

Wisdom Booklet 36



WISDOM QUIZ

Matthew 6:13

"And lead us not into temptation, but deliver us from evil. . . ."



How well do you understand the concept of victorious living?

True/False

- 1** Satan is ultimately responsible for leading a person into temptation. ☒ ☐
- (Read James 1:14–15.)

• Satan is "a murderer from the beginning"; he is also "a liar, and the father of it." (See John 8:44.) He is not, however, responsible for leading us into temptation. "But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14).

It is impossible for God to lead us into temptation. ☒ ☐

(See James 1:13.)

- 2** All temptations are damaging and should be avoided. ☒ ☐
- (Read James 1:2–4.)

• Temptations produce heaviness of spirit. (See I Peter 1:6.) They can also bring great spiritual defeat. However, if we respond to them in the power of Christ, God can turn into good what Satan meant for evil. Thus, we are able to ". . . count it all joy when [we] fall into divers temptations" (James 1:2).

A destructive temptation is designed by Satan to draw us away from God. A testing temptation is allowed by God to draw us to Himself. ☐ ☒

(See Matthew 4:1 and Genesis 22:1.)

- 3** Just as some Christians are called upon to endure special suffering, others are called upon to go through unusual temptations. ☐ ☒
- (Read I Corinthians 10:13.)

• The circumstances and intensity of temptations may vary. However, one of Satan's most clever deceptions is to convince us that we are experiencing uncommon temptations. One key to resisting Satan is ". . . knowing that the same afflictions are accomplished in your brethren that are in the world" (I Peter 5:9).

One who desires to be rich automatically increases his temptations. ☐ ☒

(See I Timothy 6:9.)

- 4** Temptations are stronger at certain times in our lives than at other times. ☒ ☐
- (Read Ecclesiastes 12:1.)

• The intensity of common temptations will vary throughout life. Paul warns young Timothy to flee youthful lusts. (See II Timothy 2:22.) He exhorts older Christians to counsel in the spirit of meekness, or they will be tempted. (See Galatians 6:1.)

Once a person yields to a temptation, he becomes a slave to that sin. ☒ ☐

(See Romans 6:16.)

- 5** The most effective way to avoid temptation is to pray. ☒ ☐
- (Read Matthew 26:41.)
- Jesus said, "Watch and pray, that ye enter not into temptation." (See also Mark 14:38 and Luke 22:40,46.)

Total Correct _____

Be Thou Exalted

Fanny J. Crosby & A. B. S.

Alfred B. Smith



1. Be Thou ex-alt-ed, for ev-er and ev-er, God of e - ter-ni - ty, The Ancient of Days!
2. Be Thou ex-alt-ed, O Son of the Highest Gracious Re-deem-er Our Sav-iour and
3. Be Thou ex-alt-ed, O Spir-it e - ter-nal! Dwell in our hearts, keep us Ho-ly with-



Days! Won-drous in Maj-es-ty, so mighty in wis-dom, per-fect in King! One with the Fa-ther, co-equal in glo-ry, Here at Thy in; Feed us each day with Thy Heav-en-ly Man-na! Heal-er of



ho-li-ness, and worthy of praise. foot-stool our homage we bring. wounded hearts! Thy praises we sing.

WISDOM WORKSHEET ON MATTHEW 6:13



**“AND LEAD US NOT
INTO TEMPTATION, BUT
DELIVER US FROM EVIL:
FOR THINE IS THE
KINGDOM, AND THE
POWER, AND THE GLORY
FOR EVER. AMEN”**



Temptation is like the Trojan horse. It invades our hearts when we bring into our lives that which God has forbidden.

God tempts no one to do evil. This truth is clearly taught in James 1:13. God does, however, turn us over to Satan for temptation when we reject truth. “. . . Because they received not the love of the truth. . . . For this cause God shall send them strong delusion, that they should believe [the] lie (II Thessalonians 2:10–11).

When a man in the Corinthian church brought immorality into his life, the Spirit of the Lord instructed that he be delivered “unto Satan for the destruction of the flesh . . .” (I Corinthians 5:5).

If we fail to examine ourselves when trying to restore a fallen brother, we open ourselves up to temptation. (See Galatians 6:1.) God leads Christians into the presence of temptation.

In an attempt to deliver us from the “Trojan horse of evil” God may lead us into times of testing as He did with the nation of Israel, Job, Paul, and others.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



AND

Greek: καὶ (KYE)

INSIGHT: A connecting word. It relates temptations to the failure to fully forgive. This relationship is confirmed by the warnings against an unforgiving spirit which immediately follow the passage.

LEAD

Greek: εἰσφέρω (ace-FER-oh)

DEFINITION: Composed of εἰς (ACE), which means *in* or *into*, and φέρω (FER-oh), which means *bring*.

INSIGHT: It is used seven times in the New Testament and describes being transported into the presence of a person or power which is appropriate or required by the circumstances.

TEMPTATION

Greek: πειρασμός (pay-rah-s-MOSS)

DEFINITION: To try or to prove with a wide range of applications.

INSIGHT: A temptation is a choice of fulfilling a basic human need or a promise of God in either a Scriptural or an unscriptural way.

Do Resource A.

DELIVER

Greek: ῥύομαι (HROO-aw-my)

DEFINITION: To rescue away from and to draw to oneself.

INSIGHT: Whatever draws us closer to God must be viewed as “good”; thus, we are to welcome trials and temptations when they do come. (See James 1:2 and Romans 8:27–39.)

EVIL

Greek: πονηρός (paw-nay-ROSS)

INSIGHT: A broad term that could refer to evil which causes work, pain, or sorrow; evil or worthless things; or the evil one, Satan.

POWER

Greek: δύναμις (DOO-nam-iss)

INSIGHT: The word from which we get *dynamic* and *dynamo*; the power of the Spirit of God that brings deliverance.

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



When did God lead his people into temptation?

After severe trials in Egypt, God led the nation of Israel into the wilderness for further testing. What could have taken eleven days turned out to be forty long years because the people refused to obey the Lord.



The wilderness

God later reminded His people: “And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove [tempt] thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no” (Deuteronomy 8:2).

Was David tempted by God or Satan when he sinned by numbering the people?

Scripture credits both the Lord and Satan for “enticing” David to number the people. In II Samuel 24:1 we are told that God “*moved David against them*,” but in I Chronicles 21:1, we read that Satan “*provoked David*” to number the people. The words *moved* and *provoked* both mean “entice” or “tempt.”



**David
(1030-960 B.C.)**

This dual temptation is similar to Paul’s report in II Corinthians 12:7–9.



How did prayers of a Godly general deliver him and his troops from certain death?

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How does the eagle illustrate the way God delivers us from evil?

God designed the eagle to soar effortlessly above the dangers and irritations of the world. However, precise disciplines are required of him before he can experience his God-given potential.



