ephesians 6:18; Philippians 4:6) Ephesians 6:18 Hebrews 12:1

S₂ Emotional Quotient (EQ) of Christ while performing miracles(Range space)[9]

R₁ Authority in the spiritual realm

In biblical usage, describes the absolute power and freedom of God, and claims that he is the source of all other authorization or power. "exousia" expresses both freedom and legal rights, in Greek.

"There is no authority except from God" (Romans 13:1 RSV; see John 19:11). "Exousia" describes first the freedom of God to act (Luke 15:5; Acts 1:7). Second, it signifies the divinely given power and authority of Jesus Christ as deriving from the father (Matthew 28:18; John 10:18; John 17:2), enabling him to forgive sin (Mark 2:10), and signifying his power to heal and to expel demons, which he gave his disciples (Mark 3:15).

R₂ Obedience to the Father

Christ's obedience stands in contrast to Adam's disobedience (Romans 5:12-21). A desire to obey the will of God motivated Jesus' actions (Luke 4:43; John 5:30). Jesus acted and spoke only as the father directed (John 3:34). By living a life of obedience, Jesus showed himself to be the Savior (Hebrews 5:7-10). Christ's work on the cross is viewed as a sacrifice of obedience (Romans 5:19; Hebrews 10:7-10).

R₃ Compassion

To feel passion with someone to enter sympathetically into their sorrow and pain. (Philippians 1:8), Compassion finds its source in God's compassion (James 5:11). In compassion he has provided salvation and forgiveness (Luke 1:78).

R₄ Patience

An active endurance of opposition, not a passive resignation. Patience is endurance, steadfastness, long suffering, and forbearance.

God is patient (Romans 15:5). He is slow to anger in relation to the Hebrews (Exodus 34:6; Numbers 14:18; Nehemiah 9:17; Psalms 86:15; Isaiah 48:9; Hosea 11:8-9).

R₅ Mercy/ Merciful

A personal characteristic of care for the needs of others.

God's mercy is bound up with his covenant with Israel. He is merciful to them. Because he chose them (Exodus 33:19; 2 Kings 13:23; Isaiah 54:10; Isaiah 63:7). God's mercy is never

just a feeling but is expressed by his action: Providing for Israel in the wilderness (Nehemiah 9:19; Isaiah 49:10) and delivering her from enemies (Psalms 69:16-21; Psalms 79: 8-11; Isaiah 30:18; Jeremiah 42:11-12). God's mercy is the very source of his people's life (Psalms 103:4; Psalms 119:1).

R6 Loving

Unselfish, loyal, and benevolent concern for the well-being of another. In 1 Corinthians 13:1, Paul described "love" as a "more excellent way" than tongues or even preaching. The New Testament maintains this estimation of love throughout. It is a relationship of self-giving which results from God's activity in Christ. The source of Christian love is God (Romans 5:8), and the believer's response of faith makes love a human possibility (Romans 5:5).

R7 Forgiving/ Forgiveness

An act of God's grace to forget forever and not hold people of faith accountable for sins they confess; to a lesser degree the gracious human act of not holding wrong acts against a person. Forgiveness has both divine and human dimensions. In the divine relationship, it is first of all, the gracious act of God by which believers are put into a right relationship to God and transferred from spiritual death to spiritual life through the sacrifice of Jesus.

Jesus is the perfect and final Sacrifice through which God's forgiveness is mediated to every person (Romans 3:25; Hebrews 10:11-12).

R8 Restraint/ Anger

To hold back to check , to hold from action proceeding or advancing, either by physical or moral force, or by an interposing obstacle.

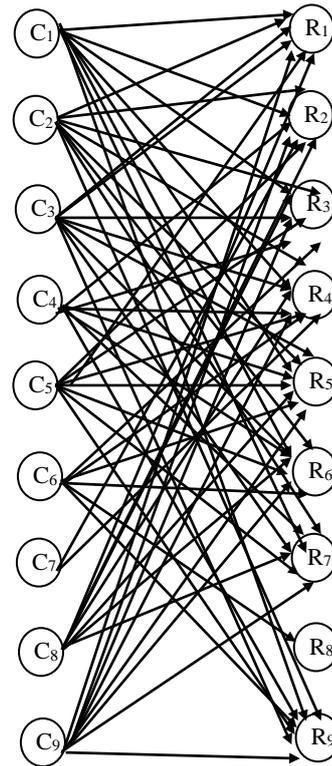
R9 Forbearance

Forbearance refers to God's patience expressed in God's willingness to hold back judgment for a time.

