

Wisdom Booklet 11



WISDOM QUIZ

Matthew 5:11

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."



How well do you understand the concept of reviling?

True/False

1 Whenever people revile us and speak evil against us, we should rejoice because God will bless us. (Read I Peter 2:20.)

- Many Christians believe they are suffering for Jesus' sake, when in reality they are being reprov'd for their own sakes. We are only blessed by the Lord if we suffer for doing what is right, at the right time, for the right motives, and with the right attitudes.

An example of suffering for Jesus' sake is being persecuted for speaking out against sin whenever we see it. (See Proverbs 26:17.)

2 A person who tells the truth cannot be guilty of reviling. (Read Psalm 64:6-8.)

- Reviling is more related to attitude than content. It involves mocking, taunting or insulting a person with statements which may be true but are not appropriate to share. Jesus was reviled by the true statements that He saved others and that He could not save Himself (because of His obedience to His Father). (See Matthew 27:42.)

You are being reviled if a non-Christian asks why you are so sure you are going to Heaven. (See I Peter 3:15.)

3 The most painful reviling will come from longstanding enemies. (Read Psalm 55:12-14.)

- Three times in the Psalms David reported that his greatest hurts came from his closest friends. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9). (See also Psalm 35:11-16.)

A friend can show love toward you by giving you verbal wounds. (See Proverbs 27:6.)

4 The best way to respond to reviling is to ignore it. (Read Psalm 55:16.)

- Trying to ignore reviling is like trying to ignore a burn or a wound. David's response was not to retaliate but to cry out to the Lord for deliverance: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalm 55:17).

There are occasions when it is proper to answer one who defames us. (See I Corinthians 4:13.)

5 We are responsible to protect our reputation when attacked. (Read Philippians 2:7.)

- We are to make sure that our names stand for integrity but we are to leave our reputation in the Lord's hands and be concerned about His reputation. "... he leadeth me in the paths of righteousness for his name's sake" (Psalm 23:3).

We should not become emotionally upset if we are falsely accused. (See Proverbs 26:2.)

Total Correct _____

My Anchor Holds



1. Tho' the an - gry sur - ges roll On my tem - pest - driv - en soul,
2. Might - y tides a - bout me sweep, Per - ils lurk with - in the deep,



I am peace - ful, for I know, Wild - ly though the winds may blow,
An - gry clouds o'er-shade the sky, And the tem - pest ris - es high;



I've an an - chor safe and sure, That can ev - er - more en - dure.
Still I stand the tem - pest's shock, For my an - chor grips the Rock.

WISDOM WORKSHEET ON MATTHEW 5:11



**"BLESSED ARE YE,
WHEN MEN SHALL
REVILE YOU, AND
PERSECUTE YOU,
AND SHALL SAY ALL
MANNER OF EVIL
AGAINST YOU
FALSELY, FOR
MY SAKE."**



When we suffer for doing right, our focus should be on Christ, since we are suffering with Him. (See I Peter 4:13 and Philippians 3:10.)

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Hebrews 12:3).

What three responses should we have when we are reviled, persecuted, and defamed?

1. When we are reviled—we **bless**: To respond graciously, to speak well of, to pray for, and to seek God's blessings upon.
2. When we are persecuted—we **endure**: To take it patiently without threats or retaliation.
3. When we are defamed—we **entreat**: To humbly appeal or supplicate, to seek to make peace, to speak in a friendly manner, to beseech. (See I Corinthians 4:12-13.)

it does not help

Linguistics

Languages,
Grammar, Vocabulary,
Communication



WHEN

Greek: ὅταν (HAW-tahn)

Persecution will come to the dedicated Christian, thus it is not a question of *if* but only *when*. (See II Timothy 3:12.)

REVILE

Greek: ὀνειδίζω (on-ay-DID-zoe)

DEFINITION: To taunt, to chide, to reproach; to upbraid; to hear insult; to mock.

"... They that were crucified with him reviled him" (Mark 15:32).

Do Resource A.

PERSECUTE

Greek: διώκω (dih-OH-koe)

DEFINITION: To pursue with relentless abuse, to take up a crusade against.

ALL MANNER OF EVIL

Greek: πονηρός ῥῆμα

(paw-nay-ROSS HRAY-mah)

DEFINITION: Every evil word, every evil utterance; character assassination. INSIGHTS: πονηρός is evil that causes pain, labor, or sorrow. ῥῆμα is a word spoken or written to villify; to defame.

FALSELY

Greek: ψεύδομαι (PSOO-daw-my)

DEFINITION: On account of me; because of Me, for Me.

We will suffer for our own sake if we are

1. **DISOBEDIENT**—"... A cruel messenger shall be sent against him" (Proverbs 17:11).
2. **DISRESPECTFUL**—"Judgments are prepared for scorners, and stripes for the back of fools" (Proverbs 19:29).

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How were first-century Christians defamed?



Rome's Colosseum in which many Christians were martyred

Malicious slander, distortions, and accusations were aimed at early Christians in order to discredit their growing influence in the Roman Empire. They were accused of being atheistic, immoral, and unpatriotic.

The cruel deception of these accusations was that each one had some credibility to the undiscerning ear.

Christians were accused of being "atheistic" because they did not worship the Roman gods. They were said to be "immoral" because they met behind closed doors to "eat and drink" the Lord's body and blood. They were thought "unpatriotic" because they refused to worship the Emperor.

How did a twelve-year prison term in England benefit America?



**John Bunyan
1628-1688**

Two of the books carried by the Christian pioneers who pushed America's frontiers westward had significant parts which were written in prison.

The Apostle Paul wrote the prison epistles of the New Testament, and John Bunyan wrote *Pilgrim's Progress*.

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



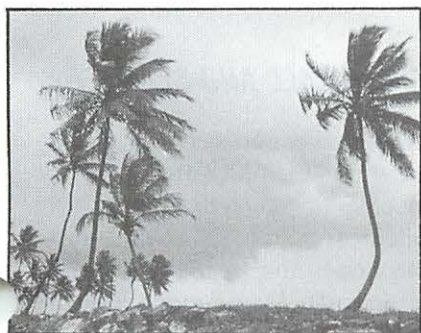
How does a bird of the air relate to verbal attacks?

God assures us that an undeserved curse has no more effect upon us than a bird flying over our heads. (See Proverbs 26:2.)



Swallow

How does the palm tree teach us to withstand persecution?



E. R. Degginger, Earth Scenes

God promises that "the righteous shall flourish like the palm tree . . ." (Psalm 92:12). The palm tree can withstand more wind than any other type of tree. It can survive slashing that would kill other trees and endure drought by tapping underground springs. The older it gets, the sweeter its fruit becomes.

Do Resource D.

How does the development of turbulent winds give insight into the rise of persecution?

The conditions and forces which create wind, storms, hurricanes, and tornados have significant parallels in the spiritual realm. These include the collision of hot and cold air, the opposite directions of hot and cold air, and the results of destructive storms.

Do Resource E.

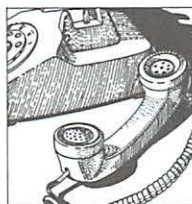
Law

Government,
Economics, Logic



What four elements constitute libel and slander in a court of law?

1. The making of a defamatory statement by the offender (who must now defend himself as the defendant).
2. The publication or communication of that statement to someone other than the one being defamed (plaintiff).
3. The clear identification of the plaintiff as the person who was defamed.
4. Injury to the plaintiff's reputation.



Slander=Speech

How does libel differ from slander?



Libel=Letters

Is public criticism defamation of character?

Criticism which expresses opinion on facts about which different views may arise is not defamation.

Defamation is a false attack upon a person's private life or personal affairs which hurts his reputation.

Do Resource F.

Should a Christian sue one who defames his character?

Nowhere in Scripture are Christians encouraged or commanded to defend their own reputations. We are only to protect Christ's reputation. In so doing, we must obey Scripture, which includes church discipline for Christians and practicing good works before non-Christians. (See I Corinthians 6:1-10 and I Peter 2:15-25.)

Medicine

Health,
Nutrition, Behavior,
Counseling



How does God illustrate the potential damage of a reviling tongue?

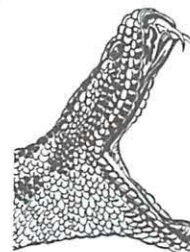
"Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully" (Psalm 52:2).



What is the significance of a sharp razor?

- It cuts quickly and deeply without the immediate warning of pain.
- Its cut exposes the body to deep infection which can spread quickly throughout the body.
- Its cut takes time to heal and usually becomes very painful.
- Its cut often heals on the surface while infection or tenderness remains underneath.

How is a reviling tongue like a poisonous snake?



"... With their tongues they have used deceit; the poison of asps [snakes] is under their lips" (Romans 3:13).

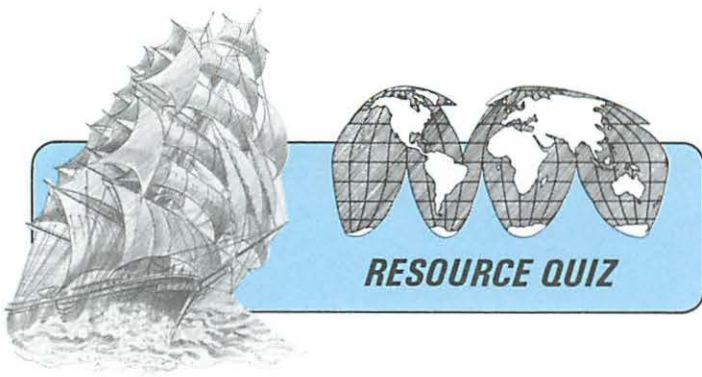
Do Resource G.

How does the body's immune system illustrate the protection we need during verbal attack?

Rich analogies can be made from six functions of our bodies which protect us from invading germs.



Do Resource H.



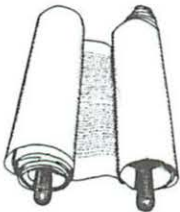
How many of these questions can you answer before studying the resources?

HOW CAN WE QUENCH VERBAL DARTS?



- How can we protect ourselves from verbal darts? . . . 403
- How does a person's ridicule reveal his own standards? . . . 403
- What is the best way to respond to ridicule? . . . 404
- How can mocking help an inconsistent Christian? . . . 405
- Why did Jesus remove the scorners before performing a miracle? . . . 406
- How does railing reveal the inner need of the one who does it? . . . 409

HOW DOES REVILING STRENGTHEN OUR FAITH?



- How is a verbal attack on a Christian actually an attack on Christ? . . . 410
- How did David redirect reviling to insure God's victory? . . . 410

HOW DID CONFINEMENT WIDEN A MINISTRY?



- How did Oliver Cromwell's army influence the writing of *Pilgrim's Progress*? . . . 411
- How did John Bunyan's conscience keep him imprisoned for twelve years? . . 412
- What was the theme of *Pilgrim's Progress* which caused it to be a phenomenal bestseller? . . . 414
- What were the two reasons which caused John Bunyan to choose the name *Pilgrim's Progress*? . . 415
- To what can we compare Vanity Fair today? . . . 417

HOW ARE CHRISTIANS LIKE PALM TREES?



- Why can palm trees bend without breaking? . . . 424
- How can palm trees survive in the desert? . . . 425
- Why doesn't outward abuse affect a palm tree? . . . 425

HOW ARE STRONG WINDS LIKE PERSECUTION?



- How does the sun affect the development of turbulence? . . . 427
- How do hot and cold winds create turbulence? . . 428
- How do tornadoes relate to persecution? . . . 429
- How can you best achieve protection from a tornado? . . 429

HOW DO COURTS DEFINE LIBEL AND SLANDER?



- What is libel and slander? . . 430
- How do libel and slander involve three types of offenses? . . . 430
- How does *libel per se* differ from *libel per quod*? . . 431
- Can a person be liable for telling true statements? . . . 434

WHAT ARE FIVE TYPES OF VERBAL WOUNDS?



- What are the symptoms of cutting words? . . . 437
- How should piercing words be treated? . . . 439
- How do burning words damage the one who speaks them? . . . 442

HOW DOES OUR IMMUNE SYSTEM PROTECT US?



- What one organ is designed to protect all the other organs? . . . 443
- How does sweat protect our body? . . . 444
- How are pathogens like verbal attacks? . . . 445
- How does blood cleanse the body from within? . . . 445
- How do vaccinations protect the body from diseases? . . . 449



POWER THROUGH PRECISION

LEARN WORDS THAT GIVE WISE PERSPECTIVE TO VERBAL PERSECUTION.

The present warfare between God and Satan can be pictured as “verbal combat.” God sent His Word (*Logos*—Christ) to conquer Satan, and Satan is sending his words to conquer Christians.

Only as we understand the scope and ramifications of this battle of words will we be able to rejoice when the world reviles us and speaks all manner of evil against us falsely.

*“... Whose teeth are spears and arrows,
and their tongue a sharp sword” (Psalm 57:4).*

The following words define the various types of reviling that will come to Christians as a result of Godly living in an evil world.

SYNONYMS of “Reviling”

- | | |
|-----------------------------------|---------------------------------|
| <input type="checkbox"/> Ridicule | <input type="checkbox"/> Vilify |
| <input type="checkbox"/> Mock | <input type="checkbox"/> Defame |
| <input type="checkbox"/> Scorn | <input type="checkbox"/> Rail |

When a word becomes yours, check the box.

In order to make sure that we are being persecuted for the Lord’s sake and not for our own sake, the following terms need to be accurate descriptions of our character and actions.

- | | |
|---|--|
| <input type="checkbox"/> Innocent | <input type="checkbox"/> Faultless |
| <input type="checkbox"/> Blameless | <input type="checkbox"/> Guiltless |
| <input type="checkbox"/> Irreproachable | <input type="checkbox"/> Unimpeachable |



When we are reviled for righteousness, we know that we have invaded a stronghold of the enemy. By using our spiritual armor we can quench every fiery dart.

STEP 1

Be prepared for **RIDICULE**.

PRONUNCIATION: rid-i-cule (**rid**-ə-kyūl)



Family Pilgrim’s Progress, ©Scripture Union, London

When Christian and Faithful entered Vanity Fair, they were ridiculed by its residents.

DEFINITION: To use words or actions with the intent of arousing contemptuous laughter at a person or idea.

ETYMOLOGY: From the French word *ridicule*; its origin is the Latin word *ridiculum*, meaning “joke or jest,” and *ridiculous*, meaning “laughable.”

USAGE: As a verb—(to) **ridicule**
Those who love error **ridicule** the truth.

As a noun—**ridicule**
The **ridicule** of the crowd motivated the evangelist to keep his standards strong.

As an adjective—**ridiculous**
Godly standards are **ridiculous** to those whom God calls fools.

There is always something ridiculous about the standards of people whom we have ceased to love.

SYNONYMS:

Verb: to sneer, to tease, to make fun of, to laugh at, to belittle

Noun: sneer(ing), derision, sarcasm, jeer(ing)

Adjective: laughable, foolish, absurd, silly

ANTONYMS:

Verb: to respect, to honor, to praise

Noun: praise, regard, esteem

Adjective: rational, sensible, praiseworthy, judicious, serious



The Pharisees ridiculed Christ.

ILLUSTRATION:

When Jesus taught God's standards in the Temple, the Jews ridiculed Him: "... Say we not well that thou art a Samaritan, and hast a devil?

"Jesus answered, I have not a devil; but I honour my Father. ... Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

The Jews ridiculed again, "... Now we know that thou hast a devil. ... Art thou greater than our father Abraham? ..." (John 8:48, 49, 51-53).

APPLICATION:

In each form of verbal attack, we must follow the example and teaching of our Lord Jesus Christ.

Jesus gave clear, concise, and convicting responses to those who ridiculed him or his standards.

We should work out "ready answers" to the ridiculing questions and statements that have come or are likely to come to us. Set up "practice sessions" in your family with the following examples:

Ridiculer: "You don't drink! You don't smoke! You don't go to theaters! You're a legalist!!"

Response:* "A legalist is one who attempts to earn salvation by good works or tries to live the Christian life by his own energy. I am trusting Christ for my salvation, and He is giving me the desire and the ability to try to keep His commandments."

Ridiculer: "But you're too narrow-minded!"

Response:* "Jesus taught that there are only two roads we can travel, the broad road that leads to destruction and the narrow road that leads to life. I have chosen the road that leads to life."

Ridiculer: "Forget those old-fashioned rules, they're too rigid."

Response:* "I've given my life to Jesus, and I am not able to do that."

Ridiculer: "You can't be tied to your mother's apron strings all of your life!"

Response:* "The first commandment with a promise is honor your father and mother that things may go well for you. For this reason I have chosen to honor their wishes."

* Respond with a cheerful smile.

STEP 2

Respond wisely to MOCKING.

PRONUNCIATION: mock (mäk)



Illustrated History of Methodism

Many prisoners mocked John Wesley's preaching.

DEFINITION: To distort the truth in order to belittle it.

ETYMOLOGY: From the Old French word *mocquer*, “to deride”; probably from the root *mok-*, “imitative of laughter.”

USAGE: As a verb—to mock

Those who have not examined their own lives often **mock** high standards.

As a noun—**mockery**, **mock**er

Mockery is an outlet for the guilt of those who live in sin.

Mockers use distorted names to cause Godly qualities to be rejected.

As an adjective—**mocking** (participle)

The hypocrite’s **mocking** voice could be heard above the whole crowd as he shouted his accusations.

SYNONYMS:

Verb: to deride, to spurn, to scoff, to distort

Noun: derision, mimicry, scoffing, disrespect, sham, travesty, satire, caricature

Adjective: deriding, mimicking, scoffing, disrespectful, taunting

ANTONYMS:

Verb: to compliment, to applaud, to cheer

Noun: sincerity, reverence, respect

Adjective: true, genuine, honest, sincere

ILLUSTRATION:

The soldiers who were taking Jesus to His crucifixion distorted the truth of Christ’s royalty. “And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

“And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him” (Matthew 27:29–31).



APPLICATION:

When the world wants to mock Christianity, they will first look for inconsistencies in the lives of Christians. It is our responsibility not to give them this advantage.

- ☐ Do we say we believe in prayer but don’t take time to pray?
- ☐ Are we against adultery but look at sensual material?
- ☐ Do we say that the world system is evil but watch worldly TV programs and commercials?

Next they will watch for any oddities or idiosyncrasies in the speech or actions of Christians—especially Christian leaders.

- ☐ Do we urge others to give sacrificially but spend our money on extravagant luxuries?
- ☐ Do we use words or phrases that sound silly and meaningless to a non-Christian and are without real meaning to us?
- ☐ Do we have mannerisms in our witnessing or praying that distract from truth?

If the wicked cannot find inconsistencies or idiosyncrasies, they will be forced to mock the truth of the Gospel. It is at this point that we can rejoice, because God will deal with them.

STEP 3

Learn to deal with SCORN.

PRONUNCIATION: scorn (skôrṇ)



Explaining the Gospels

DEFINITION: To treat with contempt or disdain; to reject or refuse.

ETYMOLOGY: Old French *escharnir*, “to despise”; from the Latin word *escarnire* and Germanic word *skarnjan*.

USAGE: As a verb—(to) scorn

They **scorned** those who did not keep the letter of the Law.

As a noun—**scorn**

The Pharisees regarded the disciples with **scorn**.

As an adjective—**scornful**

Scornful words reveal hidden anger.

SYNONYMS:

Verb: to look down on, to disdain, to repulse

Noun: contempt, haughtiness, arrogance

Adjective: contemptuous, haughty, arrogant

ANTONYMS:

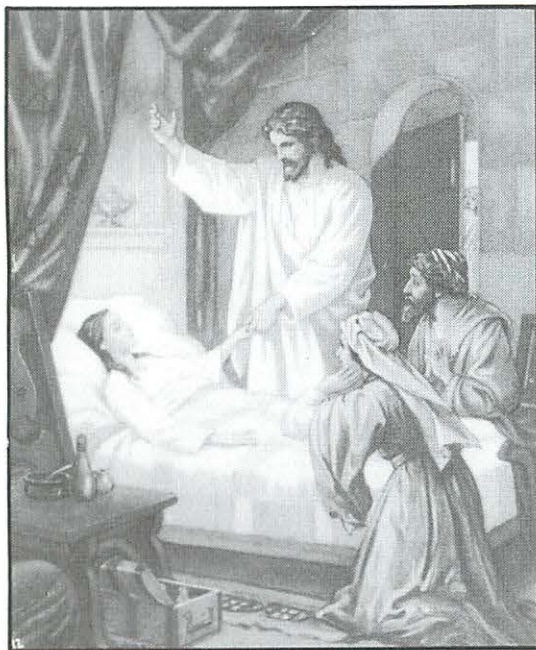
Verb: to look up to, to affirm, to honor, to defer

Noun: affection, humility, deference, affirmation

Adjective: affectionate, humble, affirming

ILLUSTRATION:

A man named Jairus approached Jesus, saying, "... My daughter is even now dead: but come and lay thy hand upon her, and she shall live."