An eaglet developing his wing strength

Similarly, we have the potential as Christians to "... mount up with wings as eagles ..." (Isaiah 40:31), but we must develop the skills which are illustrated by the maturation of the eagle in order for us to accomplish this victory.

Do Resource D.

How will God use the power of nature to demonstrate the glory of His Kingdom?



Lightning and thunder

One of the many scenes the Apostle John saw in Heaven is described in Revelation 4:5. "And out of the throne proceeded lightnings and thunders and voices. ..."

God promises a special blessing to those who read Revelation and to those who hear it. (See Revelation 1:3.) One blessing is a picture of God's holiness which develops into a purifying hope against evil.

How does God use sand to help us comprehend the magnitude of forever?



Do Resource E.

Law

Government,
Economics, Logic



How does our law distinguish between the evils of assault and battery?

Assault is a threat to do bodily harm, whereas battery is actually carrying out the threat. It is in the assault stage of an attack that God requires the victim to cry out to Him for deliverance.



How has God provided for deliverance from evil through the law of crying out?

A Christian who is attacked by another person is wrestling not just "... against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

Because our battle is spiritual, God commands us to cry out for spiritual protection. His law on this matter is contained in Exodus 22 and Deuteronomy 22, and He makes the following promises to deliver those who follow those instructions.

"When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me" (Psalm 56:9).

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psalm 34:17).

"... When I am in trouble; incline thine ear unto me: in the day when I call answer me speedily" (Psalm 102:2).



Deliverance from Egypt

Do Resource F.

Medicine

Health,
Nutrition, Behavior,
Counseling



How does our petition to be delivered from evil relate to diseases?

When God delivered His people out of the bondage of Egypt, He assured them that they would be delivered from evil diseases if they obeyed his commandments. (See Deuteronomy 7:15.)

The Hebrew word for evil in this verse means "affliction, calamity, grief, hurt, mischief, sorrow, or trouble."

The definition of disease is "an abnormal condition of an organism or part, especially as a consequence of infection, inherent weakness, or environmental stress, that impairs normal physiological functioning."



A slave master inflicting an "evil disease"

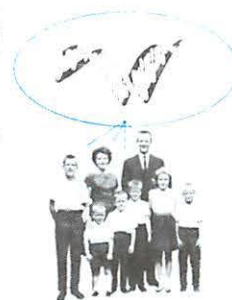
God hardened Pharaoh's heart to afflict His people. The cruelty of the Egyptians resulted in "evil diseases."

Therefore, deliverance from evil includes avoiding the physical afflictions of those whom God raises up to reprove us.

Deliverance for Israel also involved healing from plagues which God brought to them. (See II Chronicles 7:12-15.)

How do inherited traits affect the intensity of temptations?

There are no temptations that are not common to all people. However, the intensity of a particular temptation can be greatly influenced by the sins of our forefathers.



DNA ladders determine many family traits.

Do Resource G.



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

DOES GOD LEAD US INTO TEMPTATION?



- In what five ways could the phrase, "Lead us not into temptation," be translated? . 1799
- What are the three sources of all temptations? 1800
- What is the meaning of the Greek word for tempt? . . . 1800
- How does Christ's prayer in the garden clarify the meaning of Matthew 6:13? . 1800

HOW DOES GOD DELIVER FROM GIANTS OF EVIL?



- How do the giants in David's life relate to temptations we face? 1801
- What are the characteristics of pride, and how can it be conquered? 1805
- How does knowing cycles of life relate to conquering hypocrisy? 1809
- What practical steps can we take to conquer lust? . 1810
- What is the best way to conquer greed? 1815

HOW DID GOD DELIVER AN ARMY FROM EVIL?



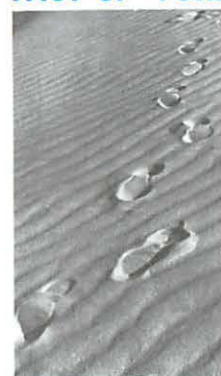
- How did the Nazis conquer the two-hundred-mile defense system of France? . . 1817
- How did the miracle of Dunkirk take place? 1818
- Who won the Battle of Dunkirk? 1822
- Why did an enemy army refrain from attacking in a "sure-win" situation? . . . 1824
- How was a Godly general able to prevent an enemy from discovering a retreat? . 1825
- What amazing episode of the Revolutionary War was accomplished by prayer? . 1826

HOW DO EAGLES TEACH DELIVERANCE?



- Why must eagles obey their parents' instruction if they want to soar? 1827
- How do hills help eagles learn to soar? 1828
- What did airplane designers learn from eagles? . . . 1829
- When is the sun essential for eagles to soar? 1830
- How does the eagle change its pitch in order to soar? . . 1831

HOW CAN WE PICTURE THE FACT OF "FOREVER"?



- How does God use numbers to show His glory? . . 1833
- How does God use the numbering system to help us appreciate forever? . . . 1834
- How can the formula $\frac{1}{x} = y$ describe our relationship to the Kingdom of God? 1835
- What decision should we make after graphing $\frac{1}{x} = y$? 1836

HOW CAN CRYING OUT DELIVER FROM EVIL?



- What is the Lindbergh Law? . 1837
- In what five ways can a person cry out for help? . . . 1839
- Why does crying out to God often cause an attacker to flee? 1840
- How can the principle of crying out be used for ob-scene phone calls? 1841
- Why is it important to "bind Satan" before presenting the Gospel? 1842

WHAT AFFECTS THE INTENSITY OF TEMPTATION?



- What is the Scriptural basis for the concept of the sins of the forefathers? 1845
- How does God illustrate the sins of the forefathers in Scripture? 1846
- Why can't children blame forefathers for their sins? . 1847
- How does acknowledgment of sin differ from confession? 1848
- Why must children forgive parents for generational sins? 1849

INSIGHTS THROUGH INVESTIGATION



HOW DOES THE GREEK WORD FOR TEMPTATION RELATE TO DELIVERANCE FROM EVIL?



Bible Art Series, Standard Publishing, Cincinnati

This scene pictures the nation of Israel being led into the wilderness for temptation. How does it illustrate the joining of the two clauses, “Lead us not into temptation, but deliver us from evil”?

The interpretation of the phrase, “Lead us not into temptation” offers several unique challenges, but when properly understood it reveals significant insights into temptation and deliverance.

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
And lead not us into temptation,

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι
but deliver us from evil. For

σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ
thine is the kingdom and the power and the

δόξα εἰς τοὺς αἰῶνας. ἀμήν.¹
glory to the ages. Amen.

WHAT IS THE DEFINITION OF THE GREEK WORD πειρασμός?

The Greek word for *temptation*, πειρασμός (pay-rahs-MOSS) means “test, trial, experiment, or

investigation” of something. It was used in a medical examination for a test of a person’s inner strength (resolve) or of physical strength (endurance). The one who tested another was seeking to discern the point of weakness, flaw, or imperfection.