Now using the expert's opinion. From the figure given below the following relation matrices obtained .By taking Human attitudes that release the power of Christ as miracles $D_1, D_2, D_3, \dots, D_9$ as the rows and Emotional Quotient (EQ) of Christ while performing miracles $R_1, R_2, R_3, \dots, R_9$ as the columns.

The Pasteur in independent churches leader was asked to give his opinion keeping the same nodes for the range space and the domain space i.e. as in case of the first expert.

The directed graph given by the Pasteur of independent church is given by the following diagram.



(Fig.1)

The associated relational matrix E_1 of the First expert's opinion got from the directed graph given in Figure 1. is as follows:

$$E_1 = \begin{matrix} & R_1 & R_2 & R_3 & R_4 & R_5 & R_6 & R_7 & R_8 & R_9 \\ \begin{matrix} C_1 \\ C_2 \\ C_3 \\ C_4 \\ C_5 \\ C_6 \\ C_7 \\ C_8 \\ C_9 \end{matrix} & \begin{pmatrix} 1 & 1 & 1 & 1 & 1 & 1 & 1 & -1 & 1 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 & -1 & 1 \\ 0 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 & -1 & 1 \\ 0 & 0 & 1 & 1 & 1 & 1 & -1 & 1 & 1 \\ 0 & 1 & 0 & 1 & 0 & 0 & 0 & 0 & 0 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 & -1 & 1 \end{pmatrix} \end{matrix}$$

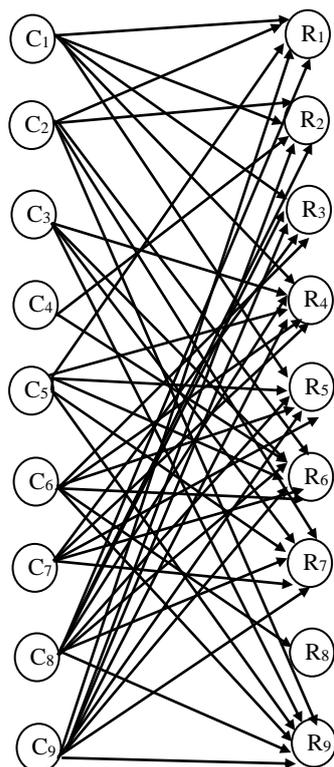
$$\begin{aligned} A_1 &= (000000001) \\ A_1 E_1 &= (1111111-11) \rightarrow (111111101) = B_1 \\ B_1 E_1^T &= (888786288) \rightarrow (111111111) = A_2 \\ A_2 E_1 &= (6889888-58) \rightarrow (111111101) = B_2 \end{aligned}$$

$$B_2 E_1^T = (888786288) \rightarrow (111111111) = A_3$$

(where \rightarrow denotes the resultant vector after thresholding and updating) $A_2 = A_3$.

Hence the pair of limit point is $(111111111)(111111101)$.

The Persit from catholic church was asked to give his opinion keeping the same nodes for the range space and the domain space i.e. as in case of the second expert. The directed graph given by the persit from catholic church is given by the following diagram.



The associated relational matrix E_2 of the second expert's opinion got from the directed graph given in Figure 2 is as follows:

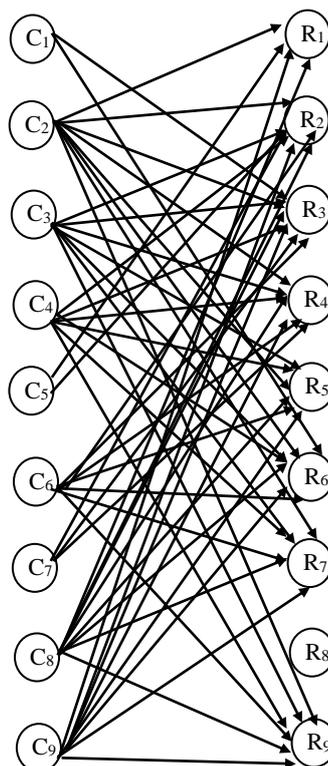
$$\begin{matrix} C_1 \\ C_2 \\ C_3 \\ C_4 \\ C_5 \\ C_6 \\ C_7 \\ C_8 \\ C_9 \end{matrix} \begin{pmatrix} 1 & 1 & 1 & 1 & 1 & -1 & -1 & 0 & -1 \\ 1 & 1 & -1 & -1 & -1 & 1 & 1 & -1 & 1 \\ 0 & 0 & 0 & 1 & 0 & 1 & 1 & -1 & 1 \\ 0 & 1 & 0 & 0 & 0 & 1 & 0 & -1 & 0 \\ 1 & 0 & 0 & 1 & 1 & 1 & 1 & 0 & 1 \\ 0 & 0 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \\ 0 & 0 & 1 & 1 & 1 & 1 & 1 & -1 & 0 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 & -1 & 1 \end{pmatrix}$$

$$\begin{aligned} A_1 &= (000000001) \\ A_1 E_2 &= (11111111-11) \rightarrow (111111101) = B_1 \\ B_1 E_2^T &= (124166488) \rightarrow (111111111) = A_2 \\ A_2 E_2 &= (6889888-58) \rightarrow (111111101) = B_2 \\ B_2 E_2^T &= (124166488) \rightarrow (111111111) = A_3 \end{aligned}$$

where \rightarrow denotes the resultant vector after thresholding and updating) $A_2 = A_3$.

Hence the pair of limit point is $(111111111)(111111101)$.

The evangelist from jesus calls was asked to give his opinion keeping the same nodes for the range space and the domain space i.e. as in case of the third expert. The directed graph given by the evangelist from jesus calls is given by the following diagram.

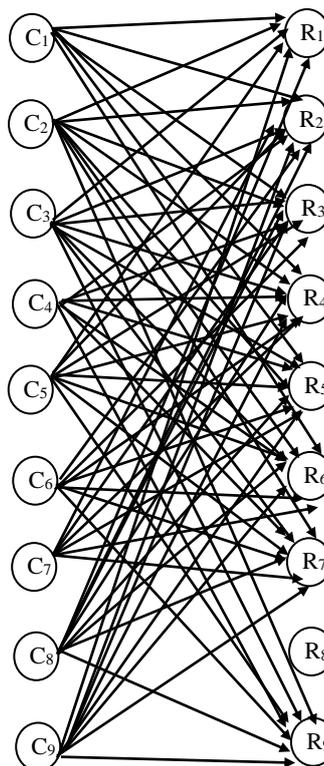


Now we proceed on to find the combined FRMs. We take the opinion of the three experts discussed above and find their opinions.

We first draw the directed graph of all the three experts, which is given by the

The associated relational matrix E_3 of the Third expert's opinion got from the directed graph given in Figure 3 is as follows:

$$\begin{matrix}
 & R_1 & R_2 & R_3 & R_4 & R_5 & R_6 & R_7 & R_8 & R_9 \\
 C_1 & \begin{pmatrix} 0 & 0 & 1 & 0 & 0 & 1 & 0 & 0 & 0 \end{pmatrix} \\
 C_2 & \begin{pmatrix} 1 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \end{pmatrix} \\
 C_3 & \begin{pmatrix} 0 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \end{pmatrix} \\
 C_4 & \begin{pmatrix} 0 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \end{pmatrix} \\
 C_5 & \begin{pmatrix} 1 & 1 & 0 & 0 & 0 & 0 & 0 & 0 & 0 \end{pmatrix} \\
 C_6 & \begin{pmatrix} 0 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \end{pmatrix} \\
 C_7 & \begin{pmatrix} 0 & 1 & 1 & 1 & 0 & 0 & 0 & 0 & 0 \end{pmatrix} \\
 C_8 & \begin{pmatrix} 1 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \end{pmatrix} \\
 C_9 & \begin{pmatrix} 1 & 1 & 1 & 1 & 1 & 1 & 1 & 0 & 1 \end{pmatrix}
 \end{matrix}$$



$$\begin{aligned}
 A_1 &= (000000001) \\
 A_1 E_3 &= (111111101) \rightarrow (111111101) = B_1 \\
 B_1 E_3^T &= (277717377) \rightarrow (111111111) = A_2 \\
 A_2 E_3 &= (388767606) \rightarrow (111111101) = B_2 \\
 B_2 E_3^T &= (124166488) \rightarrow (111111111) = A_3
 \end{aligned}$$