Bible Art Series, Standard Publishing, Cincinnati

Many people scorned Jesus' miracle.

But when Jesus came to the house where the little girl lay, He said, "... the maid is not dead, but sleepeth. And they laughed him to scorn." Jesus made these scorners leave; He then took the girl by the hand, and she arose. (See Matthew 9:18-26.)

APPLICATION:

When an unbeliever scorns us for bringing the truth to him, our proper response should be as follows:

☐ **Do not try to answer or reprove a scorner.**

"He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

"Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee" (Proverbs 9:7-8).

☐ **Remove yourself from the scorner.**

After Jesus removed the scorners, He performed His miracle. "... Cast out the scorner, and contention shall go out..." (Proverbs 22:10).

☐ **Pray for the scorner.**

(See Matthew 5:44.)

☐ **Affirm yourself with God's truth.**

"For the wisdom of the world is foolishness with God..." (I Corinthians 3:19).

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen..." (I Corinthians 1:27-28).

STEP 4

Know how to "condemn" **VILIFYING**.

PRONUNCIATION: vil-i-fy (**vil-ə-fī**)



Chicago Historical Society

By vilifying the enemy, it was easy to attack him.

DEFINITION: To destroy the reputation of one's character.

ETYMOLOGY: From the Latin words *vilis*, meaning “vile,” and *facere*, meaning “to make.” The word *vilify* is related to *vile*, *villain*, and *villa*.

In Middle English, a *vyleyn* farmed the fields of a *villa* which belonged to someone else. However, this “vyleyn” was a common man of “low birth,” a servant; so the aristocrats assumed that he was a man of low morals as well.

Thus, a “villain” came to mean someone who is “vile,” and to speak of someone as being vile is to “vilify” him.

USAGE: As a verb—(to) **vilify**

To justify the stoning of Stephen, the Jews hired men to **vilify** him.

As a noun—**vilifier**, **vilification**

The **vilifiers** claimed that Stephen had blasphemed God and spoken foolishly in his preaching.

The **vilification** which led to Stephen’s death became a powerful tool of conviction to lead Saul of Tarsus to salvation.

As an adjective—**vilifying** (participle)

It is important that Christians respond properly to the **vilifying** statements of the world against them.

SYNONYMS:

Verb: to discredit, to disparage, to disgrace

Noun: disgrace, disparagement, stigma

Adjective: discrediting, disgraceful, disparaging, stigmatizing

ANTONYMS:

Verb: to extol, to praise, to commend, to admire, to elevate

Noun: praise, commendation, admiration, elevation

Adjective: praiseworthy, commending, admiring, elevating

ILLUSTRATION:

Jesus came into the world to provide the sacrifice of Himself for our sins. He set His face like a flint to accomplish that objective. When vilified by the crowd, He could have called the hosts of heaven to deliver Him, but He would then have missed the purpose of His life.



The Beautiful Story

To vilify is to judge and condemn falsely.

When Pilate asked, “. . . What accusation bring ye against this man?” the Jews vilified Him by responding, “. . . If he were not a malefactor, we would not have delivered him up unto thee” (John 18:29-30).

APPLICATION:

☐ **Review God’s purposes and goals for your life.**

God made us to have fellowship with Him, to witness to others, to be fruitful and multiply, to train up Godly sons and daughters, and to edify other Christians.

☐ **“Condemn” vilifiers by finishing your tasks.**

God has a special heritage for Christians who are carrying out His purposes. “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord” (Isaiah 54:17).

☐ **Gain courage from God’s heroes.**

In Noah’s day all Godliness was vilified. However, he prepared an ark “. . . by the which he condemned the world . . .” (Hebrews 11:7).

☐ **Make sure that you maintain a clear conscience.**

“Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ” (1 Peter 3:16).

STEP 5

Know how to respond to DEFAMING.

PRONUNCIATION: de-fame (di-fām)

DEFINITION: To attack the good name of someone or something by libel or slander.



Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee” (Proverbs 9:8).

ETYMOLOGY: From the Old French word *diffamer*, which was taken from the Latin word *diffamare*, *dis* meaning “undoing” or “ruin” and *fama* meaning “report” or “fame.”

USAGE: As a verb—(to) **defame**

Those who do not know God will try to **defame** a Godly man who runs for office.

As a noun—**defamation**

We must not crumble under the **defamation** we receive for the cause of Christ.

As an adjective—**defamatory, defaming** (participle)

Defamatory remarks indicate that we are a chosen people.

SYNONYMS:

Verb: to malign, to slander, to libel, to disparage, to distort, to misrepresent, to smear, to besmirch

Noun: slander, libel, falsehood, fabrication, distortion, misrepresentation, aspersion, accusation

Adjective: malignant, slanderous, libelous, disparaging, distorted, misrepresented, smeared, besmirched

ANTONYMS:

Verb: to vindicate, to apologize, to retract, to dignify, to glorify, to laud, to uphold, to defend, to advocate, to champion

Noun: vindication, apology, retraction, dignity, glorification, laud, defense, advocacy

Adjective: admiring, congratulatory, approving, truthful, accurate, complimentary

ILLUSTRATION:

When the Jewish leaders spotted Paul in the Temple of Jerusalem, they defamed him among the people by saying, “... *Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place*” (Acts 21:28).



Doré Bible Illustrations

The Jews defamed Paul among the people.

APPLICATION:

Paul recognized that Christians would undergo the pressure of defamation, and he wrote, “*Being defamed, we entreat: we are made as the filth of the world ... as my beloved sons I warn you*” (I Corinthians 4:13, 14).

☐ **Learn what it means to entreat.**

The Greek word for “entreat” is the word from which we get *eulogy*. It means “to bless, speaking to cause them to prosper.”

☐ **Know how to entreat.**

Only as a person has the truth will he or she be able to prosper. Thus if we are defamed, we should explain, when and where possible, what the truth is. Both Christ and Paul clarified the defaming statements made against them.

☐ **Entreat with the right motives.**

The purpose of clarifying truth should not be to protect our reputation. That has already been turned over to Christ. It should be to benefit the defamer so that he will not need to live with guilt or be condemned before God’s judgment.

☐ **Understand why some people defame.**

Unscrupulous lawyers use the following guidelines when trying a case before a jury. If the law is on your side, concentrate on the law. If the facts are on your side, focus on the facts. If neither the law nor the facts are on your side, attack the character of your opponent.

☐ **Don’t defend yourself in the face of emotions.**

When anger rules a situation, it is wise to be silent and only answer (in a soft voice) questions that are directly put to you. “*A soft answer turneth away wrath ...*” (Proverbs 15:1).

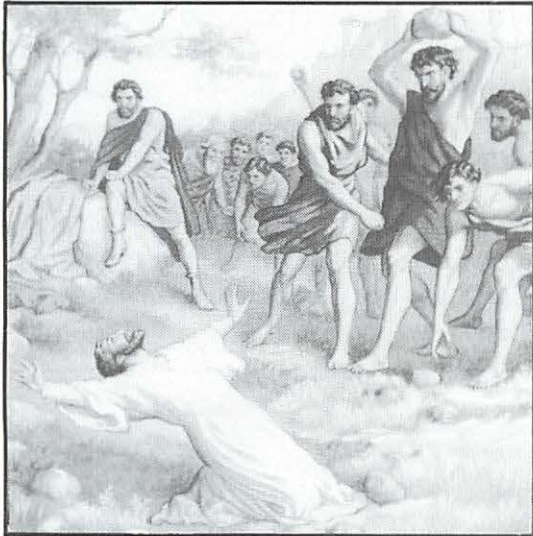
Design entreaties for the following defamations.

- Christians are bigots because they reject evolution. (Evolution is a false religion.)
- Christians are racists because they accuse Jews of killing Jesus. (Our sins put Jesus on the cross.)
- You are against women because you say that they should stay in the home. (God designed the home as their fulfillment.)

STEP 6

Be equipped for RAILING.

PRONUNCIATION: rail (rāl)



Bible Art Series, Standard Publishing, Cincinnati

When Stephen entreated the Jews, they **railed** him by stopping their ears and gnashing upon him with their teeth. (See Acts 7.)

DEFINITION: To use bitter, harsh, abusive language.

ETYMOLOGY: From the Old French word *railler* meaning “to mock,” Old Provencal, *ralhar* meaning “to scold,” and Latin *ragulare* meaning “to bray,” “to neigh,” or “to roar.” A person who rails at someone else is just like a donkey braying.

USAGE: As a verb—(to) rail

The angry crowd **railed** at the preacher who told them of their lost condition.

As a noun—**railer**

The **railers** reprimanded the minister with acrid words of accusation.

As an adjective—**railing** (participle)

The **railing** tongues were not silenced by the songs of the Christians.

SYNONYMS:

Verb: to scold, to rant (and rave), to castigate, to upbraid, to berate, to censure, to carry on, to foam at the mouth, to lash out at, to denounce

Noun: scolding, ranting (and raving), castigation, censure, carrying on, denunciation

Adjective: scolding, ranting (and raving), castigation, upbraiding, berating, censorious

ANTONYMS:

Verb: to acclaim, to adulate, to award, to pay tribute, to sing the praise of, to eulogize, to hail

Noun: accolade, acclamation, adulation, award, tribute, eulogy, plaudit, ovation, homage

Adjective: acclaiming, adulatory, commending, praising, affirming

ILLUSTRATION:

The utter bitterness and anger of the Jews toward their Messiah were most biting portrayed as Jesus hung on the cross.

“And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross” (Mark 15:29–30).

APPLICATION:

Railing can be the worst form of reviling for the Christian. The attitude behind it is not just sarcasm, jesting, or pride. Railing is motivated by anger and can lead to physical harm.

☐ Cry out to God.

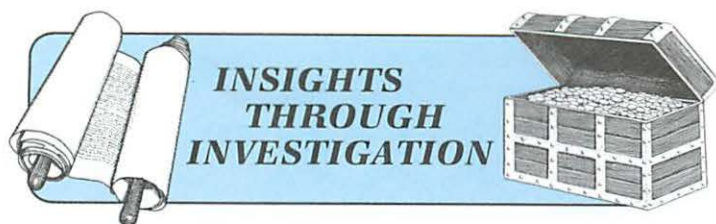
Many of the Psalms are ready responses to the one who is being railed upon. See if you can locate at least five.

☐ Forgive the one who rails against you.

The ultimate example of such forgiveness was pictured by Jesus as He died alone on the cross.

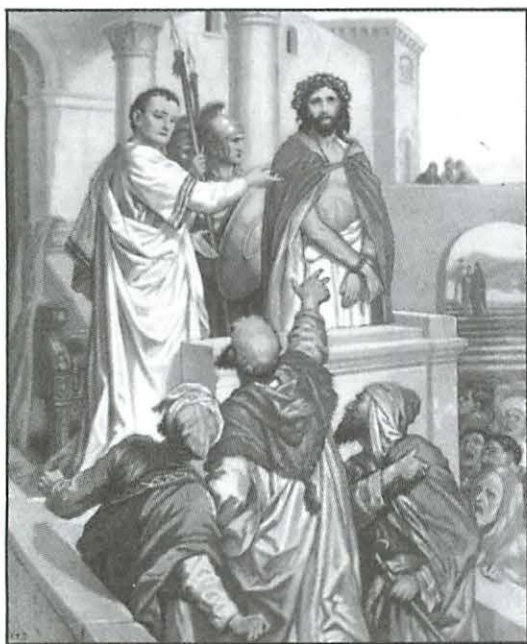
Amidst the mockery, scorn, and physical torture, Jesus said, “. . . Father, forgive them: for they know not what they do. . . . Into thy hands I commend my spirit” (Luke 23:34, 46).

Date completed _____ Evaluation _____



INSIGHTS THROUGH INVESTIGATION

GREEK INVESTIGATION 11



From Bible Art Series, Standard Publishing

Christ reviled by the mob

μακάριοι ἐστε, ὅταν ὀνειδίσωσιν
Blessed you are, when they revile
ὑμᾶς καὶ διώξωσιν, καὶ εἰπωσιν
you and persecute, and say
πάν πονηρὸν ῥῆμα καθ' ὑμῶν
every evil word against you
ψευδόμενοι, ἕνεκεν ἐμοῦ.
lying, for the sake of me.

ENGLISH

GREEK

Lexicon Form (Root words)

REVILE ὀνειδίζω (aw-nay-DID-zoe)

Stem—ὀνειδίζ (to revile)

FOR MY SAKE ἕνεκεν ἐμοῦ
(HEN-eh-ken eh-MOO)

LEARN HOW REVILING STRENGTHENS OUR FAITH.

Although we commonly shrink from experiencing reproach for Christ's sake, reproach can actually strengthen our faith if we view it from God's perspective.

The Greek word ὀνειδίζω is commonly translated "revile" or "reproach." It more precisely means "to be put to shame." It also seems to refer to open shame.

The Greek structure of ἕνεκεν ἐμοῦ, "for my sake," is the key to receiving blessing or benefit from persecution. This phrase means "on account of me" or "because of me." The picture is that of an enemy coming against the Lord in me. I am standing in the place of His body, and they are not attacking me because they do not like me, but because they have rejected Him.

Once we understand this vital concept, we are able to employ the powerful weapons of faith that David used when facing Goliath. Goliath came out every day to revile Saul and the armies of Israel in the same way that Christ's enemies revile Christians in our day.



From Bible Art Series, Standard Publishing

Goliath reviled the God of Israel.

Saul and the men of Israel assumed that they were Goliath's enemies. Thus, they fled in fear and hid themselves in their tents and in the rocks. David understood that Goliath's revilings were not against Saul or Israel, but against the God of Israel. Therefore, David was able to draw upon all of the power, authority, and resources of Heaven to defeat Goliath.

He did this by going out to battle in God's name, rather than his own. (See I Samuel 17:45-46.)

Date completed _____ Evaluation _____



HOW A PERSECUTED PILGRIM INFLUENCED THE WORLD



Oliver Cromwell and his Puritan soldiers were victorious in the battle of Marston Moor. John Bunyan fought in Cromwell's army and sang hymns with the soldiers as they went out to battle.

A mile from Bedford prison, in the little English village of Elstow, a baby was born who would become one of the leading preachers and writers of the seventeenth century. His contemporaries were John Locke, Sir Isaac Newton, Oliver Cromwell, and John Milton.



National Portrait Gallery, London

John Milton
1608-1674

Before writing his classic work, *Paradise Lost*, John Milton wrote essays and pamphlets supporting the Puritans in England.

The fact that John Bunyan and his birthplace are remembered together with these other famous English intellectuals and statesmen is extraordinary in itself. The son of a tinsmith, Bunyan did not anticipate a successful career as a preacher or writer. He spent most of his early years preparing to follow his father as a maker and mender of pots and kettles.



John Bunyan
1628-1688

A turning point in John Bunyan's life came in 1648. He married a young girl of common background whose dowry consisted of two books: *The Plain Man's Pathway to Heaven* by Arthur Dent (1601) and *The Practice of Piety* by Lewis Bayley (1612). The seeds of his later conversion were planted by the reading of these two devotionals and the talk of his good wife concerning her Godly father.

In his autobiography, Bunyan recounts the events that led to his conversion:

"Upon a day, the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God: and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself, in the matters of religion: but I may say, I heard but understood not, for they were far above, out of my reach.

"Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil.

"Moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by what means they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, and of their unbelief; and did condemn, slight, and abhor their own righteousness as filthy, and insufficient to do them any good.



John Bunyan was born in the little village of Elstow, England, only a mile away from the prison cell where *Pilgrim's Progress* was written.

"And I thought they spoke as if joy did make them speak; they spoke with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world, as if they were 'people that dwelt alone, and were not to be reckoned among their neighbours' (Numbers 23:9).

"At this I felt my own heart begin to shake, and mistrust my condition to be nought; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart."

Soon after his conversion, Bunyan joined a Baptist congregation in Bedford under the care of a Mr. Gifford. In 1657, Bunyan accepted an appointment to preach the Gospel which he had so quickly learned to love.

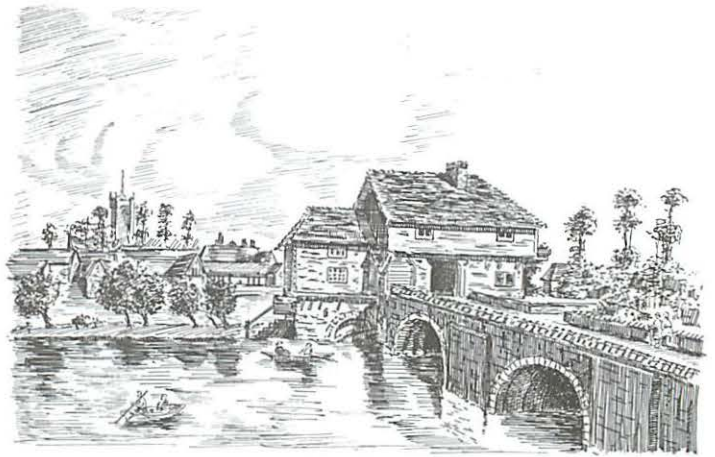


Charles II
1630-1685

Shortly after beginning his ministry, the Stuart family was restored to the throne of England. Charles II rekindled the persecution of "Dissenters" and "Irregulars" like Bunyan, who refused to take part in state-sponsored religious ceremonies.

On November 12, 1660, John Bunyan was imprisoned. Bunyan's original sentence of three

months was to be terminated on one condition: that he would refrain from preaching outside of the religious structure of his day, which contained many unscriptural elements. His conscience would not allow him to be a part of the state church, nor could he stop preaching the Gospel.



The Bedford prison

At his trial Bunyan humbly defended his actions before Justice Keeling, saying, "This I confess and this only, we have had many meetings together, both to pray to God and to exhort one another, and that we had the sweet, comforting presence of the Lord among us for our encouragement. . . . I confess myself guilty no otherwise.

"If I was out of prison today, I would preach the Gospel again tomorrow, by the help of God."

In a conversation with his jailer he said, "I do agree sir, that I am to submit to the king as supreme, also to the governors as to them that are sent by Him.

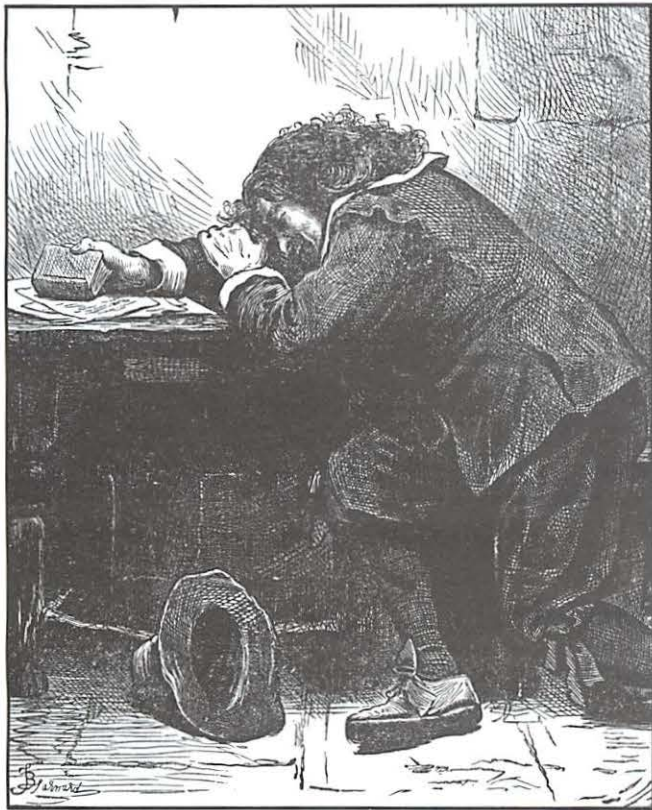
"But I say that Paul did own the powers that were in his day as to be of God, and yet he was often in prison under them. But of God, yet he died under the same Pilate, and yet, I hope you will not say that either Paul or Christ was such as did deny magistracy and so sinned against God in slighting the ordinance.

"Sir, the law hath provided two ways of obeying: the one to do that which I in my conscience do believe that I am bound to do actively: and where I cannot obey actively, there I am willing to lie down and to suffer what they shall do unto me."