1 Are we to pray for God not to lead us into temptation to do evil?

No. God does not tempt anyone to do evil. This is stated very clearly in James 1:13: “Let no man say when he is tempted, I am tempted of God: For God cannot be tempted with evil, neither tempteth he any man.”

2 Are we to pray for God not to lead us into the temptation of testing?

No. Through testing we develop character and grow to spiritual maturity. Therefore, when all kinds of trials and temptations crowd into our lives, we should not “resent them as intruders, but [rather] welcome them as friends” (Phillips). This is the instruction of James 1:2–3: “My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience.”

3 Are we to pray for God to deliver us from all temptation?

No. Scripture teaches that temptation will be a continuous experience for the Christian, because our “. . . adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Peter 5:8–9).

Satan may “leave us for a season” as he left Christ after the wilderness experience; however, we must always “be sober and vigilant.” (See verse 8.)

4 Are we to pray for God to deliver us from the possibility of committing evil?

No. If we ever come to the place when “. . . we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8).

David did pray that presumptuous sins would not have dominion over him. (See Psalm 19:13.) This is consistent with God’s will as expressed in

Romans 6:14: "For sin shall not have dominion over you: for ye are not under the law, but under grace."

However, God recognizes that we still have "the law of sin in our members." (See Romans 7:21–25.) For this reason, God has made provision for us that when we do fail, we can confess our sins, and He is "... faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

WHAT ARE THE SOURCES OF OUR TEMPTATIONS?

Temptations which include trials and tests come to us from three sources.

1 Temptations from ourselves

The first source of temptation is from within ourselves. We have inside us various lusts, and these lusts have the capacity to lure us from the safety of self-restraint into sin. This is the message of James 1:13–14:

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed."

The Greek metaphor used for the word *drawn* is taken from hunting and fishing. Just as an animal or fish is lured to destruction, so we are lured by our own lusts into sin and death.



The warring lusts within us are compared by the Greek word for *drawn* to the lure used by a fisherman.

2 Temptations from Satan

When we allow ourselves to be drawn away from the Lord by our own lusts, Satan is then free to tempt us at will. Scripture contains three significant conversations in which Satan directly tempted individuals.

His first conversation was with one who was innocent (Eve). His second was with one who was

righteous (Job). His third was with One Who was perfect (Christ).

3 Temptations from God

In Genesis 22:1 we read, "And it came to pass after these things, that God did tempt Abraham, and said . . . Abraham: and he said, Behold, here I am."

The Spirit of God also led Jesus into the wilderness to be tempted. (See Matthew 4:1.) In the case of Paul, Satan did the tempting, but God allowed it to occur. (See II Corinthians 12:7–9.) This was also true for Job. (See Job 1:12.)

HOW THEN SHOULD WE UNDERSTAND MATTHEW 6:13?

Since Jesus would not teach us to pray for something that could not happen, we must assume that there are situations which require special testings. We can also assume that these experiences will be difficult for us to go through, but there will be special benefits for us if we pass the test.

With these truths in mind, we are really praying:

"Lead me not into the place of testing; nevertheless, whatever testing it takes to deliver me from evil I am willing to accept."

In essence, this is what Jesus prayed in the Garden. "... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39).

PROJECT

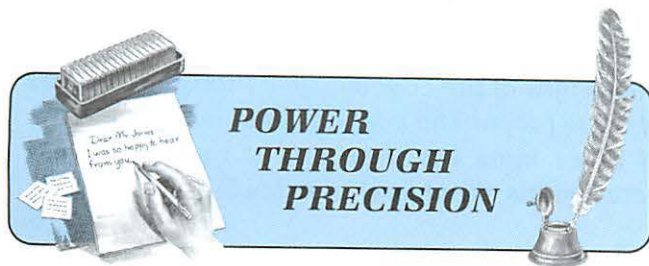
Scripture reveals that both God and Satan test the hearts of believers to examine motives. God does it to purify (see Malachi 3:3); Satan does it to devour. (See I Peter 5:8.) In the following passages, identify how the people were tested, and discern the area of weakness God desired to purge or Satan determined to use in devouring.

- ☐ Abraham—Genesis 22:1
- ☐ Philip—John 6:5–9
- ☐ Job—Job 1:1–2:10
- ☐ Samson—Judges 16:1–17

Date completed _____ Evaluation _____



Bible Art Series, Standard Publishing, Cincinnati



HOW ARE THE GIANTS IN DAVID'S LIFE LIKE THE TEMPTATIONS WE FACE IN OUR LIVES?



American Museum of Photography

David conquered Goliath in his youth; however, there were four other giants who lurked in the enemy's camp, waiting until David was older and weaker before they attacked.

When David killed Goliath, he might have thought that his giant-killing days were over; however, they had just begun. When we "conquer a temptation," we must also realize that it will most likely reoccur in different forms in the future. This is why it is important to learn the following terms and apply them to the temptations we face.

- ☐ 1. Rebuke
- ☐ 2. Resist
- ☐ 3. Confess
- ☐ 4. Flee
- ☐ 5. Abhor

Giant No. 1

GOLIATH—MOCKERY



Bible Art Series, Standard Publishing, Cincinnati

David was but a youth when he faced his first giant, Goliath. Goliath caused his victims to tremble by the words he spoke.

Meaning of GOLIATH

The name *Goliath* means "to reveal and advertise in a disgraceful sense." It refers to captives who are shamefully treated as they are carried into exile. The literal meaning of *Goliath* is "exile," and its root is *galah*, which means "to remove, reveal, or expose in a shameful sense."

Definition of MOCKERY

Our word *mock* comes from the French word *moquer* which means "to mimic with laughter." To mock is to ridicule and make fun of, to treat with contempt, to revile and jeer at, to taunt and to laugh at, to sneer, to poke fun, to imitate with derision.

The Greek word for mock is significant. It means "to sport as a boy," indicating the tendency of young people to mock those they despise. Young people can be especially cruel in mocking one another.

One of the first major challenges of most young people is to learn how to respond to being mocked and to avoid doing it themselves.



Bible Art Series, Standard Publishing, Cincinnati

Goliath mocking David

RECOGNIZE THE CHARACTERISTICS OF A MOCKER.

The five giants David faced during his lifetime are identified in I Samuel 17 and II Samuel 21:15–22. More description is given about Goliath than any of the other giants. This fact is a significant indication of the importance of understanding the characteristics of a mocker.

The ridicule of mocking is one of Satan's most effective weapons to discourage and defeat Christians.



Courtesy ©Norman Rockwell Estate

By recognizing the characteristics of a mocker and developing the character of David, this giant can be conquered.

1 He is sensitive to physical differences.

“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span” (I Samuel 17:4).

Goliath was conspicuously tall. He mocked David for his lack of physical development. “. . . He disdained him: for he was but a youth” (verse 42).

Often the bully of the playground is the one who is the biggest or the smallest. The more unusual a person is, the more he tends to be self-conscious and attempts to divert ridicule by mocking others.