The corresponding fuzzy relational matrix is given as the sum of the three fuzzy relational matrices E_1, E_2 and E_3 . Let $E = E_1 + E_2 + E_3$

(where \rightarrow denotes the resultant vector after thresholding and updating) $A_2 = A_3$.

Hence the pair of limit point is $(111111111)(111111101)$.

$$\begin{matrix}
 & R_1 & R_2 & R_3 & R_4 & R_5 & R_6 & R_7 & R_8 & R_9 \\
 C_1 & \left(\begin{matrix} 1 & 2 & 2 & 1 & 1 & 1 & 0 & -1 & 1 \\ 3 & 3 & 1 & 1 & 1 & 3 & 3 & -1 & 3 \\ 1 & 2 & 2 & 3 & 2 & 3 & 3 & -2 & 3 \\ 0 & 3 & 2 & 2 & 2 & 3 & 2 & -1 & 2 \\ 3 & 2 & 1 & 2 & 2 & 2 & 2 & -1 & 2 \\ 0 & 1 & 3 & 3 & 3 & 3 & 3 & -1 & 3 \\ 0 & 2 & 2 & 3 & 1 & 1 & 1 & -1 & 0 \\ 3 & 3 & 3 & 3 & 3 & 3 & 3 & 0 & 3 \\ 3 & 3 & 3 & 3 & 3 & 3 & 3 & -2 & 3 \end{matrix} \right)
 \end{matrix}$$

$$\begin{aligned}
 A_1 &= (000000001) \\
 A_1 E &= (3333333-23) \rightarrow (111111101) = B_1 \\
 B_1 E^T &= (7171715151898422) \rightarrow (111111111) = A_2 \\
 A_2 E &= (14211921182220-1019) \rightarrow (111111101) = B_2 \\
 B_2 E^T &= (7171715151898422) \rightarrow (111111111) = A_3
 \end{aligned}$$

(where \rightarrow denotes the resultant vector after thresholding and updating) $A_2 = A_3$.

Hence the pair of limit point is
(111111111)(111111101).

ADVANTAGE OF FUZZY RELATIONAL MAPS COMPARING WITH FUZZY COGNITIVE MAPS

1. FCMs cannot directly give the effect of one group on the other. But FRMs can give the effect of one group on the other group and vice versa .
2. FCMs cannot give any benefit when the nodes or causalities are mutually exclusive ones. But in the case of FRMs since we divide them into two groups and relational maps are sent from one group maps are sent from one group to other, it gives the maximum benefit.
3. FRMs give the direct effect of one node from space to other node or nodes of the other space very precisely. We see also in case of FRMs when more than one node is in the on state the hidden pattern ends in a limit cycle and when only one node is on the hidden pattern happens to be a fixed points.

FUTURE WORK

Miracles will be analyzed by using fuzzy model.

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CONCLUSION

While analyzing COBFRM, when the concept D_9 "Perseverance in prayer is in the on state, the other concepts $D_2, D_3, D_4, D_5, D_6, D_7, D_8, D_9$, are also in the on state. Hence, It can be concluded mathematically that the Perseverance in Prayer results due the various concepts identified as $D1-D9$, all of which have been proved to be on-state just as Perseverance in Prayer is.

Each of these concepts are inter-dependant and necessary for an individual to build up , sustain and continue to persevere in prayer. The concepts have their individuality and have a significant influence on the final perseverance but working together strengthens this perseverance. All the concepts draws from the internal quality of an individual. The Holy Bible has ample proof as to the perseverance of many saints of God and the disciples who followed the precepts laid down by the everlasting Father. Perseverance in Prayer has been the key for an individual towards sustaining themselves emotionally through difficult situations and coming out richer in terms of experience and redemption of the soul. Thus it is concluded that it is the Gods way to have fullness of joy, way out of all trouble, to have the power of the holy spirit for Gods work, it help us to come out from worries and anxious care, it is insisntently commands it in the bible. Some reference from the scripture, Luke 18/1 "And he speak a parable unto them to this end, that men ought always to pray, and not to faint. This verses says that not some men will pray ,but that men , mankind, everywhere and in all times, should pray .it is an impelling duty which Jesus taught.