Bunyan's imprisonment lasted for twelve years. During his time in jail, thoughts of his wife and children became far greater burdens than the loss of his own freedom.

"The parting with my wife and poor children hath often been to me in this place as the pulling off

my flesh from my bones; and that not only because I am too, too fond of those great mercies, but also because I should have often brought to my mind the hardships, miseries, and wants my poor family was like to meet with should I be taken from them; especially my poor blind child, who lay nearer my heart than all I had besides.



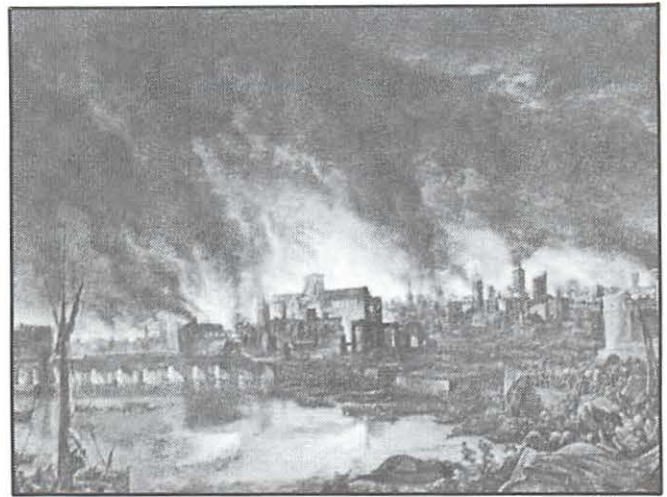
John Bunyan in prison

“Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow on thee.

“But yet, thought I, I must venture all with God, though it goeth to the quick to leave you. I was as a man who was pulling down his house upon the head of his wife and children. Yet, thought I, I must do it, I must do it.”

How could blessing and not bitterness come from Bunyan’s prison-cell experience? While handcrafting laces to help support his family, he diligently studied God’s Word. His close relationship with Christ gave him the courage to stand by his decision in the face of persecution. It also inspired and enriched his writings.

During his twelve years in the Bedford jail he published eleven books. Many probably viewed Bunyan’s suffering as a foolish and unfair interruption.



The bubonic plague and the great London fire of 1666 occurred during John Bunyan’s imprisonment.

How could a young and promising preacher do God’s will from inside a jail? Yet, his ministry and effectiveness for God were enriched beyond measure because he willingly suffered for the cause of Christ.

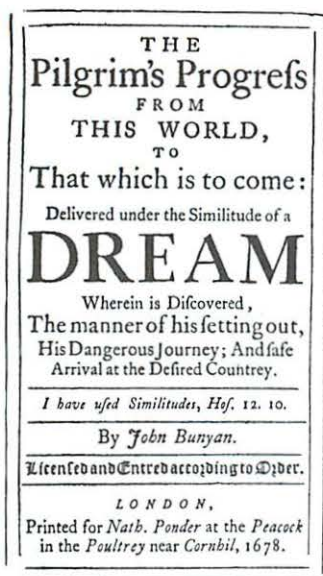
In 1672, Charles II signed the Declaration of Religious Indulgence which ended the persecution of dissenters. On the ninth of May, Bunyan was officially released. At the age of forty-four, what kind of influence could this preacher now have who had “wasted the best years of his life”?

God’s blessings on John Bunyan’s post-prison ministry were far-reaching. He continued to pastor a church in Bedford until his death. His spiritual leadership and energy were responsible for the establishment of many churches in neighboring shires. Bunyan also became one of the outstanding preachers of his day.

Concerning a Bunyan preaching engagement in London, a contemporary writer records: “. . . If there were but one day’s notice given, there would be more people come together to hear him preach than the meeting house would hold. I have seen to hear him preach by my computation about twelve-hundred at a morning lecture by seven o’clock on a working day in the dark winter time.”

John Owen, a religious scholar and writer, envied Bunyan’s talent in the pulpit. In a private conversation with Charles II, he told the king, “. . . If I could possess that tinker’s abilities for preaching, I would most gladly relinquish all my learning.”

Bunyan also continued to use his pen to honor God and eventually published sixty books before his death. *Grace Abounding to the Chief of Sinners* (his autobiography) and *Pilgrim’s Progress* are considered to be his two greatest works.



Title page of the first edition of *Pilgrim's Progress*

A Christian's need for spiritual endurance serves as the theme for both books. In one he records his own personal confrontations with sin, salvation, assurance, and temptation. In the other he uses allegory to portray the difficulties that every Christian must face on his journey to the Celestial City.



Library of Congress

Puritan settlers fighting off an Indian attack in Salem, Massachusetts Bay Colony. The Bible and *Pilgrim's Progress* gave them strength.

Pilgrim's Progress became a standard volume, found on almost every English and American bookshelf. Now published in over one hundred languages, it has touched the hearts and minds of millions. The success of his ministry was the by-product of suffering; his writings are a monument to God's glory.



John Bunyan's England

PROJECT

Using your *Time Line Chart*, fill in the proper dates that mark important historical events that influenced John Bunyan's world and his literary works.

1. 1667 *Paradise Lost* published by John Milton
2. 1681 William Penn establishes Pennsylvania
3. 1642 Birth of Sir Isaac Newton
4. 1611 King James Version of the Bible
5. 1620 Mayflower Compact—Pilgrims come to America
6. 1658 Protectorate established in England
7. 1618-1648 The Thirty Years War
8. 1599-1658 Life of Oliver Cromwell

1678 *Pilgrim's Progress*

WHAT WOULD YOU DO?

Given the following information, if you were John Bunyan, what would you have done? You are told by the king that you are free to preach in the church; however, you must first secure a license. (Pause for discussion.)

Upon inquiring about the license you are informed that your message must conform to what the king decrees. You also learn that in the king's estimation, salvation should not be preached to the common people. (Discussion)

Date completed _____ Evaluation _____

Pilgrim's Progress

THE CLASSIC BOOK THAT PERSECUTION PRODUCED



Dover Publications

John Bunyan visualized the Christian life as a warfare between the forces of God and the forces of Satan. *Pilgrim's Progress* was written as an allegory in the setting of medieval times.

When John Bunyan chose the name for his greatest work, he wanted to express two important and contrasting pictures.

First, the Christian life must be seen as a pilgrimage in a hostile world. John Bunyan's own life pictures the hardships of a pilgrim traveling to the Celestial City (Heaven).

Second, in John Bunyan's England, a "progress" was a royal mission. When a nobleman traveled to visit a distant portion of his realm, his return home was anticipated with magnificent preparations.

John Bunyan skillfully employs *allegory* (a story with more than one level of meaning) to blend spiritual lessons with real-life situations and problems.

In chapter six, Christian and Faithful arrive at Vanity Fair. Here they are put on trial for their loyalty to Christ and rejection of worldly pleasures.



Family Pilgrim's Progress

Christian

VANITY FAIR

Pilgrim's Progress, Chapter VI

Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after him, and he knew him. "Oh!" said Faithful to his brother, "who comes yonder?"



Family Pilgrim's Progress

Then Christian looked, and said, "It is my good friend Evangelist." "Ay, and my good friend, too," said Faithful; "for it was he that set me the way to the gate." Now was Evangelist come up unto them, and thus saluted them:

EVANGELIST: "Peace be with you, dearly beloved, and peace be to your helpers."

CHRISTIAN: "Welcome, welcome, my good Evangelist: the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied laboring for my eternal good."

FAITHFUL: "And a thousand times welcome," said good Faithful: "thy company, O sweet Evangelist, how desirable is it to us poor pilgrims!"

EVANGELIST: Then said Evangelist, "How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?"

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

EVANGELIST: "Right glad am I," said Evangelist, "not that you met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day."

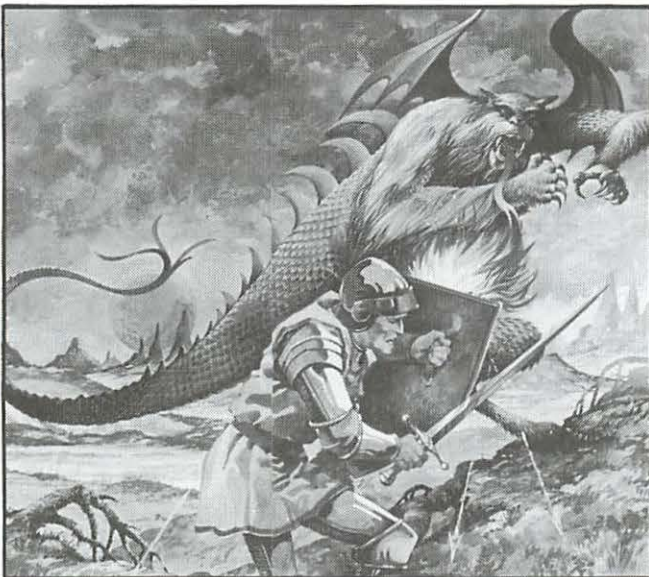


Family Pilgrim's Progress

**Evangelist counsels Christian and Faithful,
"The going will get harder, but stick to your road."**

"I say, right glad am I of this thing, and that for my own sake and yours. I have sowed, and you have reaped; and the day is coming when 'both he that sowed and they that reaped shall rejoice together';¹ that is, if you hold out; 'for in due season you shall reap, if you faint not.'²

"The crown is before you, and it is an uncorruptible one: so run that you may obtain it.³ Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them: 'Hold fast, therefore, that you have; let no man take your crown.'⁴



Family Pilgrim's Progress

**Christian uses all his armor and the sword of
the Spirit to resist the attacks of the evil one.**

"You are not yet out of the gunshot of the devil; you have not yet 'resisted unto blood, striving against sin.' Let the kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this side of the other world get within you. And, above all, look well to

your own hearts, and to the lusts thereof; for they are 'deceitful above all things, and desperately wicked.'

"Set your faces like a flint: you have all power in heaven and earth on your side."

Then Christian thanked him for his exhortation, but told him withal that they would have him speak further to them, for their help the rest of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:

EVANGELIST: "My sons, you have heard, in the words of the truth of the Gospel, that you must 'through many tribulations enter into the kingdom of heaven'; and again, that 'in every city bonds and afflictions await you'; and therefore you cannot expect that you should go long on your pilgrimage without them in some sort or other.

"You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by-and-by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be sure that one or both of you must seal the testimony which you hold with blood: but be you faithful unto death, and the King will give you a crown of life.

"He that shall die there, although his death will be unnatural, and his pain, perhaps, great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey.

"But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to God in well-doing, as unto a faithful Creator."

Then I saw in my dream, that, when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair.

It is kept all the year long. It beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity, and also because all that is there sold, or that cometh thither, is vanity; as is the saying of the Wise, "All that cometh is vanity."⁵



Family Pilgrim's Progress

This fair is no new-erected business, but a thing of ancient standing. I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity, and that it should last all the year long.

Therefore at this fair are all such merchandise sold as houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts, as bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

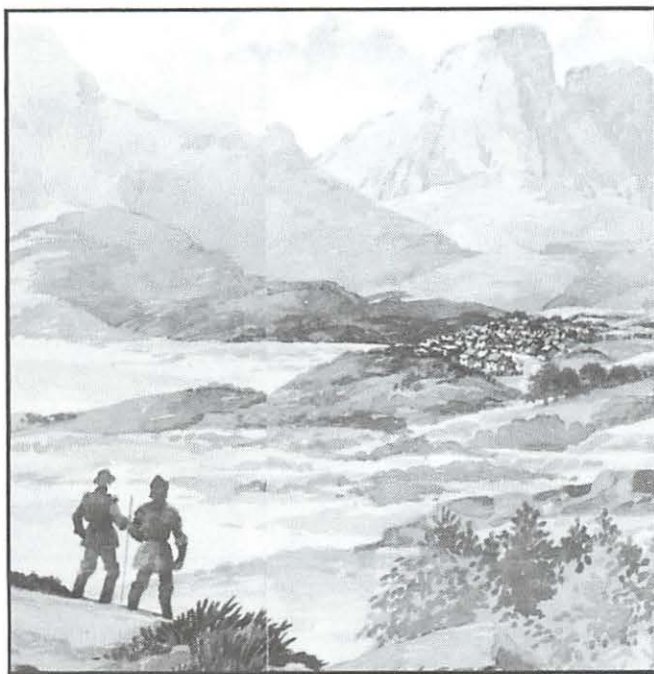
And, moreover, at this fair there are at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red color.

And, as in other fairs of less moment there are several rows and streets under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets (namely, countries and kingdoms) where the wares of this fair are soonest to be found. Here are the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold.

But, as in other fairs some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise are greatly promoted in this fair; only our English nation, with some others, have taken dislike thereat.

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that would go to the city, and yet not go through this town, "must needs go out of the world."⁶



Family Pilgrim's Progress

Christian and Faithful approach Vanity Fair.

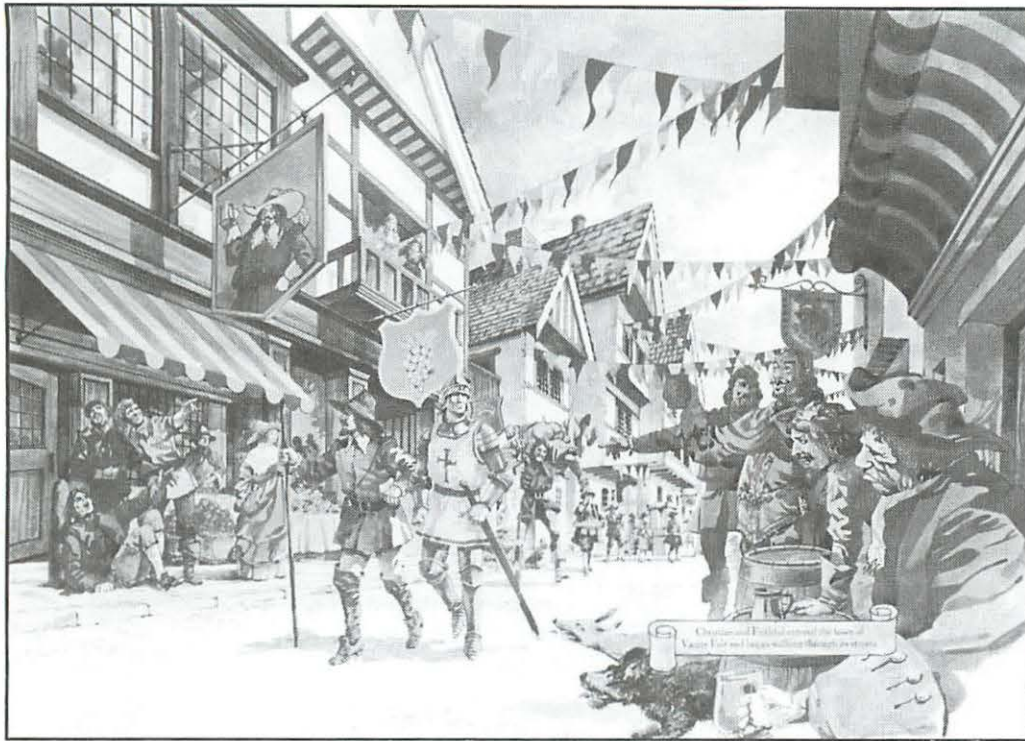
The Prince of princes Himself, when here, went through this town to His own country, and that upon a fair day, too; yea, and as I think it was Beelzebub, the chief lord of this fair, that invited Him to buy of his vanities; yea, would have made Him lord of the fair, would He but have done him reverence as He went through the town.

Yea, because He was such a person of honor, Beelzebub had Him from street to street, and showed Him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One to cheapen and buy some of his vanities; but He had no mind to the merchandise, and therefore left the town without laying out so much as one farthing upon these vanities.⁷

This fair, therefore, is an ancient thing of long standing, and a very great fair.

Now, these pilgrims, as I said, must needs go through this fair. Well, so they did; but, behold, even as they entered into the fair, all the people in the fair were moved and the town itself, as it were, in a hubbub about them, and that for several reasons; for,

First—The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them: some



Christian and Faithful enter the city of Vanity Fair.

Family Pilgrim's Progress

said they were fools; some, they were bedlams; and some, they were outlandish men.⁸

Secondly—And, as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said. They naturally spoke the language of Canaan; but they that kept the fair were the men of this world. So that from one end of the fair to the other, they seemed barbarians each to the other.

Thirdly—But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares. They cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, “Turn away mine eyes from beholding vanity,”⁹ and look upwards, signifying that their trade and traffic were in heaven.¹⁰

One chanced, mockingly, beholding the carriage of the men, to say unto them, “What will you buy?” But they, looking gravely upon him, said, “We buy the truth.”¹¹ At that there was an occasion taken to despise the men the more: some mocking, some taunting, some speaking reproachfully, and some calling on others to smite them.

At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination about whom the fair was almost overturned.

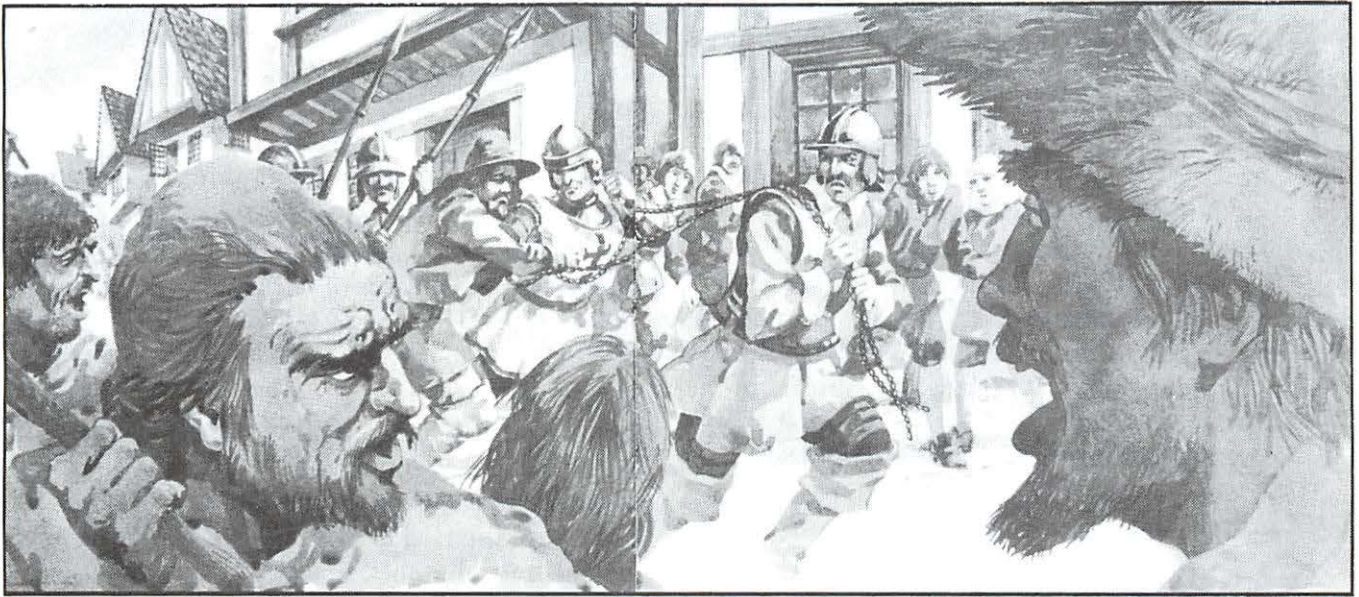
So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual garb.

The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem,¹² and that they had given no occasion to the men of the town, nor yet to the merchandisers,



A mocking welcome by the town's inhabitants

thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would buy the truth.



Family Pilgrim's Progress

Christian and Faithful being dragged through the streets of Vanity Fair

But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair.

Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them.

But, the men being patient, and "not rendering railing for railing, but contrariwise blessing," and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing and less prejudiced than the rest began to check and blame the baser sort for their continual abuses done by them to the men.

They, therefore, in an angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes.

The others replied, that, for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory, too, than were the men that they had abused.

Thus, after divers words had passed on both sides (the men behaving themselves all the while very wisely and soberly before them), they fell to some blows, and did harm to one another. Then were these two poor men brought before their examiners again, and there charged as being guilty

of the late hubbub that had been in the fair.

So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them.

But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that were cast upon them with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair.

This put the other party in yet a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.



Family Pilgrim's Progress

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished he might have that preferment.

But, committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned.



Lord Hategood

The judge's name was Lord Hate-good: their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were this: "That they were enemies to and disturbers of their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince."