2 He is fearful of being mocked himself.

“And he had an helmet of brass upon his head, and he was armed with a coat of mail; and

the weight of the coat was five thousand shekels of brass [about 166 pounds]. And he had greaves of brass upon his legs, and a target of brass between his shoulders” (verses 5–6).

Even though Goliath was the largest and most powerful man in the Philistine camp, he went to great lengths to protect himself. He must have felt vulnerable because he hauled around 272 pounds of self-protection. One who mocks others is usually very sensitive to any ridicule to himself.

3 His words are sharp and destructive.

“And the staff of his spear was like a weaver’s beam; and his spear’s head weighed six hundred shekels of iron [about 20 pounds] . . .” (verse 7).

Goliath’s spear was not only sharp, but due to its size and weight, it could inflict a stunning and devastating blow. The words of a mocker are described in Scripture as spears and arrows and sharp swords. (See Psalm 57:4.) A mocker is usually quick and skillful with his sharp wit and piercing words.

4 He needs others for support.

“ . . . And one bearing a shield went before him. . .” (verse 7).

It is significant that with all of Goliath’s strength and protection, he had his armor-bearer go before him even though his armor-bearer was probably only half his height. When a mocker is alone, he will usually refrain from mocking. When he has the support of others, he can become bold and vicious.

5 He scorns weaknesses in authorities.

“And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? . . .” (verse 8).

Saul was the tallest man in Israel and was the obvious one to accept the challenge of Goliath, but Saul was fearful and refused to step forward and meet the challenge. Thus, Goliath portrayed himself as his own man but chided the Israelites as “ye servants to Saul” (that is, servants of a weak leader).

6 He singles out a victim and states the terms.

"Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us" (verses 8-9).

Goliath could not have resisted the whole army, but he felt safe in challenging one man. Goliath was also vulnerable. Thus, he stated the terms of the contest to protect his vulnerability.

The goal of a mocker is to bring others under his domination by putting fear into their hearts. Goliath's approach was effective with Israel: *"When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid" (verse 11).*

LEARN HOW A WISE REBUKE CAN CONQUER THE GIANT OF MOCKERY.

There are three different aspects of mockery that need to be conquered. The first is knowing how to respond wisely to being mocked. The second is learning how to avoid mocking others, and the third is discovering when and how to stop someone from mocking another person.

Each of the temptations which accompanies the giant of mockery can be rebuked in a Scriptural way. It is, therefore, important for us to learn how to use this Scriptural weapon of rebuke.



Culver

The army that should have conquered Goliath was intimidated by his mocking and was disabled by fear. David recognized the vulnerability of Goliath and approached the battle from an entirely different perspective.

Definition of REBUKE

Rebuke is from the French word *reboucher*, meaning "to stop." The Italian origin of *rimbeccare* means "to repulse or drive back." **To rebuke is to chide, to reprove, to reprehend for a fault, to restrain by reproof, and to chasten.**

How to use rebukes to respond to mockery

There are many ways in which a scorner can be rebuked. These range from a disappointed look to a sharp reprimand, from a quiet statement of truth that would direct attention to the Lord to silently asking God to bind and rebuke the influence of Satan in the mocker's life.

Spiritual discernment must be used in knowing how, when, and to whom rebukes should be given. The following verses give guidance in this matter.

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17:3).

"He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue" (Proverbs 28:23).

"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).

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Timothy 4:2).

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15).

PRACTICAL STEPS TO CONQUER THE GIANT OF MOCKERY

1 Trade in your reputation for Christ's.

Each of us tends to be very concerned about what others think of us. We are protective of our own reputations, and we are alarmed and fearful when we are attacked.

God is aware of this vulnerability and, therefore, invites us to turn our reputations over to Him. In practical terms, this means that we take up His reputation as the one which we defend and do all

things for His glory, not our own. We literally trade in our reputations for His.

2 Determine who is being mocked.

If you receive ridicule because of an unchangeable feature, it is not you who are being mocked, but rather God who made you. If you are being mocked for Scriptural convictions, you are not the target of the mockery. The Lord is being attacked.

If, however, you communicate these convictions with an attitude of pride or self-righteousness, then any mimicking or ridiculing would be justified. In this case we should receive mocking in silent repentance according to I Peter 2:20: *"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."*

3 Ask God to rebuke scorning mockers.

Since Scripture instructs us not to rebuke a scorning mocker, we must trust God to rebuke him. *"... Vengeance is mine; I will repay, saith the Lord"* (Romans 12:19).

David asked God to rebuke his scornors in Psalm 35. We can pray this prayer in similar situations: *"False witnesses did rise up... with hypocritical mockers in feasts, they gnashed upon me with their teeth... yea, they opened their mouth wide against me... let them be ashamed and brought to confusion... and my tongue shall speak of thy righteousness and of thy praise all the day long."* (See Psalm 35:11–28.)

David conquered Goliath because he saw the battle from God's perspective. In order to help yourself to see a battle from God's perspective, take a Psalm like Psalm 35, and in one column list all the statements which are your responsibility, and in a second column list all the statements that are God's responsibility.

For example, it is your responsibility to *"... speak of thy [God's] righteousness and thy [His] praise all day long,"* and it is God's responsibility to deal with mockers by letting *"... them be ashamed and brought to confusion. ..."*

4 Ask close friends to rebuke you for mocking.

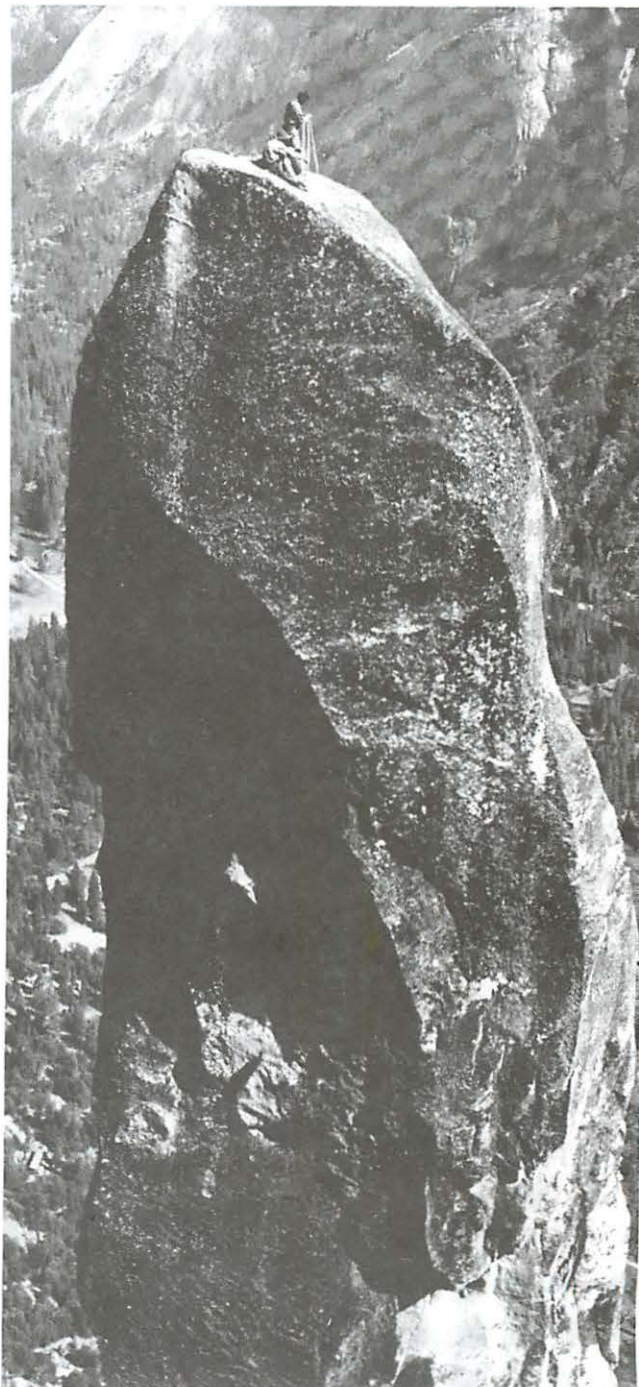
Sometimes we are not aware that the words we use actually mock others. This is especially true when we make jokes about other people. When we