Miracles through Prayer can be listed from the Holy Bible

1. Joshua 10:12-14"who commanded the sun to stand still"
2. Fed by ravens(1 kings 17:1-6)
3. Widows's meal and oil replenished (1kings 17:8-16)
4. Raises widow's son(1 kings 17:17-23)
5. Fire comes down from heaven and consumes his of Firing (1 kings 18:36-38)
6. Fed by angel (1 kings 19:5-7)
7. Divides waters of Jorden (II kings 2:8)
8. Parts the water and goes over Jordan on dry land (II Kings 2:14)
9. Heals water with salt (II Kings 2:21,22)
10. Increase of widows oil. (II Kings 4:1-7)
11. Naaman's leprosy miraculously healed (II kings 5:1-19)
12. Brings blindness on Syrians (II Kings 6:18-20)
13. Makes lost axe float(II Kings 6:5-7)
14. Leper healed when he prayed to Jesus (mat 8:2)
15. Centurion servent healed through his prayer (matt:8:6)
16. A women healed with an issue of blood for twelve years there was a prayer in her timid heart(matt 9:20)
17. Two blind men healed through the prayer (matt 9:27)
18. A women of canaan daughter healed from evil through the prayer of her mother (matt :15:22)
19. Two blind men healed through their prayers have mercy on us , o lord ,thou son of David (matt 20:30)

SUGGESTIONS

HINDERANCE FOR PRAYERS

1. Postponements of prayer times

Postponing the prayer times become the hindrance for prayers. We plan and fix a prayer time and later at our own convenience postpone it .normally we don't realize this as a hindrance.

2. Guests become Hindrance

During the prayer time unexpectedly guests visit us .we are unable to maintain our prayer life as guests visit us unexpectedly,

3. Regularity in prayer

In our day today activities we allocate time for eating, sleeping, watching, T.V, going for work ,cooking ,similarly we must a allocate specific time and place for prayers. A Convenient time of least disturbance should be set apart for prayers .then we may be able to pray regularly.

4. Praying posture

A posture convenient for sleep must not be chosen for praying. Sometimes getting seated in an easy chair or leaning on a cot or comfortable chair may be conducive for sleep and not for prayer .if you choose some of these postures you are more likely to sleep rather than pray .hence choosing a right posture is important to avoid this hindrance and pray.

5. Depression

When our prayers are not answered ,we get dejected temptations seem greater to us, as a result prayer become impossible physical weaknesses ,sickness and tiring work may cause depression and prevent prayer.

6. Family Responsibilities and Work load

The responsibility of running the home, looking after the children, certain aspects of their higher education, price hike and family budgeting cause anxiety and hinder praying, sometimes maintenance of certain modern gadgets ,frequent visiting of friends ,getting involved in entertainments ,Picnics, Visiting Places. Consume much of our prayer time all these hinder our prayer life to a considerable extent.

7. Unbelief in god is an obstacle to prayers

Faith is essentially required for prayers. Without faith it is not possible to get anything from god. we must know that unbelief in god is enmity to prayers.

8. Lack of love for Jesus

We are expected to love Jesus if you don't love Jesus, you will obey him and then you will not try to please yourself. when you are tempted to walk according to your flesh, you have to try and commit yourself to the guidance of the holy spirit setting aside your desire to please yourself.

9. Lack of joy

Rejoice always in the lord is what we find in his word, instead of rejoicing ,if you are entangled in unwanted cares and burdens your prayer is likely to be hindered

10. Rough sketch enabling to pray at least an hour for the youth people

1. Praise god
2. Thank god
3. Wait upon god
4. Listen to god
5. Read bible
6. Meditate on his word
7. Intercede and pray
8. Offer supplications
9. Sing songs
10. Confess sins
11. Get filled with the anointing of the holy spirit
12. Praise god and worship him

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