Then Faithful began to answer that he had only set himself against that which had set itself against Him that is higher than the highest. "And," said he, "as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better.

"And, as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels."

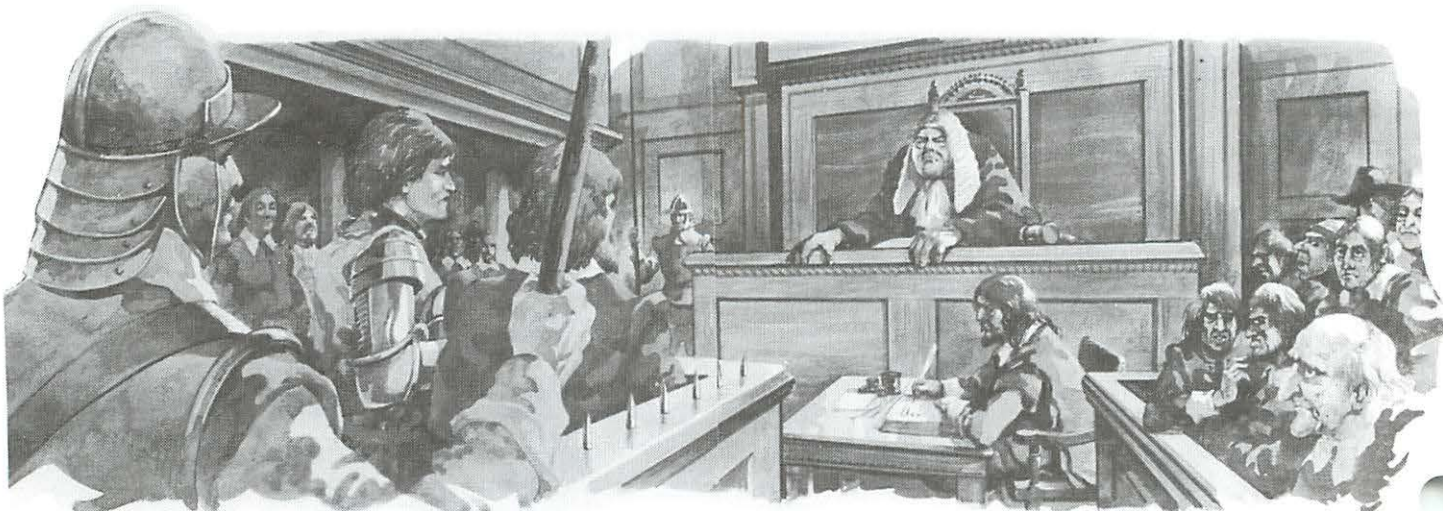
Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar should forthwith appear and give in their evidence. So there came in three witnesses; to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar, and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: "My lord, I have known this man a long time, and will attest upon my oath before this honorable bench that he is—

JUDGE: "Hold! Give him his oath."

ENVY: So they swear him. Then said he, "My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country. He neither regardeth prince nor people, law nor custom, but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls principles of faith and holiness.

"And in particular, I heard him once myself affirm that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them."



The judge and jury put Christian and Faithful on trial.

Family Pilgrim's Progress

JUDGE: Then did the judge say to him, "Hast thou any more to say?"



Envy

ENVY: "My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my testimony against him." So he was bid stand by.

Then they called Superstition, and bade him look upon the prisoner. They also asked what he could say for their lord the king against him. Then they sware him: so he began:



Superstition

SUPERSTITION: "My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him. However, this I know, that he is a very pestilent fellow, from some discourse the other day that I had with him in this town; for then, talking with him, I heard him say that our religion was

naught, and such by which a man could by no means please God.

"Which saying of his, my lord, your lordship very well knows what necessarily thence will follow; to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say."

Then was Pickthank sworn, and bid say what he knew, in behalf of their lord the king, against the prisoner at the bar.

PICKTHANK: "My lord, and you gentlemen all, this fellow I have known a long time, and have heard him speak things that ought not to be spoken, for he hath railed on our noble Prince Beelzebub, and hath spoken contemptuously of his honorable friends, whose names are the Lord Old-man, the Lord Carnal-delight, the Lord Luxurious, the Lord Desire-of-vainglory, my old Lord Lechery, Sir

Having Greedy, with all the rest of our nobility; and he hath said, moreover, that, if all men were of his mind, if possible there is not one of these noblemen should have any longer a being in this town.

"Besides, he has not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town."

JUDGE: When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, "Thou runagate, heretic, and traitor! Hast thou heard what these honest gentlemen have witnessed against thee?"

FAITHFUL: "May I speak a few words in my own defense?"

JUDGE: "Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness toward thee, let us hear what thou, vile runagate, hast to say."

FAITHFUL: "I say, then, in answer to what Mr. Envy hath spoken, I have never said aught but this, that what rule, or laws, or custom, or people were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

"As to the second, to wit, Mr. Superstition and his charge against me, I said only this, that in the worship of God there is required a divine faith. But there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to divine revelation, cannot be done but by a human faith, which faith will not profit to eternal life.

"As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like), that the prince of this town, with all the rabblement his attendants, by this gentleman named, are more fit for a being in hell than in this town and country. And so the Lord have mercy upon me!"

Then the judge called to the jury (who all this while stood by to hear and observe): "Gentlemen of the jury, you see this man about whom so great



Pickthank



an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession. It lieth now in your breast to hang him or to save his life; but yet I think meet to instruct you into our law.

"There was an act made in the days of Pharaoh, the great servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river.¹³ There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image should be thrown into a fiery furnace.¹⁴

"There was also an act made in the days of Darius, that whoso for some time called upon any god but him should be cast into the lions' den.¹⁵ Now, the substance of these laws this rebel has broken, not only in thought (which is not to be borne), but also in word and deed, which must, therefore, needs be intolerable.

"For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the reason that he hath confessed he deserveth to die the death."

Then went the jury out, whose names were Mr. Blind-man, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable, who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge.

And first among themselves, Mr. Blind-man, the foreman, said, "I see clearly that this man is a heretic." Then said Mr. No-good, "Away with such a fellow from the earth!" "Ay," said Mr. Malice, "for I hate the very look of him." Then said Mr. Love-lust, "I could never endure him." "Nor I," said Mr. Live-loose, "for he would always be condemning my way."

"Hang him, hang him!" said Mr. Heady. "A sorry scrub," said Mr. High-mind. "My heart riseth against him," said Mr. Enmity. "He is a rogue," said Mr. Liar. "Hanging is too good for him," said Mr. Cruelty. "Let us dispatch him out of the way," said Mr. Hate-light. Then said Mr. Implacable, "Might I have all the world given to me, I could not be reconciled to him: therefore, let us forthwith bring him in guilty of death."

And so they did: therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords, and, last of all, they burned him to ashes at the stake. Thus came Faithful to his end.



Family Pilgrim's Progress

Now, I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds with sound of trumpet the nearest way to the Celestial Gate.

But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space. But He overrules all things, having the power of their rage in His own hand, so wrought it about that Christian for that time escaped them, and went his way. And as he went, he sang, saying,

**"Well, Faithful, thou hast faithfully professed
Unto thy Lord, with whom thou shalt be blest,
When faithless ones, with all their vain delights,
Are crying out under their hellish plights.
Sing, Faithful, sing, and let thy name survive;
For, though they killed thee, thou art yet alive."**

1. John 4:36.

2. Galatians 6:9.

3. 1 Corinthians 9:24-27.

4. Revelation 3:11.

5. Ecclesiastes 1:2-11, 17; Isaiah 40:17.

6. 1 Corinthians 5:10.

7. Matthew 4:8-10; Luke 4:5-8.

8. 1 Corinthians 2:7-8.

9. Psalm 119:37.

10. Philippians 3:20.

11. Proverbs 23:23.

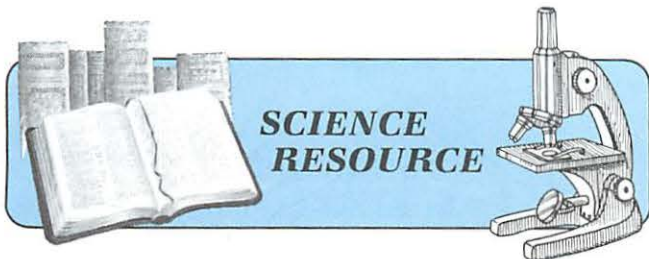
12. Hebrews 11:13-16.

13. Exodus 1:22.

14. Daniel 3:6.

15. Daniel 6:7.

John Bunyan, *Pilgrim's Progress* (Chicago, Illinois: John C. Winston Company, 1933), pages 89-102. Used by permission, September, 1984. Illustrations from the *Family Pilgrim's Progress*, ©Scripture Union, London, published in USA by Tyndale House Publishers. Used by permission.

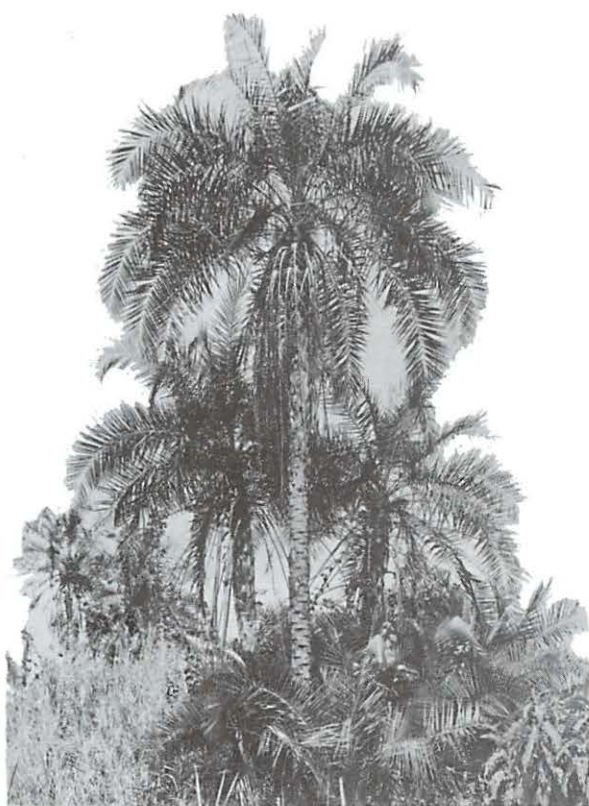


SCIENCE RESOURCE

HOW DOES THE PALM TREE TEACH CHRISTIANS TO WITHSTAND PERSECUTION?

There are more than 2,500 varieties of palm trees, more than any other kind of tree. Some are short and wide, and others are tall and slender. Most have a single trunk that is as big around at the top as it is at its base. Palm trees seldom have branches. Instead their leaves grow at the very tip of its trunk.

Because palm trees grow in a very different way than other trees, they are able to withstand hurricane force winds without breaking. Palm trees are also resistant to droughts. In fact, several varieties flourish in the Sahara Desert. Even fires and physical abuse do not prevent palm trees from producing fruit. Learn what makes the palm tree fruitful in spite of these trials.



Arnold Arboretum

Senegal date palm



1 **PALM TREES REACH UPWARD RATHER THAN OUTWARD.**

Oaks, maples, and most other woody trees have growth areas along the sides of their trunks. As the tree grows taller, it also grows wider. The layer that produces the growth is called the **cambium** (KAM-be-um). A cross section of a tree shows each growing season's growth very clearly as an alternating dark or light ring. This process gives wood its "grain." The number of rings approximates the tree's age.

Palm trees have no cambium layer along their trunks. They never grow outward; they always grow upward. The circular layer of growth cells located at the top of a palm's trunk grows a new disk each year. These are stacked on top of each other like checkers. Each new disk represents a year's growth. A good year produces a thick disk, while a poor year produces a thin disk. By counting the number of disks in the trunk of a palm, a person can determine the age of the tree.

Hardwood trees, such as oaks and maples, are very strong, yet they are often snapped in two by strong winds. These trees get their strength from the multiple layers of new growth that are added each year. The trunk is actually like many concentric tubes stacked inside each other. One year's growth is wrapped tightly around the previous year's growth. Such an arrangement is very strong and rigid. However, when these trees are caught in a storm, the tightly packed tubes cannot bend; so they break.

HOW ARE PALM TREES ABLE TO BEND WITHOUT BREAKING?

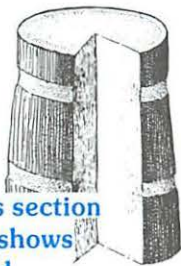
Palm trees are also very strong, but they are able to survive hurricane-force winds without breaking. Because their trunks are made up of individual “growth disks” that result from growing upward rather than outward, the trunk is segmented. Each segment is able to bend just a little. The older and taller a palm tree is, the more it can bend. Some strong winds are able to bend palms until they lay flat against the ground without breaking the trunk.

A cross section of an oak shows the annual growth rings as the tree grows outward.



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A cross section of a palm shows no outward growth rings.



Some palm trees have annual disks that reveal their age as they grow upward.

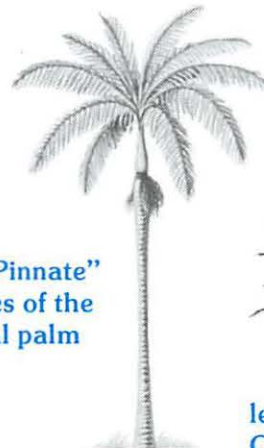


Palms bend in much the same way that the segments of a plastic bendable straw allow the straw to bend. The vertebrae of a person’s back are also made of individual segments that allow the spine to bend.

2 PALM LEAVES ALLOW THE WIND TO PASS THROUGH THEM WITH A MINIMUM OF RESISTANCE.

The majority of palm leaves fits into one of two categories. Most are either *palmately compound* or *pinnately compound*. Palmate leaf formations are the fan-shaped leaves that resemble fingers radiating from the palm of a hand. These leaves are split near the tips to allow strong winds to blow through them without damage to the leaf, stem, or to the tree. Solid leaves gather the wind like tiny parachutes and greatly multiply its destructive force.

“Pinnate” leaves of the Royal palm



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A “palmate” leaf of the Chusan palm



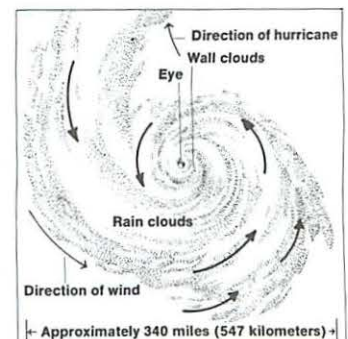
Pinnately compound leaves look like feathers radiating from the wings of a bird. Gaps between the pinnate leaves of many palms also let wind pass through with a minimum of resistance. Even the strongest hurricanes are unable to “grab hold” of palm leaves tightly enough to pull them off. This prevents palms from losing their life-sustaining leaves during storms and also reduces the air resistance that pulls at the tree in high winds.

3 PALM TREES STRAIGHTEN UP AGAIN AS SOON AS A STORM PASSES.

Because hurricanes blow in circles, palm trees must be able to bend in any direction and spring back up as soon as the storm passes. In a hurricane, the wind first blows from one direction. Then the air is perfectly still as the eye passes over. Within a few hours, the back side of the hurricane causes the wind to blow from the opposite direction. A palm tree that does not spring up quickly after being bent by the wind would be torn to shreds.

The trunk of most palms is made up of a fibrous material that is slightly elastic. When it is tugged, it stretches and allows the trunk to bend. But the more the tree bends, the more the elastic fibers resist. Because the fibers on the outside of the curve stretch the most, they pull the hardest when the pressure is finally released, snapping the tree back into place.

Hurricane winds may exceed 130 miles per hour. The winds blow from different directions as the storm passes.



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4 PALM TREES DEPEND ON MANY ROOTS TO ANCHOR THEM SECURELY.

Palm trees are anchored securely in the soil by a root system that radiates in all directions from the base of the tree. Unlike many other trees that have only a single tap root and a few shallow surface roots, no one root of the palm is any larger than any of the others. All the roots of a palm are the same size, and all penetrate deeply into the soil, creating a "ball" of roots that may reach out like individual fingers for more than twenty feet.

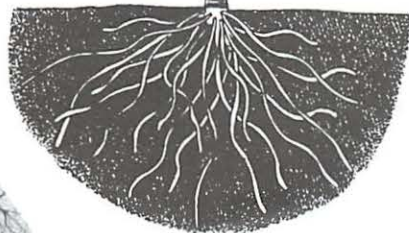
The roots of other trees are also branched and tapered. These roots break at the branching points, and the tapering allows the roots to be pulled out of the soil easily. Palm roots, on the other hand, are not branched and are not tapered. Because their roots are the same thickness throughout their entire length, they do not pull out easily. Because there is no branching, there are no weak spots where the roots are likely to break.

Trees with shallow roots that absorb water from rains dry out quickly and are blown over easily.



Champion International

The roots of palm trees are neither tapered nor branched. They grip the soil with a viselike grip.



Once the tapered and branching roots of an oak are loosened, they are unable to grip the soil.



Courtesy Georgia Power Company

5 PALM TREES RELY ON DEEP SOURCES OF WATER THAT DO NOT DISAPPEAR DURING TIMES OF DROUGHT.

Trees with shallow surface roots are dependent on rain for their supply of water. When it does not rain for long periods of time, these roots shrivel and die. Palm trees, however, send their roots out in all directions, not just along the surface. They are able to find deep sources of water that do not dry up when there is no rain.

Palms tap water that comes from deep underground sources. In fact, the palm is one of the few trees that is able to live in the Sahara Desert. Its deep roots find sources of water that are not apparent on the surface.

6 PALM TREES HAVE A TOUGH OUTER SURFACE THAT IS NOT DAMAGED BY PHYSICAL ABUSE.

Under the bark of most trees is a thin, delicate layer of living tissue called the *phloem* (FLOW-um). The phloem carries food from the leaves to all parts of the tree. Under the phloem is the cambium, which produces growth, and inside the cambium is a thick ring of sapwood called the *xylem* (ZIE-lemm). These are the only living tissues in the trunk of the tree; both the bark and the inner heart of these trees is dead.

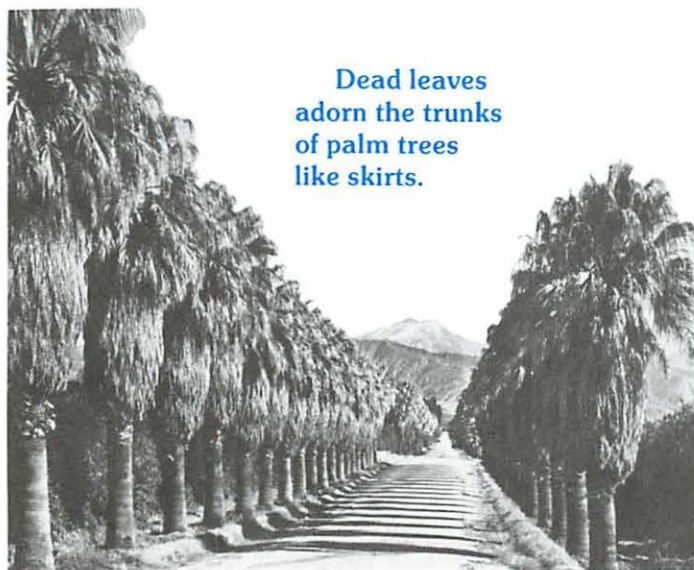
If the cambium is damaged, the tree stops growing at the point of the injury. Or, if the phloem is girdled all the way around the tree, the tree will die. It has no way of circulating the food produced by its leaves. Because the heartwood of trees is dead, it can rot, leaving the center of the tree hollow. Many large old trees are really only hollow shells which may fail to support the tree in times of stress.

Palm trees, on the other hand, are like stalks of grass. Sap flows throughout the entire cross section of the palm tree's trunk. The whole trunk is alive. It is not merely a hollow shell. If a section is damaged, the injury does not affect the whole tree. Unless the injury is very serious, the rest of the trunk can carry enough nourishment to sustain the tree. Because the growth cells of palm trees are located at the top of the trunk rather than on the sides, injuries to the trunk do not heal. Each and every nick on a palm tree remains as a permanent scar.

7 PALM TREES CAN SURVIVE EXTREME HEAT, BUT THEY WITHER FROM THE COLD.

Most palm trees grow in tropical or semi-tropical climates. They grow best in heat and bright sunlight, and they wither in the cold. To protect themselves, many palm trees “clothe” themselves with their own leaves. These form what is called a *petticoat* around the trunk of the tree.

As leaves turn brown, they fold down against the trunk of the tree and form a thick insulation. The loss of protection in cold temperatures can mean a frozen trunk which ruptures the cells’ membranes and kills the tree.