make laughter about an unchangeable characteristic in another person or group, we are guilty of mockery. You will be a wise person if you ask your parents and close friends to rebuke you if they ever hear you mocking another person or group.

In the process of dealing with a mocker, we must consider ourselves lest we also be tempted. (See Galatians 6:1.)

Giant No. 2

ISHBIBENOB—PRIDE



Bob and Ira Spring

The name of the second giant means "My dwelling is on the heights," or "I belong above."

Most people associate David with only one giant, Goliath. However, David was fighting giants throughout his life; some were spiritual, and some were physical.

After a successful reign as King of Israel with many victories to his credit, David faced his second major physical giant, Ishbibenob (ISH-by-BEE-nob).

Meaning of ISHBIBENOB

Two words make up the name *Ishbibenob*. The first word, *Ishbibe*, means “to sit down,” and carries with it the idea of being a judge. The second word is *nob*, and means “high place.”

Together these words mean: “My dwelling is on the heights” or “I am one who belongs above.” This is an obvious description of a prideful attitude.

Definition of PRIDE

Pride is an exaggerated opinion of our own importance. It is an attitude which exalts ourselves and puts others down in our thinking. Pride is expressed in being conceited, egotistical, vain, smug, ostentatious, haughty, and arrogant.

RECOGNIZE THE CHARACTERISTICS OF PRIDE.

Pride leads a person to believe he is somebody important. That very thought proves that he is a nobody. Pride encourages men or women to have an exaggerated idea of their own importance, which leads them to despise the importance of others. (See Romans 12:3.)

Pride causes us to “flinch” when somebody else is praised. It motivates us to think more highly of ourselves and our achievements than we ought to think.

The circumstances surrounding David’s encounter with the giant of pride give clear testimony on how and when this ever-present temptation attacks.

1 Pride wages continual warfare.

“Moreover the Philistines had yet war again with Israel . . .” (II Samuel 21:15).

David could have thought that his victory over Goliath would bring the Philistines under control for the rest of his life, especially since David and his people were now in the Promised Land.

That type of thinking in the spiritual realm is what causes many Christians to become weary. In

reality, the Christian life involves warfare throughout our lives.

2 Pride attacks after achievement.

“... And David went down, and his servants with him, and fought against the Philistines . . .” (verse 15).

David was almost seventy years old when he met Ishbibenob. He could look back on many successes in his reign as King of Israel. Success always makes a person vulnerable to pride.

In earlier battles David inquired of the Lord as to whether he should go down and fight. There is no mention of that being done here. Perhaps he was thinking instead of the political expediency of going out to battle with his men.

He had just regained the kingdom from a vicious revolt from his son, Absalom, and squelched a second rebellion by Sheba. The nation needed to see strong leadership, and David knew that he had gained great popularity in the past by his victories in battle.

If David conquered this enemy, he would be able to reestablish the kingdom under his leadership.

3 Pride takes advantage of weaknesses.



As wolves single out a weak member of a herd, so pride will attack a person when he is weak.

“... And David waxed faint. And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight [about ten pounds], he being girded with a new sword, thought to have slain David” (verses 15–16).

The giant noticed that David was weary and decided to pursue him to the death. We are not told

what caused David to “wax faint,” but the important thing is that the giant of pride saw his condition and decided to use this opportunity to destroy him.

Just a few chapters earlier, David’s ability to fight like a bear robbed of its whelps was being discussed among David’s enemies. Truly, the area of our greatest strength often becomes our point of greatest vulnerability.

4 Pride comes well armed and with a new weapon.

“... He being girded with a new sword . . .”
(verse 16).



The structure of the Hebrew phrase, “a new sword,” indicates that it could have been a freshly forged sword or a new type of weapon. The weapon, however, would be a cutting instrument.

The new weapon Ishbubenob had can symbolize the unpredictability and treachery of pride when it attacks. It brings greater potential for destruction than the victim realizes.

5 Pride cannot be conquered without assistance.

“But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him”
(verse 17).

Had it not been for the courage and quick response of Abishai, David would have been slain by the giant. Abishai was one of David’s mighty men, and his name is a significant commentary on humility.

Abishai means “gift” and is related to the grace God gives to overcome temptation. Abishai was the son of Zeruiah. Zeruiah means “leprous one.” A leprous person was ostracized from the camp and bore the shame of an incurable disease. Thus, the giant of pride was conquered by the servant of humility.

6 Pride signals a need for constant protection.

“... Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel”
(verse 17).

The direction David failed to get from the Lord, he got from those around him who were concerned for the welfare of God’s people. They were aware of the loss which would occur if David were conquered.

The greater the responsibility and acclaim a person has, the more necessary it is to be surrounded by honest, courageous friends who will give wise rebukes when necessary.

David said in the Psalms: “Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head . . .” (Psalm 141:5).

LEARN HOW TO RESIST THE GIANT OF PRIDE.

In the fourth chapter of James, the word resist occurs twice. James 4:6 states, “. . . God resisteth the proud . . .” and in the next verse we are instructed to “. . . resist the devil. . . .” Thus we have a choice, either we resist pride, or God (and others) will resist us.

The definition of RESIST

James uses two different Greek words for resist. The first word, ἀντιτάσσομαι (ahn-tih-TAHS-saw-my), describes God’s resistance. This word is a compound word, with ἀντί, meaning “opposite, instead, against,” and τάσσομαι, meaning “to arrange in an orderly manner” (that is, assign or dispose to a certain position); literally, to appoint, determine, or set.”

The second word defines how we should resist the devil. ἀνθίστημι (ahn-THISS-tay-me) means “to stand against; to oppose; to withstand.”

The word ἀντιτάσσομαι is in the present indicative mood, which involves a continuous or repetitive action in dealing with that which comes against it. In contrast, ἀνθίστημι is in the aorist imperative mood; thus, it is a command for dealing with the current challenge with a single action.

This definition is reflected in our English word resist, which comes from the Latin word resistere. Re means “to back against” and sistere means “to set or place.” Resistance, then, is “to fight off, to oppose actively, to remain firm against, and to keep from giving in.”

PRACTICAL STEPS TO OVERCOME THE GIANT OF PRIDE

1 Place yourself under the protection of authority.

The opposite of pride is submission to God-given authority. Since Satan's fall, he has carried on a relentless campaign to destroy proper submission to authority.

He himself rebelled against God's authority by declaring he would be equal with God. He tempted Eve to get out from under Adam's authority and both of them to get out from under God's authority.

One of the best ways to resist pride is to assure your authorities that you desire to remain under the protection of their leadership and to request that they let you know if they sense any resistance.

2 Humble your soul with fasting.

One of the purposes of fasting is to experience humility. God allowed His people to hunger on their wilderness journey for this purpose.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3).

The Lord Jesus Christ quoted from these verses as he resisted Satan during his time of temptation. (See Matthew 4:1–4.)

3 Acknowledge when you are wrong.

One of the hardest admissions to make is, "I was wrong. Would you forgive me?" Acknowledging your faults is difficult because it brings death to pride, and pride resists your doing so.

4 Delight in menial tasks.



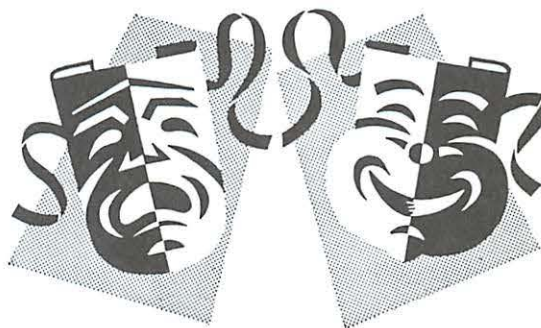
The menial task of foot-washing was used by Jesus to teach humility.

This point is so important that Jesus demonstrated it by taking some water and a towel and washing the dust from His disciples' feet. He made the profound statement, *" . . . He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted"* (Matthew 23:11–12).

Pride tells you that you are too important to do menial tasks. Oppose such deception by offering to do the dishes, carry out the garbage, dust, mop floors, wash the car, mow the lawn, shine someone else's shoes, or any other task you know others do not enjoy doing. Then follow through with what you offer to do, if possible.

Giant No. 3

SAPH—HYPOCRISY



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Meaning of SAPH

The Hebrew word *Saph* is significant. It relates to a door and is used in Scripture to identify various aspects of a door. The significance of a door is that it has two sides, one that people see on the outside and another that people see only on the inside.

Saph is also used to refer to a dish. Like the door, it has two sides—an inside and an outside.

Definition of HYPOCRISY

Hypocrisy is pretending to be one thing on the outside when you are something different on the inside. The word *hypocrisy* comes from the compound Greek word, ὑπόκρισις (hoop-AW-kri-sis). ὑπό means "under," and κρίσις means "to separate." ὑπόκρισις describes an actor who plays a part on a stage.

A hypocrite is often called "one who is two-faced." He is guilty of insincerity, duplicity, deception, and dishonesty. The word *hypocrite* was often used by Jesus as a stinging rebuke to

the Scribes and Pharisees who pretended to be Godly on the outside but on the inside were filled with corruption and iniquity.

RECOGNIZE THE CHARACTERISTICS OF HYPOCRISY.

The giant Saph and Goliath's brother Lahmi both came from the city of Gezer. Gezer was an important city on the northeast edge of Philistia. It has a significant place in the history of events that occurred from the time Israel entered the Promised Land until the time they were carried away into captivity. It is from the history of Gezer that we are able to see striking analogies between this city and the nature of hypocrisy.



Harper's Encyclopedia of Bible Life

The view from Gezer which overlooks the plain of Ono and the trade route to Joppa. Pictured in the foreground are remains of the entrance gate which Solomon built when he restored the city.

1 Hypocrisy is easy to fortify.

Gezer is situated on the ledge of a hill. It has a commanding view of two primary roads and the surrounding countryside. Rugged landscape surrounds the city, and nearby is the Ajalon River. All these factors allowed Gezer to be fortified easily against any force which would come against it.

Solomon recognized not only its strategic position but also its potential for security. Thus, he used it as one of his store cities. Likewise, hypocrisy is easily justified and reinforced within a person's life. Once entrenched, hypocrisy is very difficult to overcome.

2 Hypocrisy is to be conquered totally.

When Joshua entered the land of Canaan, he followed the instructions of the Lord to conquer all the cities, including Gezer.

Gezer was then turned into a city of refuge and given to the Kohath priests, who were in charge of the sacred inner activities of the tabernacle. (See Joshua 21:20–21 and Numbers 3:30–31.) Likewise, the inward soul of a person, from which hypocrisy comes, must be conquered by the Lord and kept holy as a sacred place of worship.

3 Hypocrisy grows by compromise.

God commanded Joshua and the people of Israel to utterly destroy the inhabitants of the land. Gezer was conquered, but the Ephraimites failed to destroy the Canaanites. Instead, Israel compromised and made the Canaanites servants.

"And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out. . . . but the Canaanites dwelt in Gezer among them" (Judges 1:28–29).

Any toleration of the world constitutes hypocrisy within the life of the Christian. We are to make no provision for the flesh. (See Romans 13:14.) We are also to be holy as God is holy. (See 1 Peter 1:16.)

4 Hypocrisy will be judged by the world if it is not conquered by Christians.

What Israel failed to do, Egypt finally accomplished. Prior to the reign of Solomon, the armies of Egypt had come up and conquered Gezer and the surrounding countryside, *"... and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife." (1 Kings 9:16).*

In Scripture, Egypt is a type of the world. The world is very alert to hypocrisy in the life of a Christian. Unbelievers will come against hypocrisy with strength and fury if they are required to have anything to do with Christians.

Solomon compromised by marrying Pharaoh's daughter. Thus, in one sense Pharaoh was protecting his daughter by conquering Gezer, the symbol of hypocrisy.

LEARN HOW CONFESSION CAN CONQUER THE GIANT OF HYPOCRISY.

Since the very nature of hypocrisy is to conceal truth, acknowledging the truth through confession is the obvious way to conquer it. What must be confessed are secret sins which have gained a foothold in our lives.