Dead leaves adorn the trunks of palm trees like skirts.

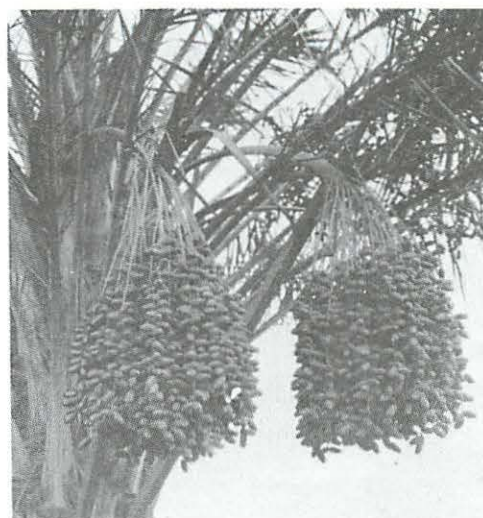
Union Pacific System

8 PALM TREES PRODUCE FRUIT ONLY AFTER THEY ARE MATURE.

Palm trees produce many kinds of fruit. The fruit of the date palm is a major source of food in most of Africa and the Middle East. Dates form in large hanging bunches that may have as many as 200 dates in a single cluster. Dates can be eaten fresh or dried, whole or ground. The seeds inside the fruit are often roasted and boiled like coffee.

The coconut is one of the most useful fruits of all the palms. Its seed, which is enclosed in a large husk, contains a sweet white meat called *copra* and a sugary liquid that resembles milk. The coconut’s need for a year-round temperature of 72°F limits its growing area, but its fruit is shipped all over the world.

The various species of palm have one fruit-bearing characteristic in common. They take much longer to mature than most other trees, and they



USDA

rarely produce before they are mature. Some palms require more than fifty years before they are mature enough to produce fruit.

Young coconut palms sprout quickly, but many years are required before they produce fruit.



9 PALM TREES THAT ARE OLD AND BATTERED PRODUCE THE SWEETEST FRUIT.

Because injuries to the palm’s trunk never heal over as in other trees, old palms are covered with scars that mark each time they were battered or abused. The fruit of these old palms, however, is much sweeter than their younger and sleeker relatives.

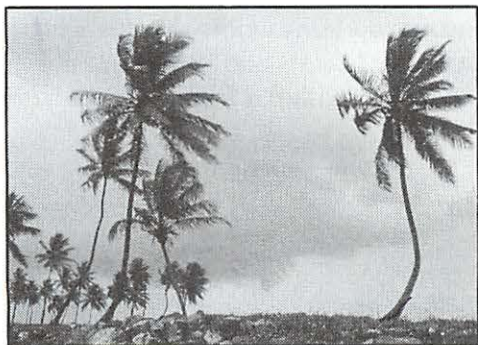
PROJECT

List the nine characteristics of the palm tree. Under each statement write a parallel sentence which would express the analogy between the palm tree’s characteristics and a Christian’s life.

Date completed _____ Evaluation _____

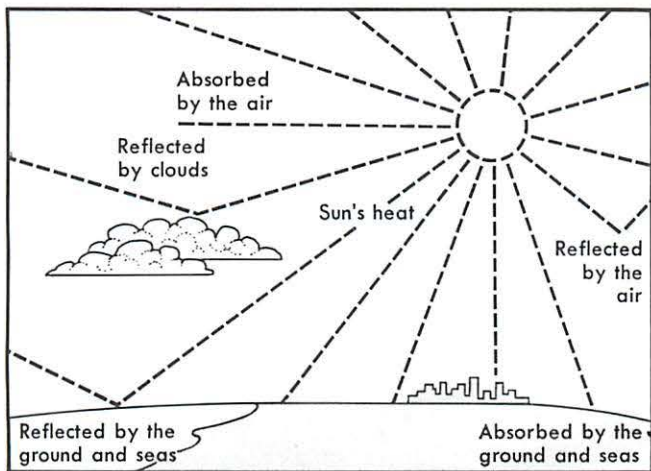


HOW DOES THE DEVELOPMENT OF TURBULENT WINDS GIVE INSIGHT TO THE RISE OF PERSECUTION?



Earth Scenes

Winds, storms, hurricanes, and tornados are all turbulences which result because of the contrasting natures of warm and cool air. The turbulence which occurs in weather is similar to the violent reactions which occur when the righteous and the unrighteous interact with each other.



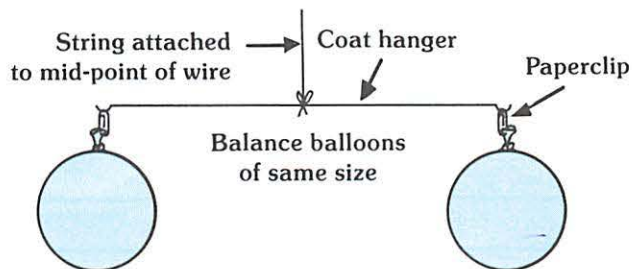
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God created the sun to be the determining factor in the creation and direction of winds. As the sun warms the seas and the land, they in turn warm the air above them. The earth absorbs heat at different rates; therefore, the air above the earth varies in temperature. This variation creates the following conditions.

1 AS AIR CHANGES IN TEMPERATURE, IT CHANGES IN WEIGHT.

One of the factors of wind which causes turbulence is that air changes weight as it changes temperature.

To demonstrate this fact, fill up two balloons with air. Make them equal in size, and attach them to opposite ends of a straightened coat hanger with paper clips and tape. Balance the balloons by tying a string to the midpoint of the wire.



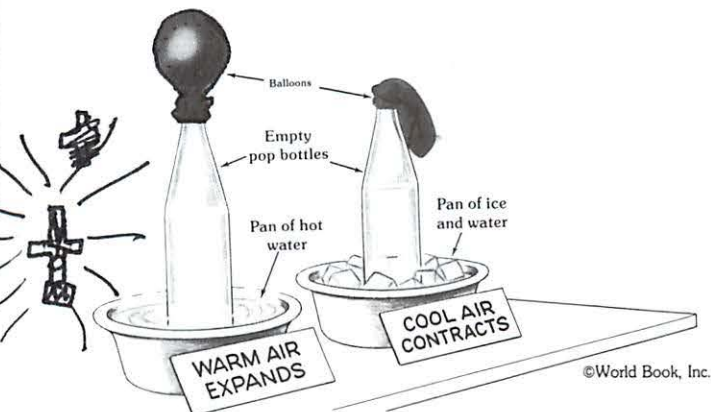
Then hold one of the balloons under hot water for a few minutes. Observe what happens to its size. Dry the balloon quickly, and observe if the balloons are still in balance.

Before the balloon cools down, release enough air to make the balloon the same size as the cooler air balloon. Reattach the balloon to the same spot on the wire and see if the balloons balance.

Do the balloons balance? No

What conclusion can you draw about the weight of warm air compared to that of cooler air? warm is lighter

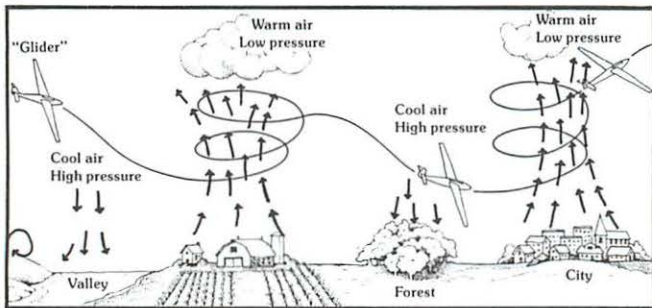
2 HOT AND COLD AIR MOVE IN OPPOSITE DIRECTIONS.



Demonstrate the effects of temperature on air movement by setting up the experiment shown above.

The ice will cool the air in the one bottle and cause the air to contract and fall, deflating the balloon. The hot water will warm the air in the other bottle and cause the air to expand and rise, inflating the balloon.

In the atmosphere, the cooler air falls and presses against the earth, creating a *high pressure* area. Conversely, the warm air rises, forming a *low pressure* area.



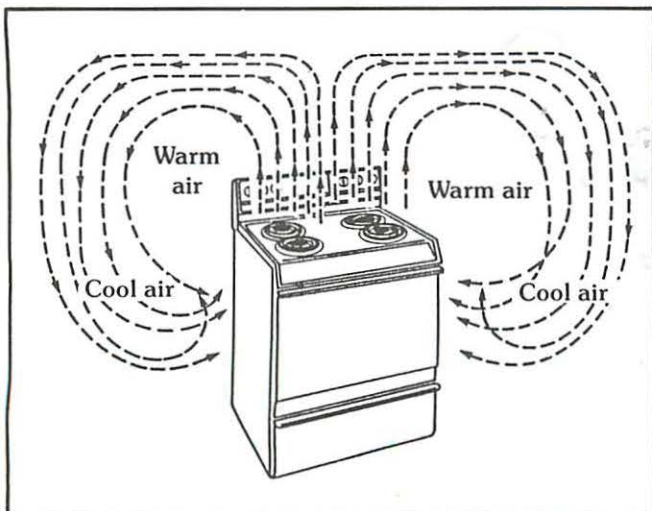
What are the effects of high/low pressure areas and warm/cool temperatures on gliders?

Warm air/low pressure ries

Cool air/high pressure lower

3 TURBULENT WINDS RESULT WHEN HOT AND COLD AIR COLLIDE.

On a small scale, air movement or wind can be demonstrated by warming the air above a burner on the stove. The heated air becomes lighter than the surrounding air, so it rises toward the ceiling.

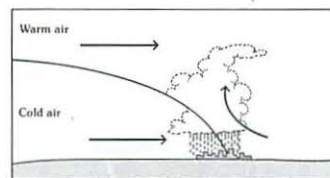


On all sides, cooler air presses in to fill the space above the burner, boosting the warm air on its way upward. When the cooler air becomes heated, it joins the rising column of air. As the heated air reaches the ceiling, it spreads out, cools, and falls and continues to fall as the warmer air from above pushes it down.

Feel the gentle rising of the warmed air by placing your hand high above the burner.

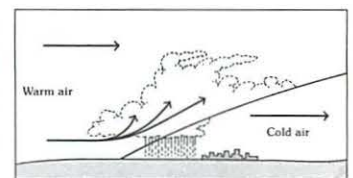
This same movement of air takes place in the atmosphere outside. However, the greater the contrasts in air temperature and pressure, the greater the wind forces that are generated.

The narrow zone where the struggle between hot and cold air takes place and where the weather is most violent is called a *front*.



Cold Front

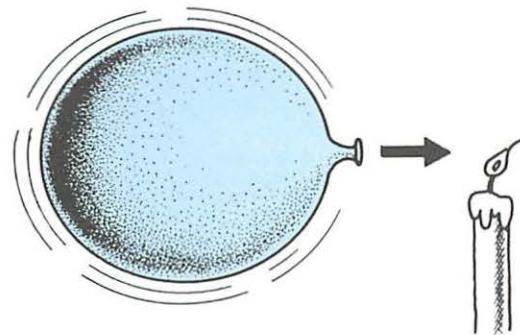
Cold air moves under warm air.



Warm Front

Warm air moves over cold air.

The violence of the wind is also dependent on air pressure. Observe what happens when there is a great difference between air pressures by doing the following experiment.

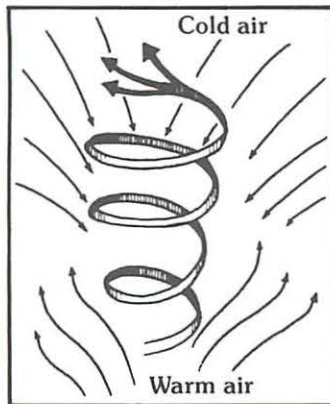


Fill up a balloon until it reaches its maximum capacity. The densely packed air in the balloon creates a high-pressure area. The air around the balloon is thinner, forming a low-pressure area.

Hold the balloon in one hand, and release the opening. The dense air flows out of the balloon, invading the area of the low pressure or thinner air.

The air movement is made more evident by releasing the opening of the balloon in front of a candle flame.

The strong movement of air from the low-pressure area to the high-pressure area coupled with contrasting hot and cold air colliding in its fall or ascent results in severe winds.



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Theory of tornado formation

4 DEBRIS FROM A TORNADO IS SCATTERED BEYOND THE POINT OF CONTACT.



Wide World

The funnel of a tornado can whirl at speeds of more than 300 miles per hour. It not only does devastating damage at the point of contact, but it lifts up tons of debris and scatters it widely in the area.

5 THE BEST PROTECTION FROM TURBULENT WINDS IS TO FIND SHELTER IMMEDIATELY.

When a tornado approaches, people who are in its path should go immediately to the nearest shelter. The most secure shelter is a structure of steel or concrete which rests on a solid foundation.

Those who are unable to reach such a structure should find a ravine or a ditch and lie flat on the ground.

PROJECT

TURN THE FOLLOWING PROPERTIES OF AIR INTO ANALOGIES AMPLIFYING SPIRITUAL PERSECUTION.

1. What would heated air represent? (See Romans 12:11.)
2. What would cold air represent? (See Matthew 24:12.)
3. What would the direction of hot and cold air illustrate? (See Isaiah 55:8.)
4. What does the collision of hot and cold air represent? (See Galatians 5:17.)
5. To what would the need for protection from turbulent winds refer? (See Psalm 62:6.)

DISCUSS THE FOLLOWING PROPERTIES OF WIND AS THEY RELATE TO REVILING AND PERSECUTION.

- The unpredictability of windstorms
- The variable intensity of storms
- The varying duration of storms
- The ultimate control of God over storms

"We are troubled on every side, yet not distressed . . . Persecuted, but not forsaken . . . Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Corinthians 4:8-10).

Date completed _____ Evaluation _____

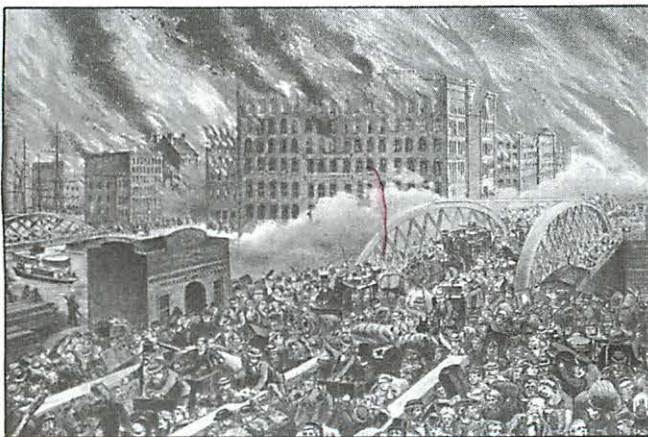


HOW DO COURTS DEFINE AND DEAL WITH LIBEL AND SLANDER?



A portion of a picture *The Gossips* which appeared on the cover of "The Saturday Evening Post" ©1948, courtesy of Norman Rockwell Estate

Christ's instruction to rejoice when we are verbally reviled and falsely accused is significant. Libel and slander are civil offenses under man's law and even more serious offenses under God's law.



Chicago Historical Society

The Chicago fire of 1871

The potential damage of a tongue is vividly described in James 3:5-6. "... Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity... and setteth on fire the course of nature; and it is set on fire of hell."

LEGAL DEFINITION:

Libel and slander are two forms of defamation. Defamation is an untrue communication about a person that injures his good name or reputation and causes him to be the object of hatred, abuse, contempt, or ridicule of others.

Libel is defamation in written form. Slander is defamation in spoken form.

1



MAN'S COURT TREATS LIBEL AND SLANDER AS TORTS.

Present legal practice is to treat libel and slander as torts and not as criminal proceedings. A tort, by definition, is a civil matter and is not legally a crime. Torts involve civil suits and deal with the question of the rights of individuals. (In the past when libel and slander were occasionally considered a criminal matter, they were normally classified as misdemeanors with a maximum sentence of less than one year.) Tort actions are governed primarily by state laws, which vary slightly from state to state.



GOD'S COURT TREATS LIBEL AND SLANDER AS CRIMES.

When Moses sent the twelve spies into the land, they were to return with a report which would confirm God's promises. Ten spies brought a report of slander and were judged by God with death. "Even those men that did bring up the evil report upon the land, died by the plague before the Lord" (Numbers 14:37).

In the New Testament, Christ emphasizes the criminal nature of words by warning, "... Whosoever shall say to his brother, Raca, shall be in danger of the council [Supreme Court]: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matthew 5:22).

The seriousness of slander and libel is clearly emphasized in the warning: "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof" (Proverbs 18:21).

Libel and slander involve three different types of offenses. First, they represent an attack upon the

individual defamed. Such an attack is really theft of a person's reputation, murder of his good name, and frequently involves bearing of false witness. Thus, libel and slander are related to at least the sixth, eighth, and ninth commandments. (See Exodus 20.)

Second, they often have a harmful effect upon those listening. Scripture warns that "... a whisperer separateth chief friends" (Proverbs 16:28).

Third, they are ultimately an offense against God, His character, and His ways. The underlying principle is that whenever a person defames or ridicules another, he is really defaming and ridiculing God, Who made him. Thus David, at a time when he was confronted with the sinfulness in his own life, realized, "Against thee, thee only, have I sinned, and done this evil in thy sight . . ." (Psalm 51:4).

Christ emphasized this fact by teaching: "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Man's relationships with others can never be separated from his relationship with God.

2



MAN'S COURT ESTABLISHES LIBEL OR SLANDER WITH PROOF OF DAMAGES.

Defamation does not legally occur unless actual injury can be proven. Libel and slander are normally established when it can be shown that a person has experienced the hatred, abuse, contempt, or ridicule of others. Such proof may be established in different ways, depending upon the circumstances.

• THE CASE OF LIBEL PER SE.

Libel per se (literally "libel by itself") refers to statements that are obviously defamatory in and of themselves. In a libel suit involving such statements, no further proof of damage to one's reputation or financial loss would be required. A local newspaper falsely naming a person as a major supplier of drugs to children would be a case of *libel per se*.

• THE CASE OF SLANDER PER SE.

In similar fashion, there are certain spoken statements and name calling that are explicitly slanderous in and of themselves. False charges that a person is unjust, dishonest, or immoral are normally *slanderous per se*.

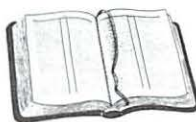
Other examples include false statements that would interfere with a person's business, trade, or profession: calling a doctor a molester, a lawyer a shyster, a merchant a crook, or a congressman a taker of bribes. In such situations one would not need to prove that his reputation had been damaged or that he had suffered loss.

• THE CASE OF LIBEL PER QUOD.

There are other kinds of statements which at face value do not immediately seem defamatory, yet upon further evidence may be demonstrated to be defamatory. A classic example of this situation would be if a local newspaper ran a false story that Mary Doe of 234 Main Street had just given birth to a baby in the local hospital.

This story would be libelous if Mrs. Doe had only recently been married and almost everyone in town reading this story would know this fact.

In the case of *libel per quod*, further evidence is always required to establish that the statements made were actually defamatory. The burden of proof rests upon the one who believes he was defamed.



GOD'S COURT ESTABLISHES LIBEL OR SLANDER BY THE STATEMENT ITSELF.

Under God's Law, defamation may occur whether or not objective damage can be proven. While human law is limited to looking at a person's outward actions, God evaluates a person's heart attitudes. Thus, God's judgment of verbal abuse is broader and involves higher standards.

God condemns many situations of verbal abuse where the legal evidence for actual defamation would be difficult or impossible to establish in a court room. God's Law deals with far more than simply restraining evil. God's Law also serves to promote what is good. Thus, the summary of all Old Testament Law is found in the two great

commandments of Matthew 22:37-39: “. . . *Thou shalt love the Lord thy God with all thy heart . . .*” and “. . . *Thou shalt love thy neighbor as thyself.*”

3



MAN'S COURT CHARGES A PERSON WITH LIBEL OR SLANDER ONLY AFTER PUBLICATION.

Publication is a legal term that means that the abusive statement was communicated in one way or another to someone other than the person defamed. Such publication may be either written or spoken. Publication takes place wherever there is the potential that a person's name or reputation may be injured before others.

Legally even such things as showing a defamatory letter to someone else for counsel before mailing it can be considered as publication. When malicious words are limited to the original speaker and to the person verbally abused, these words can never constitute libel or slander, regardless of what was said.

Sometimes the question arises of whether the original speaker actually intended to disclose his statements to another person. Occasionally, charges of libel and slander must establish that the original speaker either intended to publish his statements to others, or at least did not take reasonable precautions to prevent being overheard by others.