Confession brings death to the lust of the flesh, the lust of the eyes, and the pride of life. The warrior who killed the giant Saph was Sibbechai (SIB-beh-kye). His name in the Hebrew means “corpse-like,” providing a significant picture of **death to self**.

Definition of CONFESS

The Greek word for *confess* is *ὁμολογέω* (haw-maw-law-GEH-oh). The prefix *ὁμο* means “like” or “the same as” and *λογέω* is derived from *λόγος* (LAW-goss), which means “word” or “something said.” Thus, *ὁμολογέω* literally means “to say the same as” or “to agree with” God about sin.

In Scripture, *λόγος* is also used to refer to Christ, who became the Living Word. One day every knee shall bow, and every tongue shall confess Jesus as Lord.

To confess, then, is to agree with truth with the intention of living it out. It is to admit and acknowledge that which may be damaging but needs to be said. It is to reveal and disclose that which is hidden. It is to divulge, to make known, to bring to light, and to expose.

We are to confess our faults (hypocrisies) one to another and pray for one another that we may be healed (of hypocrisy and its destructive results in our lives). (See James 5:16.)

“If we confess our sins [including hypocrisy], he is faithful and just to forgive us our sins [hypocrisy], and to cleanse us from all unrighteousness [unknown hypocrisies]” (1 John 1:9).

PRACTICAL STEPS TO CONQUER THE GIANT OF HYPOCRISY

1 Be open and honest with God.

David was a man after God’s own heart, and one of the obvious characteristics of David’s heart was total openness and honesty before the Lord. In the Psalms David clearly told the Lord where he had sinned and how he had failed. (See Psalm 51.) Honesty with the Lord is the first step toward conquering hypocrisy before others.

“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting” (Psalm 139:23–24).

2 Cleanse your life and your home.

When the Israelites were strong, they thought they could control the Canaanites by putting them

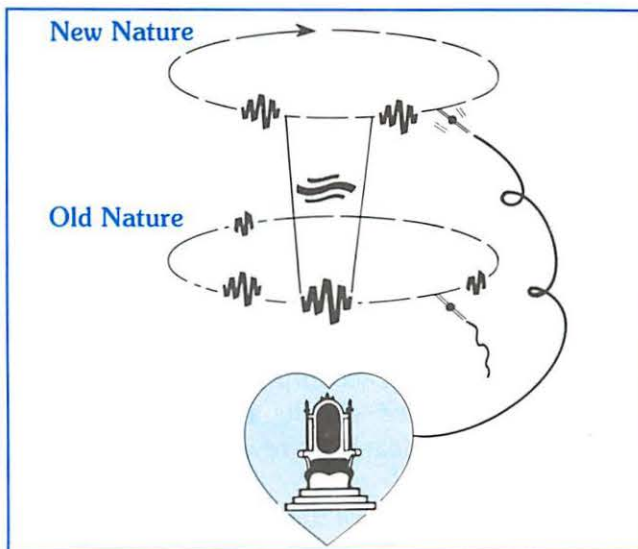
under bondage and gaining some benefit from their services. They did not realize that when the enemy is given a foothold, he will not rest until he gains supremacy.

It is the little foxes that spoil the vines and the high places that ultimately bring God’s judgment for departing from His ways.

Ask God to reveal to you anything in your life and home which makes you feel uncomfortable or which you had to justify when you first allowed it. Take wise and quick action on whatever the Holy Spirit brings to your attention. Remove only that which belongs to you.

If something does not belong to you, graciously explain to the owner how it is affecting your Christian life, and try to enlist his cooperation in removing it.

3 Recognize the cycles of life.



Just as we have cycles in our physical lives, we also have cycles in our spiritual lives. These cycles have a direct bearing on the temptations we face. (See *Basic Seminar Textbook*, page 129.)

One victory over the Canaanites in Gezer was not enough. Neither is it sufficient to rest on past spiritual victories, since each day will bring new temptations for hypocrisy.

Be aware of how cycles of life function, and determine times when temptations are the strongest. These are the occasions when accountability to others would be especially important so that secret defeat and hypocrisy would not gain a foothold.

Overcoming cycles of temptation by building patterns of righteousness is fulfilling the instruction of Romans 12:21: *“Be not overcome of evil, but overcome evil with good.”*

LAHMI—FLESHLY LUSTS



Doré Bible Illustrations

The shameful treatment of a captive warrior is an accurate picture of those who fall prey to the giant of fleshly lusts.

Meaning of LAHMI

In the I Samuel account of the five giants, the fourth giant is listed simply as “the brother of Goliath.” *Goliath* means “to reveal and advertise in a disgraceful sense.”

Another account of this confrontation is given in I Chronicles 20:5: “. . . And Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver’s beam.”

The Hebrew word for *Lahmi* comes from the word “food-full.” The Chaldean root related to this word means “to be lustful,” especially as it applies to sexual desires.

Definition of FLESHLY LUSTS

Fleshly lusts encompass three areas: the lust of the flesh, the lust of the eyes, and the pride of life. (See I John 2:15–16.) The word used in Scripture for *lust* means “a longing for that which is forbidden.” It means to desire eagerly, to have carnal appetites, and to have irregular or inordinate desires.

To lust is to provoke sensuality, to incite passions, or to excite cravings for that which

Scripture condemns. A lustful person is fleshly, lewd, salacious, and intemperate.

RECOGNIZE THE CHARACTERISTICS OF FLESHLY LUSTS.

The destructive power of lust is so great that more warnings are given about it than any other temptation. In the first seven chapters of Proverbs, young men are admonished repeatedly to flee the delusive glamour of lust.

The lusts of the flesh are listed in Galatians 5:19–21. They are “. . . adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. . . .”

Those who are conquered by the giant of lust do not usually fall all at once. They fall through a gradual process which occurs because the following characteristics were overlooked.

1 Lust follows hypocrisy.

It is significant that two giants came out of the city of Gezer. The first was Saph, the giant of hypocrisy, and the second was Lahmi, the giant of fleshly lusts. One of Satan’s cleverest deceptions is causing people to think they can secretly enjoy lust and no one will find out.

God warns such a hypocrite, “. . . Be sure your sin will find you out” (Numbers 32:23). God assures the person who falls into lust that whatever is done in secret “. . . shall be proclaimed upon the housetops” (Luke 12:3).

Moral collapse is like the giant oak which rotted from the inside and suddenly crashed to the ground when it was tested by the winds of a storm.

2 Lust is related to mocking standards.

The giant of lust was the brother of Goliath. Goliath despised the God of Israel and jeered the men of Israel as being under bondage to the laws of God.

The very nature of lust requires the violation and eventual rejection of moral standards. Thus, those who reject God’s standards open themselves up to defeat at the hands of the giant of lust.

3 Youth have extra strength to conquer lust.

The Apostle John confirmed this fact when he wrote, “. . . I write unto you, young men, because you have overcome the wicked one. . . . I have written unto you, young men, because ye are strong,

and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:13-14).