Statements made in a private room involving only the two individuals present are not normally considered as slanderous even though they may be overheard by someone else without the knowledge of the speaker. A person somehow hidden in the room or a secret microphone cannot be used to establish the charge of slander. Words spoken in a public place or words shouted so loudly that they may be heard by others outside the room may be considered as possible slander.

The issue of consent of publication involves a person who has been verbally abused in private asking the speaker to repeat what he had said to another person or showing a piece of potentially

libelous material to others. In such cases the defamed person has in effect given his permission to have his own reputation endangered in the eyes of another person. A case of libel or slander will not stand unless there is a clear publication to others of certain false charges about the defamed person by the original speaker.



GOD'S COURT CHARGES A PERSON WITH LIBEL AND SLANDER WITHOUT REQUIRING PUBLICATION.

Even the thought of slander is condemned in God's court, and the one who is guilty of such thoughts can be sure that he will be brought into judgment.

Whatever a man meditates upon in his heart will sooner or later be expressed in his words, “. . . *for out of the abundance of the heart the mouth speaketh*” (Matthew 12:34). Furthermore, the thoughts of our hearts are clearly known by the Lord. “*For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether*” (Psalm 139:4).

Once spoken, the word will be certain to get to its victim. “*Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.*” (Luke 12:3). For this reason Scripture warns, “*Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter*” (Ecclesiastes 10:20).

4



MAN'S COURT AWARDS FINANCIAL DAMAGES FOR LIBEL AND SLANDER.

Because libel and slander are normally treated as civil matters, a person is not charged with these offenses as if they were crimes. Consequently, conviction would never lead to any kind of jail sentence. Thus, the major remedy for defamation involves financial compensation.

Such compensation may be for actual financial losses arising from the defamation, related expenses that were incurred, or even restitution for such things as hurt feelings, embarrassment, mental and emotional distress, and physical consequences. Such awards are made by a jury as they consider the nature of the defamation, the form and permanency of the publication, and the nature of the person's reputation. A person whose reputation was worth little or nothing to begin with would receive at most a token award.

Two other factors, retraction and right of reply, are sometimes related to the awards for damages. Retraction takes place when a person promptly retracts a defamatory statement with essentially the same amount of publicity given to the original statement. A complete and sincere retraction will help reduce the damage to a person's reputation and will often result in a reduced penalty.

The right of reply takes place when a newspaper or radio and television station offers the victim the right to publically present his reply to the defamatory statement. Such a right of reply may be offered voluntarily and serve a function similar to a retraction, or it may be ordered by the court as a part of the settlement of the case.



GOD'S COURT AWARDS GRACE TO THOSE WHO ARE LIBELED AND SLANDERED.

Having a reputation injured through libel or slander is a humbling experience. However, it is this very quality of humility which allows God to give additional grace. "... *God resisteth the proud, but giveth grace unto the humble*" (James 4:6).

Grace is the desire and the power to accomplish God's will. The more grace we have, the more we are able to live victoriously for Christ and to achieve what He has designed for our lives.

God's grace will give us the ability to forgive the offender, to discover new and rich insights from Scripture, and to become more like Christ.

This benefit is reason enough to rejoice when we are reviled for righteousness' sake and when all manner of evil is spoken against us falsely.

5



MAN'S COURT ALLOWS FOR THE PRIVILEGE OF IMMUNITY FOR LIBEL AND SLANDER.

Most states grant certain privileged situations of immunity which automatically protect a person making certain statements from the charge of libel or slander. Often the distinction is made between "absolute privilege" and "qualified privilege."

Absolute privilege refers to those situations where a person is completely immune from liability.

Examples of absolute immunity include statements made during judicial proceedings and those statements made by a governor or legislator during the course of official work. The intention of these privileges is that the best interests of the public will be served by allowing freedom of expression. This kind of government privilege is limited to these precise situations and is not normally extended to local officials.

A congressman using defamatory language on occasions not connected with any legislative function, however, will be liable just as any other citizen is.

Communication between spouses is another important area of absolute privilege. Thus, regardless of what was said or done, one spouse could never bring charges of libel or slander against the other spouse.

There are also certain situations of qualified privilege which protect a person from liability as long as it can be demonstrated that no actual malice was present. For example, statements made, in reporting another person's criminal behavior to the police are normally protected from charges of libel or slander.

In similar fashion, a parent has the freedom to warn his own children of the dangers of certain of their friends and associates without facing liability themselves. An outsider not directly involved in the situation making the same kinds of statements could easily be liable.

Perhaps the greatest area of qualified privilege involves the freedom of the media to report to the public regarding all matters of public interest.

In recent years, courts have given considerable liberty to the media in this area of “fair comment,” especially as it pertains to celebrities and public officials. Reporters are free to say almost anything they desire to say, including their own opinions, as long as their statements are essentially based on facts and do not proceed from malice. This freedom of fair comment particularly applies to well-known public figures and does not normally extend to private citizens.



GOD’S COURT GRANTS NO IMMUNITY FROM LIBEL OR SLANDER.

“... *God is no respecter of persons*” (Acts 10:34); His laws must be obeyed by all. Whereas the courts would allow libelous or slanderous statements to be made between spouses, God commands the husband to love his wife and the wife to reverence her husband. Scripture further commands, “*Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers*” (Ephesians 4:29).

The law gives license for verbal abuse to public officials. However, God warns that we are not to speak evil of a leader, but rather to honor and respect him as God’s minister. (See Romans 13:1–10.) If a public figure is violating God’s laws, there is a proper way to appeal to him with respect. If this fails to bring results, we are instructed to appeal to proper authorities to deal with the matter.

6



MAN’S COURT LOOKS FOR FALSE STATEMENTS TO ESTABLISH LIBEL AND SLANDER.

Libel and slander by definition involve false statements. As long as what a person says is

completely true, it can never be taken as libel or slander. Thus, one of the best defenses a person can use to clear himself from these charges is to establish the truthfulness of his original statements.

In a legal suit, it is generally not necessary to demonstrate conclusively the entire truthfulness of a statement. Often it is sufficient to establish only its general truthfulness. For example, an individual who publicly accused the treasurer of a local community group of embezzling \$1,500 from the group may be liable if the treasurer could prove that he had only embezzled \$150.

However, a statement that a person is habitually a criminal could not be defended by evidence that the person had been convicted for a single past crime. The evidence for the truthfulness of a statement must be reasonable even when conclusive proof is unavailable.



GOD’S COURT LOOKS FOR DISTORTION OF TRUTH TO ESTABLISH LIBEL AND SLANDER.

Since God by His very nature is truth, anything false or exaggerated is exceedingly grievous to Him. However, simply stating truth does not always meet God’s standards. God is concerned that a statement not only be true, but also that it be appropriate to give. God’s standards may be summed up by the phrase “*speaking the truth in love*” (Ephesians 4:15). Unlike man, God evaluates both the words and the heart attitude of the speaker.

On the other hand, when evil has been done by a person, we are to condemn it and appeal to the person to repent and forsake it. If we do not speak out against evil when we become aware of it, we become false witnesses.

Note: Public criticism of a person is not necessarily the same as defamation. Criticism which expresses opinions about facts on which different views may arise is not defamation. Defamation involves a false attack upon a person’s character or integrity which hurts his reputation.



CAN YOU RECOGNIZE LIBEL AND SLANDER?

Examine each of the following situations and determine whether or not the persons would be guilty of libel or slander—in man's court or God's court.



A PUBLIC EMBARRASSMENT

A person publicly makes a truthful although embarrassing and even damaging statement about another person.

☐ GUILTY IN MAN'S COURT? ☐ GOD'S COURT?

In Man's Court: Innocent. If the general truthfulness of a statement can be demonstrated, it can not be considered grounds for libel or slander.

In God's Court: It depends. Such a statement may well reveal a wrong heart attitude and a lack of love and consequently be sinful before God.



A PUBLISHED LETTER

In anger, a person writes a letter purposely containing a number of untrue charges, marks it "confidential," and mails it to the other person. This letter is inadvertently read by others and eventually printed in the newspaper.

☐ GUILTY IN MAN'S COURT? ☐ GOD'S COURT?

In Man's Court: Innocent. The writer could not have foreseen its publication to others and he had made reasonable attempts to limit its contents to the original reader. Therefore it could not be considered as libel.

In God's Court: Guilty. It contained untrue statements and resulted from wrong motives. It also represented an improper method of handling differences between individuals. This person should have gone to the other one and sought to work out the differences (see Matthew 5:23-26 and 18:15-17).



AN EMPLOYEE'S CRITICISMS

An employee shares with a number of his fellow employees how he feels their employer had made a number of poor business decisions and is in effect mismanaging the company.

☐ GUILTY IN MAN'S COURT? ☐ GOD'S COURT?

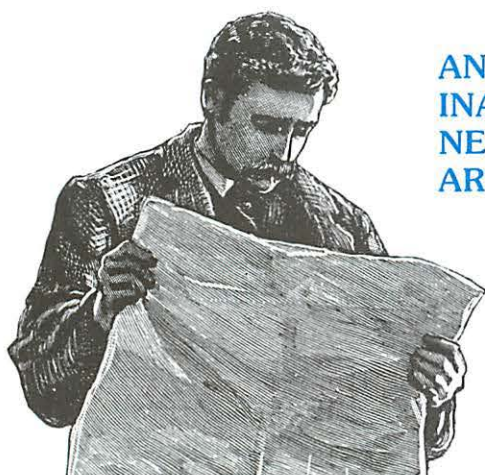
In Man's Court: Innocent, provided that the criticisms were limited to matters of opinion on issues where different views could arise and did not include personal attacks on the employer's character and personal integrity.

If these same comments, however, had been shared with the clients of the business, they may well have constituted slander.

In God's Court: Guilty. These comments, even if they did arise from a concern for the good of the company, still reflect a lack of respect for the employer and a wrong response to authority.

PROJECT

LEARN HOW GREAT MEN OF GOD WERE BLESSED AS THEY RESPONDED CORRECTLY TO BEING LIBELED AND SLANDERED.



AN INACCURATE NEWSPAPER ARTICLE

A person is falsely named in a newspaper account as a major supplier of drugs to children.

☐ GUILTY IN MAN'S COURT? ☐ GOD'S COURT?

In Man's Court: Guilty. This would be a case of *libel per se* where further evidences of damages would be unnecessary.

In God's Court: Guilty. Although those writing the article may have simply been careless and intended no actual malice, they would still have a certain responsibility before God for their actions.



A STORE-KEEPER'S COMMENTS

A storekeeper tells some of his customers that another merchant is a cheat.

☐ GUILTY IN MAN'S COURT? ☐ GOD'S COURT?

In Man's Court: Guilty. This would be a case of *slander per se*.

In God's Court: Guilty. Even if this statement were partly true, it would still reflect a lack of love toward the other person, a wrong response to handling personal differences, and probably wrong motives as well.

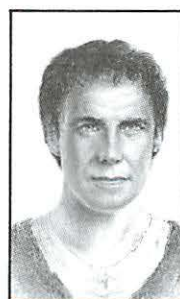


Joseph

When Joseph rejected the immoral invitation of Potiphar's wife, she gave a slanderous report of him to her husband. As a result, Joseph was unjustly cast into the king's dungeon.

However, it was through this prison experience that God gave Joseph abundant grace. Discuss how slander and an unjust prison sentence prepared Joseph to accomplish the following (see Genesis 39-46):

1. To forgive his offenders
2. To minister to his fellow prisoners
3. To prepare for national leadership
4. To bring his brothers to repentance
5. To establish two tribes in Israel

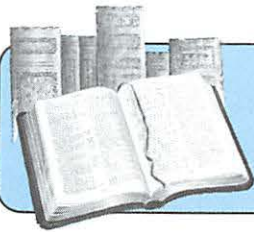


Paul

The Apostle Paul was a constant victim of libel and slander. Not only was his name defamed, but he states, "... We are made as the filth of the world, and are the offscouring of all things unto this day" (I Corinthians 4:13). However, it was through his persecutions that Paul received an extra measure of God's grace and the promise, "... My grace is sufficient for thee: for my strength is made perfect in weakness . . ." (II Corinthians 12:9).

Paul took pleasure in his reproaches and through God's strength was able not only to win multitudes to Christ, but to give them instruction on how they should respond to libel and slander. After reading I Corinthians 6:1-10, discuss why Christians are not to take fellow Christians to a court of law when they have been libeled or slandered.

Date completed _____ Evaluation _____



MEDICINE RESOURCE



HOW TO IDENTIFY AND TREAT FIVE TYPES OF VERBAL WOUNDS

One of the most inaccurate rhymes of all time is "Sticks and stones may break my bones, but words will never hurt me."

Words do more than hurt. They leave deep wounds and destructive infections which, if improperly treated, will bring about painful spiritual and physical death.

The need to identify the type of verbal wound is as important as distinguishing a snake bite from a knife wound. Each one has a distinct treatment which, if not quickly applied, will bring about serious consequences.

FIVE TYPES OF VERBAL WOUNDS

1 CUTTING WORDS



DEFINITION:

Cutting words are unkind words that have a sharp edge to them. They are often spoken with slicing sarcasm. They are usually motivated by envy or anger.

SOURCE:

Cutting words come from close friends; those whom we trust and least suspect would be the source of verbal attack.

"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance.

"We took sweet counsel together, and walked unto the house of God in company. . . . The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords" (Psalm 55:12-14, 21).

EXAMPLE:



The brothers of David spoke cutting words against him.

When David's father sent him with food and other provisions to his brothers who were fighting the Philistines with King Saul, David was greeted by his older brother with the following cutting words:

"... Why camest thou down hither and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle" (I Samuel 17:28).

SYMPTOMS:

A deep cut will usually produce shock. Shock can be mild or severe. In mild shock, the pulse increases and the skin becomes pale, cold, and clammy. The victim usually suffers from slight mental confusion.

In severe shock the person will become unconscious, and the pulse will become barely detectable. The deeper the cut, the more profuse will be the bleeding, especially as primary arteries are severed.

While pain may not be felt immediately with a serious injury, it soon becomes intense, and the wounded area becomes very sensitive to touch. After healing, a scar will usually remain.

TREATMENT:

The correct treatment of cutting words follows the same steps used for deep knife wounds.

1 Shock must be treated first because it can be fatal. The person should be made to lie down, having his head level with or lower than his body. The victim should be kept warm and quiet.

2 Bleeding should be stopped as soon as possible by applying direct pressure to the wound.

A person who has been deeply cut by words needs the attention and direct contact of a friend who will give direction and reassurance.

3 When the bleeding is under control, impurities must be cleansed from the cut and the wounded area with water and a cleansing agent.

A victim of cutting words will need the cleansing power of the Word of God to wash a wounded soul or a broken heart.

4 The wound must be dressed in order to protect it from being infected or reopened. The dressing must be replaced regularly.

A person who has been attacked by a friend needs to apply the Psalms each morning, especially Psalms 35, 41, and 55. *"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9).*

The victim must also put on his spiritual armor every day in order to protect himself from further attacks by the evil one. (See Ephesians 6.)

5 As the wound heals on the surface, there is danger of infection on a deeper level. Infection can occur when impurities are not properly cleansed. The wound must then be reopened in order to drain the pus and achieve cleansing.

It is easy for a victim of cutting words to retain a bitter spirit toward his offender. Bitterness will produce deep infection in the soul and can fester for years.

6 Time will be needed to heal deep cuts. During this time there may be severe pain. In fact, the injured area can be sensitive even after it has healed.

While verbal wounds are healing, the victim must wait on the Lord, be of good courage, and have his heart strengthened by Him. (See Psalm 27:14.)

2 PIERCING WORDS



DEFINITION:

Piercing words are unprincipled and unscrupulous verbal attacks. They are like pointed, penetrating arrows that go deep into the person at whom they are aimed. These barbed darts are often unleashed in hatred and animosity.

SOURCE:

Whereas cutting words come from close friends, piercing words come from enemies. However, these enemies do not come out into the open and fight. They shoot their bitter words from ambush, or they wait for some evil to befall their victim and seize that opportunity to shoot their arrows.

"Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not" (Psalm 64:2-4).

EXAMPLE:

Shimei hurled piercing words at David.

As King David fled from the revolt of his son Absalom, a wicked man named Shimei followed him along the way. Shimei was a relative of Saul and had taken up offenses for Saul against David. He attacked David by hurling stones and the following curses.



David

“... Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man” (II Samuel 16:7-8).

SYMPTOMS:

The victim of piercing wounds may initially go into shock. There is also danger of deep infection resulting from impurities on the piercing instrument. Infection will produce a fever. Internal bleeding or damage to vital organs can be fatal.

TREATMENT:

The procedures of treating puncture wounds should be followed when treating a victim of piercing words.

1 Initial treatment for shock should be administered. The victim should be made to lie down and should be kept warm and quiet.

A victim of piercing words should be given immediate instruction on how to be quiet before the Lord and how to rest in His promises.

2 The instrument which caused the puncture should then be removed with extreme care, preferably by another person who has had special training in dealing with similar wounds.

Removing a piercing verbal attack involves the clearing of any personal guilt which may have contributed to the attack. When Shimei cursed David, David knew that his previous sin of immorality was the cause of this ambush of words. Thus, David wrote, “For thine arrows stick fast in me... because of mine sin” (Psalm 38:2-3).

Experienced counsel is often needed to assist a victim of piercing wounds to identify accurately the cause of the attack and to deal properly with past failures.

3 Bacteria is much more likely in a puncture wound than a cutting wound. Therefore, bleeding should be encouraged to flow for a short time to flush out any impurities which are present.

When cursing comes because of past failures or offenses, we should not immediately attempt to stop it, but rather allow the Lord to accomplish His full purposes through it.

When Shimei cursed David, Abishai wanted permission to execute vengeance. However, David refused permission and instead said, “... Let him curse...” (II Samuel 16:10).

4 While the bleeding is cleansing the wound, the skin surface should be cleansed from bacteria and other impurities. This process may cause additional pain; however, it must be recognized as important for ultimate healing.

When we do not react to those who ambush us with piercing words, but rather commit our souls to the Lord, we are then able to deal with our own impurities and trust God to deal with our attackers.

David provides the example for this when he said of Shimei’s cursing, “... Let him curse, because the Lord hath said unto him, Curse David. . . . It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day” (II Samuel 16:10, 12).

An effective way to cleanse our hearts after receiving piercing words is to read the Psalms, which speak of God’s mercy on us and vengeance upon our attackers.



The World's Christian Martyrs

The burning of John Huss

The victim of piercing words should become acquainted with the lives of mature Christians who suffered similar verbal attacks. These wise Christians may be Godly friends or great Christians whose biographies can be read and studied.

Those who have gone through verbal attacks are able to give comfort and counsel to others who are going through similar trials. (See II Corinthians 1:4-6.)

3 POISONOUS WORDS



DEFINITION:

Venomous words are poisonous statements. They are stinging, cunning, and crafty. They are designed to poison the one who receives them. They are sly, wily, biting words with deadly venom in them.

SOURCE:

The one who attacks with venomous words is a known enemy who has openly declared hostility against his victim. Venomous words come from bitter enemies who are consumed with the vile passion of destroying the one whom they are attacking.

David cried out to the Lord in the face of such an enemy.

"Deliver me, O Lord, from the evil man; preserve me from the violent man; Which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adders' poison is under their lips" (Psalm 140:1-3).



Nehemiah

EXAMPLE:

Tobiah and Sanballat issued venomous words against Nehemiah.

Nehemiah was aware that Sanballat and Tobiah were conspiring to destroy him and stop the work of rebuilding the walls. When

their initial plot failed, they sent an open letter to Nehemiah containing the following venomous words which were not just an attack upon Nehemiah's work, but against his character and motives: "... *It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem . . .*" (Nehemiah 6:6-7).

SYMPTOMS:

Immediate pain results from a snakebite, and then swelling occurs. Fever follows as the venom spreads quickly through the entire body. Mental fear and physical weakness soon immobilize the victim. The heart rate increases; the cell tissues break down around the bite; and soon gangrene begins.

TREATMENT:

Treating the damage from venomous words should follow the steps used for treatment of poisonous snakebites.

1 Confirm that the snake is poisonous by observing the marks of the bite. Two large punctures at the end of straight teeth marks identify a poisonous bite.

The victim of venomous words should obtain those words in written form if at all possible so that he and others can verify what was actually said. Nehemiah had the letter from Sanballat and Tobiah.

2 Treat the snakebite immediately. First aid treatment should be attempted only within thirty minutes of the time of the snakebite. After this time the venom is already spread through the body's system and requires different treatment.

When poisonous words are spoken, they should be dealt with immediately because they can be quickly spread by those who hear them, affecting the lives and decisions of many other people. Nehemiah immediately answered the venomous letter which he received.

3 Stop the spread of venom. A loose tourniquet should be placed above the bite area; however, care should be taken not to constrict the flow of blood completely.

The circle of those who have heard the venomous statements should be kept as small as possible, and care should be taken not to infect others. Communication should not, however, be totally cut off.

4 Remove as much venom as possible. Cut two incisions three-eighths of an inch deep through the fang marks with a sharp, clean knife. Then draw out as much poison as possible with a suction cup or your mouth. The one who sucks out the poison must not have any open sores in his mouth.

A painful but necessary step in dealing with poisonous statements is opening them up to investigation. Those who do this must be spiritually mature and have cared properly for faults in their own lives. The false statements should then be identified and rebuked.

5 Counteract the poison that remains in the system with special shots.

The best neutralizer of false statements is the truth. Nehemiah answered the false charges in the letter which he received by a brief statement of truth: "... *There are no such things done as thou sayest, but thou feignest them out of thine own heart*" (Nehemiah 6:8).

This response was necessary since the poisonous words had already done damage, "*For they all made us afraid. . . . Now therefore, O God, strengthen my hands*" (Nehemiah 6:9).

6 Do not move the victim unless absolutely necessary.

One who is verbally attacked with venomous statements should not be removed from his place of service, but should be allowed to rest and become strengthened and encouraged so that he can ultimately carry out what God has called him to do.

Nehemiah's prayer for strength is a significant factor in dealing with venomous words. His appeal is consistent with the promise of Isaiah 54:17:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

4 DEFILING WORDS



DEFINITION:

Defiling words are the whisperings and false statements about other people which we allow ourselves to hear. They are caustic verbal attacks which infect our thinking and corrupt our attitudes toward the one who has been attacked.

SOURCE:

Those who contaminate others with defiling words fall into three categories: those who have a root of bitterness (see Hebrews 12:15), those who are talebearers (see Proverbs 18:8), and those who subvert their listeners with false doctrine (see II Timothy 2:14, 17).

EXAMPLE

Ten spies defiled a nation.



Joshua

Joshua and Caleb gave a good report of the land and urged the Israelites to go in and possess it. However, the people had already been defiled by the report of the ten spies who said, "... *The people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. . . . We be not able to go up against the people; for they are stronger than we*" (Numbers 13:28, 31).

SYMPTOMS:

Two to six hours after eating or drinking poisonous food, any one or more of the following symptoms may occur: nausea, vomiting, diarrhea,

cramps, pain, distress, chills, fever, dizziness, headache, blurred or double vision, difficulty in breathing, swallowing, or speaking, or muscular weakness.

TREATMENT:

Treatments vary depending on the type of poison that has been consumed. However, the goal is to neutralize the poison and remove it from the body.

1 In the case of food poisoning, laxatives or cathartics should not be given as long as there is persistent nausea and vomiting.

Malicious statements and false teachings should be identified and rejected from the mind and heart. The victim must pray that God will accomplish this by the teaching ministry and power of the Holy Spirit.

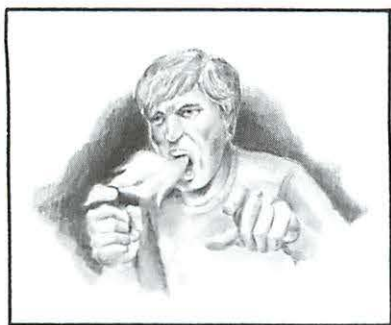
2 The victim should be put in bed and kept warm.

One who has been infected by defiling words should remove himself from further conversation and contacts until he or she has dealt Scripturally with the corrupting words.

3 When nausea and vomiting subside, large quantities of water should be taken to neutralize and cleanse any remaining poison that is in the stomach.

Once error has been identified and removed, it is vital that the person take in large amounts of the Word so that his mind and attitudes can be cleansed from contamination.

5 BURNING WORDS



DEFINITION:

Burning words may be scathing words, slanderous reports, galling statements, or angry retorts.

SOURCE:

Burning words are the “flaming missiles” that come out of our own mouths. We are the ones who get burned!

EXAMPLE:

Korah against Moses.

Korah was a Levite who rose up against Moses and Aaron and said, “... *Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?*” (Numbers 16:3).



Moses

SYMPTOMS:

There are first-, second-, and third-degree burns. First-degree burns cause redness of skin, such as sunburn. Second-degree burns produce redness and blistering. Third-degree burns destroy surface skin and expose or damage muscles, nerves, and blood vessels.

TREATMENT:

1 Immediate care must be given to burns. The affected area should be placed under cold running water until the pain subsides.

Once we realize we have spoken fiery words, we should set about immediately to repair the damage they have inflicted to ourselves as well as to others.

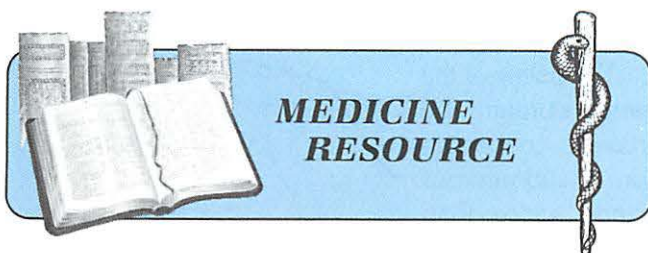
2 A soothing balm should be spread over a first- or second-degree burn, and then it should be covered with a clean dressing which is changed daily.

Offending words that do minor damage should be soothed by acknowledging that they were wrong and asking for forgiveness.

3 Third-degree burns require emergency treatment at a hospital. Long and painful treatment is required for healing.

Serious verbal offenses require major healing efforts, and it may require years to repair the damage caused by them.

Date completed _____ Evaluation _____



HOW DOES THE BODY'S IMMUNE SYSTEM ILLUSTRATE THE PROTECTION WE NEED DURING VERBAL ATTACKS?



Dover Publications

The body is constantly exposed to disease-producing organisms called *pathogens* (PATH-uh-jenz). Pathogens are in almost everything we eat and touch. They are in the air we breathe and literally cover our entire bodies from head to toe. Many of these pathogens are deadly. They can cause hundreds of diseases such as pneumonia, typhoid fever, and tetanus. Yet the body remains remarkably healthy most of the time.

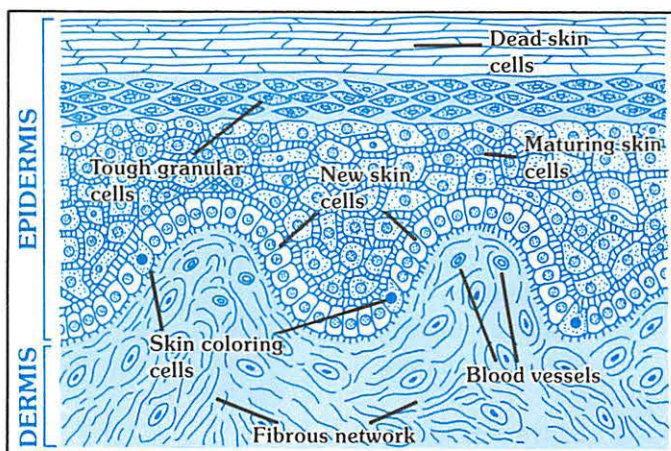
Without resistance to these disease-producing pathogens, the body would be quickly overcome by bacteria and viruses. Within a matter of days, their toxins would be fatal.

Reviling, persecution, and false reports act much like bacteria and viruses. They constantly expose Christians to defiling organisms that attempt to invade the body. Without a proper defense, their poisons can be fatal. Yet, the Body of Christ can remain healthy even in the midst of such harassment.

1 THE BODY'S FIRST LINE OF DEFENSE: THE PROTECTIVE ARMOR OF SKIN

The body's first line of defense is to prevent pathogens from entering. This is accomplished by the unbroken covering of skin that lines every inch of both the inside and outside of the body. As long as this covering remains intact, the body remains pure. It is only when the skin is punctured, scraped, or cut that pathogens are able to infect the body's healthy tissue.

The average adult is covered by more than 3,000 square inches of skin on the outside and about the same amount of mucus-coated linings on the inside. These coverings form physical barriers that separate defiling germs outside the body from healthy tissue inside.



Adapted from New Family Medical Guide

Skin forms a multilayered shield against deadly bacteria and viruses.

Skin offers the protection of two distinct layers, the *epidermis* and the *dermis*. The epidermis is the outer layer of skin, which is made of mostly dead skin cells. Only the new cells near the inner layer of the dermis are alive. As new cells are produced, the older cells are slowly pushed upward toward the surface.






Because there are no blood vessels in the epidermis, the older cells die. As they die, they form a protective armor around the body. This armor is constantly being rubbed away and replaced with new cells from beneath. The ring around your bathtub and most of the dust in your house is from these dead skin cells.

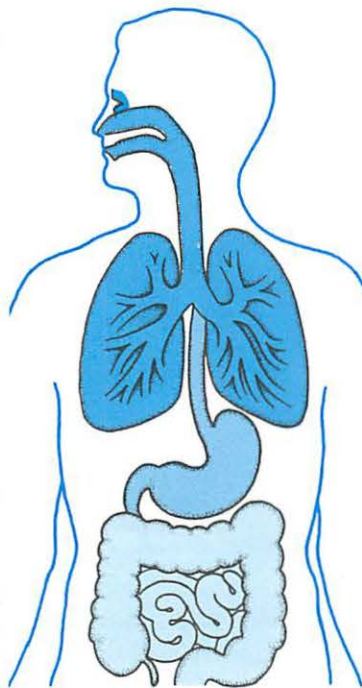
The dermis is the inner layer of skin. It is made up of a dense network of elastic fibers and tough connective tissue that bind the epidermis to the body so that it does not slip out of place.

Nerve endings in the dermis are covered by the thin layer of epidermis, allowing feelings of touch, warmth, and pain to pass through the skin without breaking the skin's protective seal. Together, the epidermis and dermis form a double wall of protection which bacteria and viruses cannot penetrate.

2 CLEANSING FLUIDS FROM THE SKIN REINFORCE PROTECTION.

The skin is also covered with a number of purifying fluids that wash away and destroy pathogens before they can enter the body. These fluids include tears, saliva, perspiration, and stomach acids.

-  Skin shields the outside of the body.
-  Tears cleanse the eyes.
-  Mucus-coated linings trap invaders before they can multiply.
-  Stomach acids digest bacteria in food.
-  Helpful bacteria kill disease-producing "germs" in the intestines.

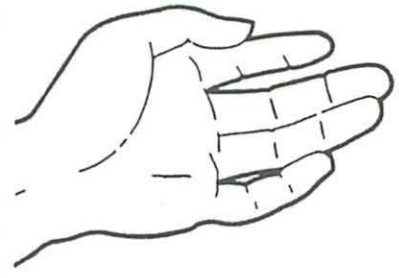


The protective systems of the body

Protective fluids bathe our external skin. These fluids are produced by glands called *sudoriferous* (soo-duh-RIF-er-us) glands that are embedded in the skin. The Latin root *sudor* means "sweat," and the root *ferre* means "to bear." Sudoriferous glands "bear sweat." Sweat is made up of salt, four types of acids, ammonia, and several enzymes called *lysozymes* (LIE-suh-zimes).

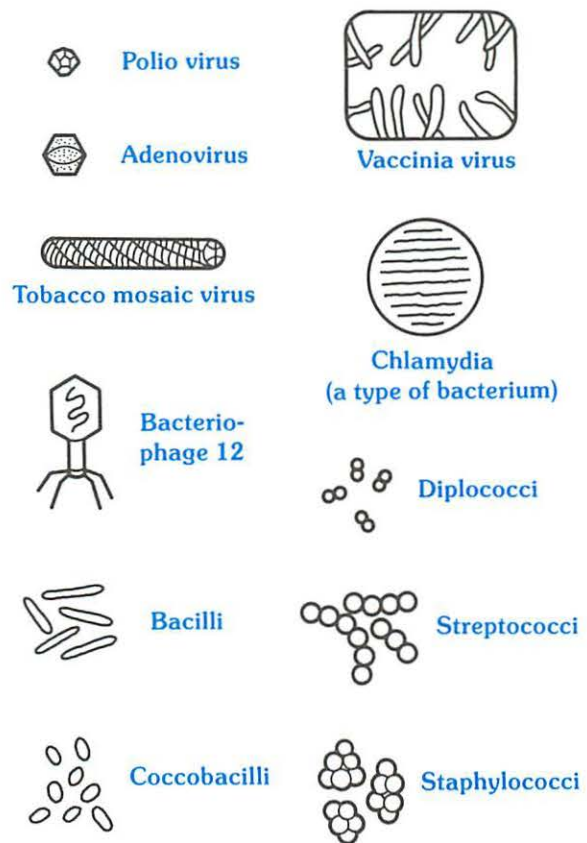
Each of these components helps to kill bacteria and viruses before they can enter the body. Lysozymes, in fact, break down the cell walls of bacteria, causing them to rupture and die.

The palms of the hands contain the greatest concentration of sudoriferous glands, more than 3,000 per square inch. These help to cleanse away dirt



and kill pathogens that rub off objects that the hands pick up. Frequent washings with strong soaps strip the skin of these protective agents and may actually increase the chances of infection.

Disease-causing bacteria and viruses that invade the body



Adapted from *New Family Medical Guide*

Moist linings also protect the inner cavities of the body that are along the pathway of outside openings. These cavities include the linings of the nose, mouth, throat, lungs, stomach, intestines, eustachian tubes, and the reproductive and urinary organs.

These linings have two layers which provide double-wall protection. In addition, this "internal skin" is covered with a thick fluid, called *mucus*, which traps foreign particles and transports them out of the body when we sneeze, cough, or eliminate wastes.

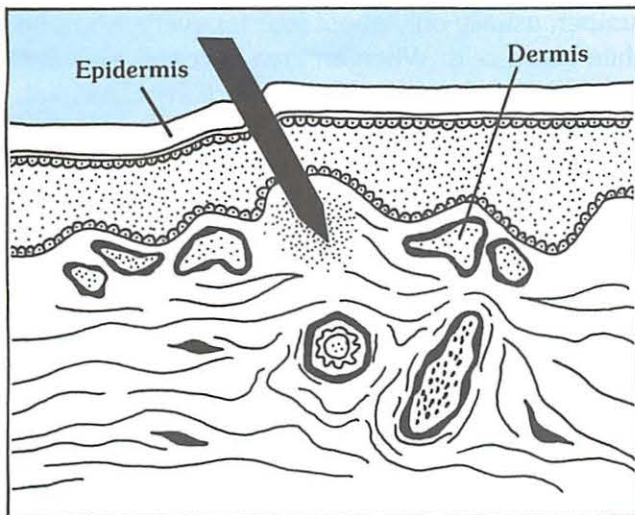
3 WHITE BLOOD CELLS ATTACK INVADING PATHOGENS.

If, for some reason, pathogens are able to invade the body, the entry point becomes inflamed. This inflammation musters the body's next line of defense. White blood cells, called *leukocytes* (LOO-kuh-sites), pour into the inflamed area and search out the invaders, actually "eating them up."

Each of the five different types of white blood cells has its own function. Some circulate through blood vessels, acting like garbage collectors. They consume anything that does not belong in the body.

Others find their way into the lymph system and may wait for years before they are needed to cleanse the body of one particular type of bacteria. Still others are stored in the marrow of the bones, ready to be released into the bloodstream in case of an emergency.

A cut that breaks the skin breaches the body's armor. Bacteria and viruses have an open door to enter. These pathogens multiply quickly and can spread throughout the body in a matter of hours.



Adapted from *Principles of Anatomy and Physiology*

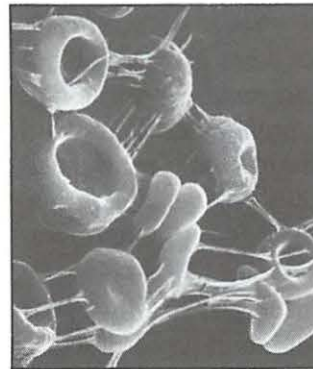
A rusty nail breaks through the body's shield.

The first response of a member that has been wounded or infected is to turn red, swell, feel hot to the touch, and ache painfully. These are the symptoms of inflammation, which is the body's means of isolating and defending itself against strange and harmful organisms after they have entered the body.

Damaged cells release substances such as *histamine* (HISS-tuh-mene), *serotonin* (sih-ruh-TONE-in), and *kinins* (KYE-ninz). Histamine causes blood vessels to dilate. This increases the flow of blood, bringing immediate reinforcements to the aid of the injured member.

Histamine and serotonin together affect the permeability of blood vessels. Increased permeability allows substances to pass through walls of blood vessels more easily. Helpful substances flood the injured site, and harmful substances are absorbed into the bloodstream and carried away.

Kinins act as chemical alarms that mark the site of an infection and direct the body's resources to where they can be used most effectively. Kinins also stimulate nerve endings and cause most of the pain associated with inflammation.

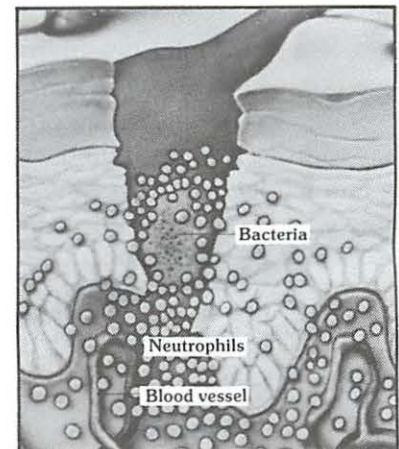


Fisher Scientific Company

5,000-fold magnification of fibrin threads sealing off a wounded area.

Finally, *fibrinogen* in the bloodstream begins to form a tight network of cells that surrounds the affected area, usually within a few minutes. This network isolates invading "germs" and prevents them from spreading to healthy tissue. Cells that die within the affected area form a thick white substance called *pus*, which is gradually absorbed as the body heals.

Blood cleanses the body once it has been defiled.



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Blood not only nourishes the body, it also cleanses the body from within. Leukocytes are the body's internal defense against disease.

All blood cells begin as one type of cell called a *hemocytoblast* (he-moe-SITE-uh-blast). Its name comes from the Greek *haima*, meaning "blood,"

kytos, meaning “cell,” and *blastos*, meaning “bud.” These cells are produced in the marrow of the bones.

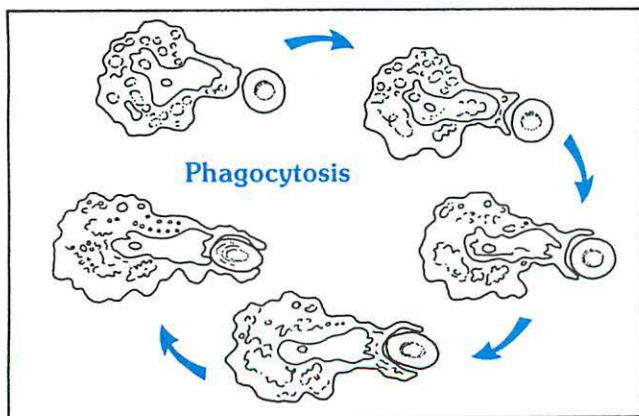
As these cells mature through a process called *hemopoiesis* (hee-moe-poy-EE-sis), some contain hemoglobin and others do not. *Poiesis* is a Greek word meaning “to make.” *Hemoglobin* is the iron-rich molecule that carries oxygen and carbon dioxide. Those cells that have hemoglobin are red in color. They are called red blood cells or *erythrocytes*. Those that do not contain hemoglobin are called white blood cells, or *leukocytes*. The name leukocyte comes from the Greek word *leukos*, meaning “white.”

By the time leukocytes have matured, there are five distinct kinds: *neutrophils*, *eosinophils*, *basophils*, *monocytes*, and *lymphocytes*. Each kind protects the body in a different way, and each complements the function of all the other leukocytes. Each works alone, yet they all work in harmony toward one purpose.

NEUTROPHILS (NEW-truh-filz) are the most active and mobile of all the different types of white blood cells. They remain on alert in the bloodstream until they are needed. Because neutrophils live for only two to twelve hours, they have backups that are stored in the bone marrow. For every neutrophil in the bloodstream, there are up to forty waiting to be released in an emergency.

When an enemy breaks through the body’s protective barrier of skin, neutrophils leave the bloodstream and enter the infected tissue. They are suddenly able to move right through the walls of blood vessels and can crawl between the body’s cells with ease.

If a neutrophil determines that an organism does not belong to the body, it stretches around the organism until it meets itself on the other side. Once the particle is surrounded, enzymes inside the neutrophil actually digest the particle in much the same way that our stomach digests food.

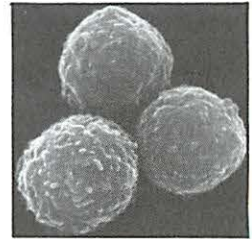


A cell ingesting a foreign organism

Adapted from New Family Medical Guide

The process of ingesting foreign organisms is called *phagocytosis* (fag-uh-sih-TOE-sis). It comes from the Greek word *phagein*, which means “to eat” and *cyto*, meaning “cell.” Phagocytosis means literally “to eat cells.” Each neutrophil can consume from five to twenty bacteria before it dies.

Electromicrograph of a leukocyte. The leukocyte’s “fuzzy” surface is important in trapping and phagocytizing foreign substances in the body.



Fisher Scientific Company

EOSINOPHILS (ee-uh-SIN-uh-filz) are similar to neutrophils, but they work primarily against infections of parasites rather than bacteria and viruses. For example, eosinophils increase greatly in number when the body is invaded by “pork worms.” This condition is called *trichinosis*. Eosinophils detoxify the “worms” and help prevent them from spreading throughout the body.

BASOPHILS (BASE-uh-filz) are few in number, usually only about four for every thousand white blood cells. When an area becomes inflamed from infection, however, the proportion of basophils increases. Basophils produce a substance called *heparin* (HEPP-uh-rin) that prevents other blood cells from sticking together. When blood cells stick together, it is harder for them to move to the site of the infection. Basophils keep other cells moving so that the battle can continue. Basophils also produce histamine, which is a type of alarm signal that alerts neutrophils and eosinophils that an enemy has invaded.

MONOCYTES (MONN-uh-sites) swell as they mature, and they often grow so large that they become lodged in one of six key locations within the body. These areas include muscle tissue, lungs, liver, spleen, bone marrow, and lymph nodes. Once firmly enmeshed in a particular spot, monocytes stand sentry duty for as long as several months. During that time, a single monocyte will consume as many as 100 bacteria. Monocytes “eat” so many bacteria that they are often called “macrophages” (big eaters).

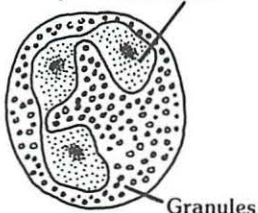
Macrophages in the lungs clean the air that we breathe. Macrophages in the spleen and bone marrow purify the blood. Macrophages which collect at the lymph nodes “eat” pathogens that have entered the lymph system. Perhaps most remarkable of all are the macrophages of the liver, called *Kupffer cells*. They remove bacteria that invade the body

through the intestines. Before blood from the intestines is circulated throughout the body, it goes to the liver, where Kupffer cells consume bacteria at the rate of 100 per second.

LEUKOCYTES MATURE INTO FIVE DISTINCT TYPES OF CELLS

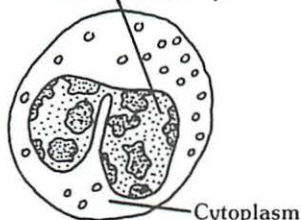
Neutrophilic granulocyte

Nuclear lobe with clumps of chromatin

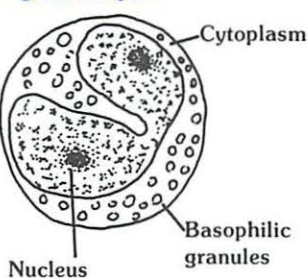


Eosinophilic granulocyte

Bi-lobed nucleus with chromatin clumps

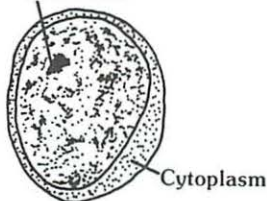


Basophilic granulocyte



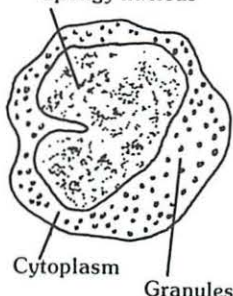
Small lymphocyte

Nucleus with plaques of nuclear chromatin



Monocyte

Spongy nucleus



Adapted from New Family Medical Guide

LYMPHOCYTES (LIMM-foh-sites) are the most complex type of leukocyte. There are at least six different kinds of lymphocytes. These six kinds are divided into two major groups: T lymphocytes and B lymphocytes.

T lymphocytes include "killer" cells, "helper" cells, "suppressor" cells, and "memory" cells. Killer T cells, as the name suggests attack pathogens in much the same way that neutrophils do. However, lymphocytes are sensitized so that each one is prepared to attack one and only one type of pathogen.

A lymphocyte can attack with tremendous power and force, but it can attack only one type of pathogen. When a memory lymphocyte recognizes a pathogen to which it has been sensitized, it triggers the proper killer T cells to multiply rapidly. Helper T cells amplify the process until such an army of killer T cells has been produced that the invading pathogen is wiped out completely.

Once the battle is over, suppressor T cells turn off the manufacture of killer cells, and the system returns to normal. This process is called *acquired immunity*. Once lymphocytes have been sensitized to a particular organism, the body is immune.

The body can mount a defense so quickly that the symptoms of the disease are rarely evident. As a person is exposed to greater varieties of bacteria, the T cells become sensitized to the different bacteria, thus he does not become ill when exposed to the same pathogen a second time.

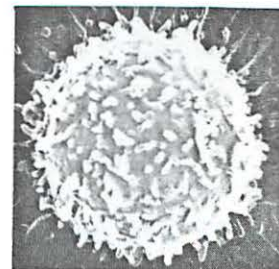
4 ANTIBODIES SEARCH OUT DESTRUCTIVE PATHOGENS.

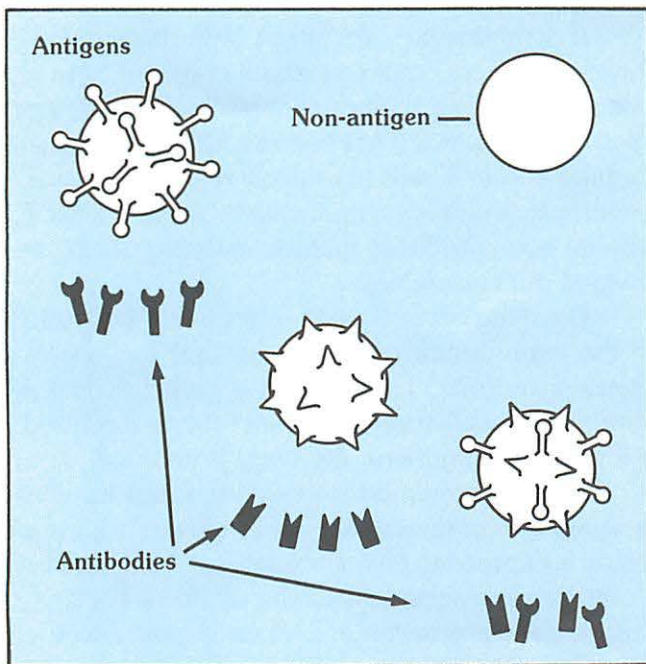
B lymphocytes also produce a form of immunity. Like T cells, they can recognize specific pathogens. B cells, however, defend the body by producing substances called *antibodies*. Antibodies are large molecules which are constructed to fit the shape of a particular pathogen much like a key fits the shape of a lock. Antibodies attach themselves to the foreign organism and make it harmless.

Substances that have a distinct shape which the body recognizes as harmful are called *antigens* (ANN-tih-jenz). Bacteria, viruses, pollen, and even some harmless substances may be sensitized as antigens. Each antibody and lymphocyte has a particular shape on its surface that matches the shape of the antigen it is intended to destroy. When an antibody finds an antigen which matches it, the two lock together.

There are hundreds of thousands of different lymphocytes, one for each type of antigen to which the body has become immune. All lymphocytes will react to a few antigens without sensitization; however, immunity to most antigens must be acquired.

An electromicrograph of a human lymphocyte confirms that it is covered with hundreds of tiny "keys" which match only one type of virus or bacteria.



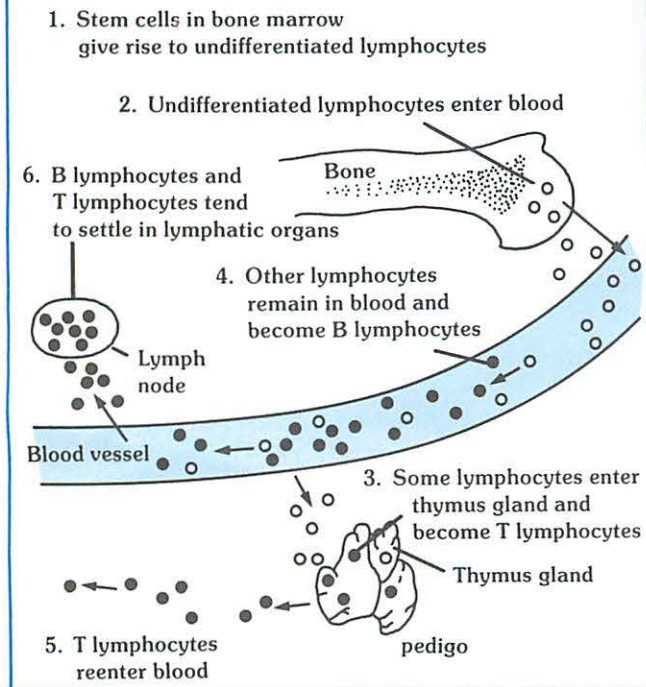


Adapted from Principles of Anatomy and Physiology

Antibodies search out matching antigens.

A single **B** lymphocyte can multiply itself 500 times in less than four days, and each cell can produce 2,000 antibodies per second. When **T** lymphocytes meet matching antigens, they clone rapidly to produce exact replicas of themselves.

UNDIFFERENTIATED LYMPHOCYTES



Adapted from Human Anatomy and Physiology

Both **T** and **B** lymphocytes originate in the bone marrow. **T**'s develop in the thymus gland; and **B**'s mature in an unknown part of the body, thought perhaps to be the bursa.

HOW ANTIBODIES DEFEND THE BODY

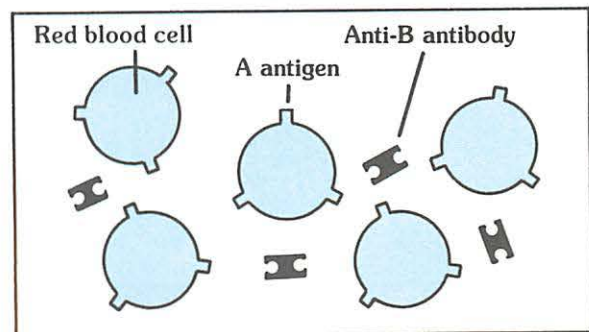
Three major types of antibodies make up ninety-nine percent of the body's thousands of antibody combinations. Antibodies are also called *immunoglobulins* (imm-ye-no-GLOB-ye-lenz), and the three main types are abbreviated IgG, IgA, and IgM.

IgG antibodies are found throughout the body. These antibodies attach themselves to foreign antigens to form large complexes of molecules. These complexes are then easily destroyed by other elements of the immune system. IgG antibodies are also responsible for protecting the unborn child in its mother's womb; they are the only antibodies that can cross the placenta.

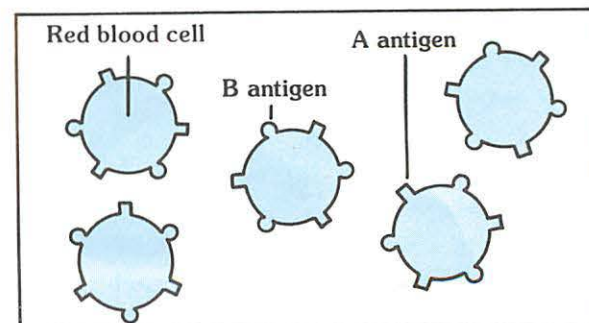
IgA antibodies are found in milk, tears, nasal fluids, stomach juices, and urine. IgA antibodies cause foreign antigens to clump together into harmless masses. Type IgA antibodies work mostly against viruses that affect the respiratory and digestive systems.

IgM antibodies circulate in the bloodstream. In conjunction with the blood type antigens on the red blood cells, these antibodies make one blood type different from another.

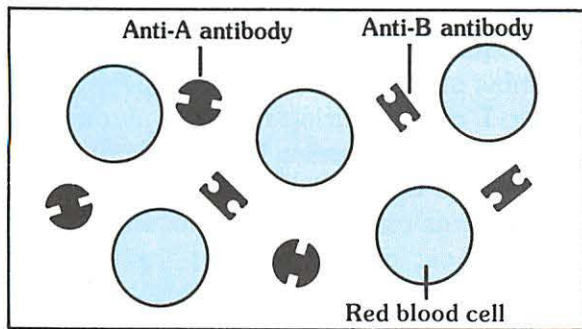
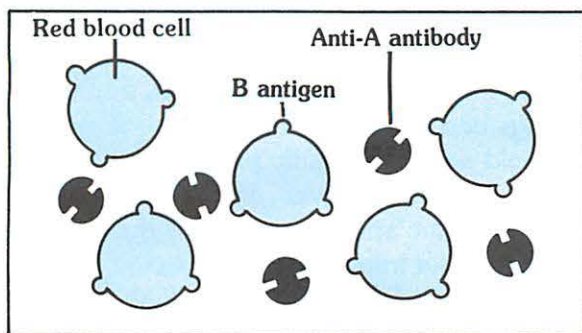
Type A blood has A antigens and anti-B antibodies. Type B blood has B antigens and anti-A antibodies. Type AB blood has both the A and B antigens, and neither the anti-A nor the anti-B antibodies. Type O blood has neither the AB antigen nor the B antigen and both the anti-A and the anti-B antibodies.



Type A blood



Type AB blood



Adapted from Human Anatomy and Physiology

Blood types are determined by antibodies in the blood.

5 VACCINATIONS PREPARE THE BODY FOR MASSIVE ATTACKS.

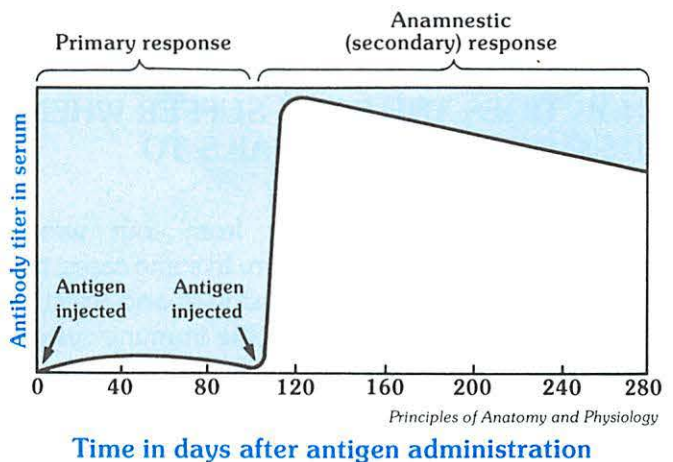
Once the body's lymphocytes have been sensitized to an antigen, they never forget. This memory is called *acquired immunity*. The shape of the antigen's "lock" is remembered by "memory" cells. When its presence is detected, the immune system is alerted, and the disease is suppressed before it can affect the body.

Once the immune system has been sensitized to a particular antigen, the body is protected against future invasions even if the infection might be as much as 100,000 times greater.

Doctors have learned to take advantage of the body's immune system by using vaccinations to sensitize T and B cells to a disease without ever causing the body to suffer from the disease. Typhoid fever, whooping cough, and diphtheria can be prevented by injecting the dead organisms into the body. They do not produce the disease, but the lymphocytes "learn" to recognize their shapes.

The toxins of tetanus and botulism can be treated chemically so that they are no longer harmful, yet the antigen shapes that identify them are still present. When these chemically-treated toxins are injected into the body, the body becomes immune. If living tetanus or botulism organisms are

later found in the body, they will be destroyed quickly. Diseases such as polio, yellow fever, measles, and smallpox have been eliminated almost entirely by vaccination.



The difference between a primary exposure before immunity and a secondary exposure after immunity shows how well the body is prepared to defend itself after it has become immune.

6 PROPER DIET BLOCKS THE DESTRUCTIVE REACTION BETWEEN OXYGEN AND FATS.

One factor stands out above all others in helping the immune system to remain strong. That factor is a vitamin-rich diet, especially vitamins E, A, C, and B.

Vitamin E helps to block the destructive reaction between oxygen in the bloodstream and the fats found inside the cells of leukocytes. This protection prolongs the active life of each leukocyte and increases its potency. Vitamin A is important in the manufacture of the lysozymes which the immune system uses to destroy bacteria and viruses. Vitamin C is vital for the proper nourishment of T lymphocytes and also acts as a natural antihistamine to reduce nasal swelling during "colds." The B vitamins, B₆, folate, and pantothenate, are essential for the formation of antibodies. When these vitamins are deficient, antibody production is greatly reduced, lowering the body's resistance.



Vitamins are abundant in fruits and vegetables.

Vitamin E is found in sunflower and corn oils, nuts, cantaloupe, tomatoes, and watercress. Vitamin A is abundant in liver, sweet potatoes, carrots, spinach, cantaloupe, and broccoli. Vitamin C is plentiful in fresh and frozen citrus juices. The B vitamins are common in brewer's yeast.

HOW DOES THE BODY SUFFER WHEN ITS IMMUNE SYSTEM FAILS TO FUNCTION PROPERLY?

The body may suffer from four wrong responses of the immune system. In some cases, the immune system can turn against itself and reject its own tissue. In other instances, the immune system may overreact, underreact, or react in ways that are not effective. Any of these wrong responses jeopardizes the body's health.

AUTOIMMUNITY—In rare instances, the body can actually become immune to its own cells. Lymphocytes cannot distinguish between their own cells and those that are strangers. This situation causes the confused immune system to actually attack its own tissues. Rheumatoid arthritis, rheumatic fever, pernicious anemia, and multiple sclerosis are examples of these mistaken immune reactions.

ALLERGIES—Allergies are an overreaction of the body's immune system to harmless antigens. For example, repeated exposure to poison ivy sensitizes lymphocytes to the molecular shape of its toxins. The toxins are not particularly harmful, but subsequent exposure to them triggers a full-blown immune response. Macrophages and neutrophils then invade the area and release a substance intended to deactivate the harmless poison ivy oils. However, the overreaction may seriously damage the body's own tissue.

Hayfever and asthma are also overreactions of the immune system. When allergy-producing antigens such as pollen enter the body, they cause



Pollen concentrations in the United States

healthy cells to release histamine. The immune system suspects that the body is being invaded by a deadly enemy. The tissues of the nose, throat, eyes, and lungs become inflamed in the same way that they would against a deadly pneumonia virus. The speed at which hayfever and asthma develop demonstrates the speed with which the body can respond to other infections.

IMMUNE DEFICIENCY—If the immune system fails to react, opportunistic germs that are always present can invade the body without resistance. This is the case with the disease known as AIDS (Acquired Immune Deficiency Syndrome). The number of suppressor T cells is twice the number of helper T cells, reducing the total number of T lymphocytes and preventing the body from resisting infection. AIDS is not a lethal disease by itself, but because it turns off the body's immune system, a person may die of rare diseases that a healthy immune system would quickly suppress.

LEUKEMIA—An ineffective response of the immune system can be caused by cancerous cells that change the body's leukocytes into cells that cannot fight disease. The cancerous leukocytes serve only themselves. With leukemia, the number of white blood cells increases greatly, but most of them fail to mature. They remain small and ineffective. For example, neutrophils are produced in great numbers by the cancerous leukemia cells, but the neutrophils do not attack foreign bodies. Instead, they consume the body's resources without benefit to the body, eventually crowding out red blood cells and platelets in the blood and causing anemia. Leukemia patients experience blood clotting problems as well.

For related study material see *Life Science for Christian Schools*, BJU Press, pages 422-425, *Biology for Christian Schools*, BJU Press, pages 256-273 and 635-636, and *The New Family Medical Guide*, pages 92-98 and 659-682.

PROJECT



Dover Publications

How could you apply the following physical functions in a practical way to help a Christian who is suffering from verbal attack?

1. Skin which protects
2. Fluids which cleanse
3. Cells which attack
4. Antibodies which devour
5. Vaccinations which defend
6. Diets which strengthen

Date completed _____ Evaluation _____