Scripture does refer to the turbulent desires of youth, but it also promises that where sin abounds, there grace does much more abound. (See Romans 5:20.)

4 Unconquered giants will reappear.

When David first went out against the Philistines, he picked up five stones from the brook for his slingshot. These stones matched the number of giants he would face during his lifetime.

However, he used only one stone and killed only one giant in his youth. The other four giants continued to grow and met David later in his life.

5 Lust offers pleasurable experiences.

Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin which last for only a season. (See Hebrews 11:25.) In contrast to Moses, Samson decided to enjoy the pleasures of sensuality with the daughters of Philistia.

It is significant to note that Samson lived only a few miles from Gezer, the city from which the giants of hypocrisy and sensual pleasure came. Samson first practiced hypocrisy by secretly breaking his Nazarite vows when he ate that which was forbidden. (See Numbers 6:6 and Judges 14:8-9.)

His hypocrisy soon led to sensual pleasure. Rather than repenting of hypocrisy, Samson used it to make a riddle. Ironically, it was that riddle which led to his ultimate defeat and death.



American Museum of Photography

Samson conquered a thousand Philistines at one time, but he did not conquer the giant of lust.

LEARN HOW TO FLEE THE GIANT OF FLESHLY LUST.

Paul admonished the Corinthians to "flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Corinthians 6:18).

Timothy was instructed by Paul to "flee also youthful lusts . . ." (II Timothy 2:22). There is good reason for these warnings. **The man after God's own heart** was conquered by the giant of lust; **the wisest man** who ever lived was seduced by the giant of lust; **the strongest man** who ever lived was destroyed by the giant of lust.

It is because of these facts that Christians are instructed to learn how to flee from lust.

Definition of FLEE

In both verses above, Paul used the word φεύγω (FYOO-go), which means "to run away, to shun, to seek safety by flight, to **escape danger with speed**." Several word pictures are given in Scripture describing how to flee from lust. We are to run or to hasten as a deer from the hunter and to take flight as a bird from the snare of the fowler. (See Proverbs 6:5 and Genesis 39:12.)

PRACTICAL STEPS TO CONQUER THE GIANT OF LUST

Lahmi, the giant of lust, was conquered by Elhanan the son of Jaareoregim (or Jair), a Bethlehemite. It is in the meaning of Elhanan's name that we find the key to conquering the giant of lust.



©Providence Lithograph Co.

There is a striking similarity of Elhanan's birthplace and his father's occupation to those of the Lord Jesus Christ.

Elhanan means “God is gracious.” It focuses on the fact that the power to conquer is not in ourselves but in God. He gives the desire and the power (grace) to do His will.

The name of Elhanan’s father means “woods or forest.” Thus, he was the son of one who worked with wood, and he came from Bethlehem, the birthplace of our Lord.

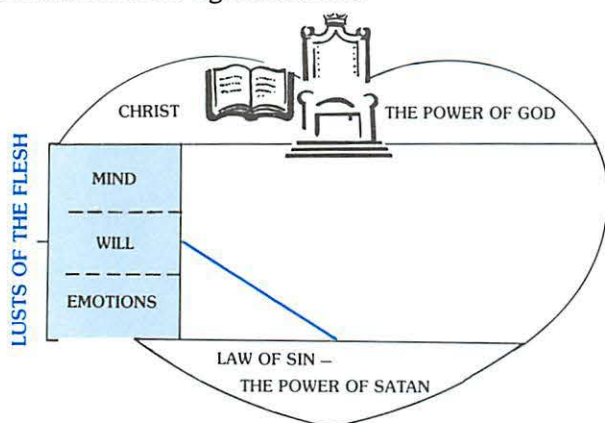
Within these names we have a beautiful identification with the Lord Jesus Christ as we allow Him to work within us to overcome the temptation of lust.

1 Recognize that we have only the choice to do evil or to flee to God’s power.

Satan would like us to believe that if we work hard enough or struggle long enough we can somehow work up the ability to overcome his temptations.

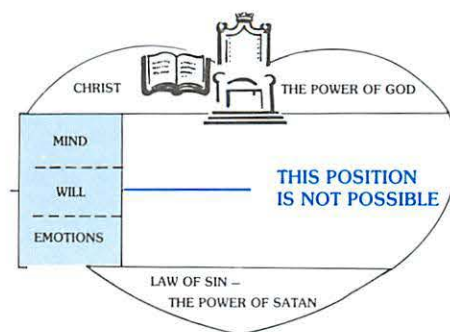
As long as we are struggling against lust in our own fleshly efforts, we give Satan a tremendous advantage because we do not identify ourselves with Jesus Christ, Who is the only power which can conquer lust and every other temptation of Satan.

Romans 6:16 confirms the fact that we are simply the servants of the power to which we yield ourselves: “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”



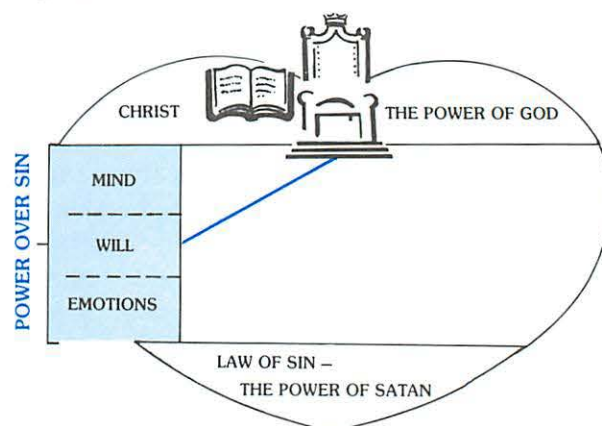
We can, therefore, picture our hearts as a power switch. On the top we have Christ, Who is the power of God. (See I Corinthians 1:24.) On the bottom we have the power of Satan, and in the middle we have our own will, for which we are fully responsible.

From the start we have the natural disposition to be switched away from God. We must always remember that the switch can never be in the middle or in neutral, even though this is what Satan would have us believe.



The switch cannot be in the middle, because we have no power in and of ourselves. When we are not connected to the Lord’s power, the power in our lives is from Satan, no matter how independent we think we are from him.

The evidence of this “hook-up” to Satan is described in James 3:14–16: “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.”



When we have our wills in the lower position, we may want desperately to conquer lust, but the futility of this is described in Romans 7:19: “For the good that I would I do not: but the evil which I would not, that I do.”

We may not know how God is going to give victory over lust or what he will require of us in the process; however, it is vital that we exercise our will to want His power over lust.

“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord” (James 1:6–7).

“O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jeremiah 10:23).

2 Turn each temptation into a signal to pray that others will flee to God's power.

Satan uses his power for only three purposes: first, to rob us of our purity and God-given resources; second, to kill our physical bodies through the lusts of the flesh; and third, to destroy our relationship with God and others.

It is important for us to realize that these are the only reasons for which Satan will tempt a Christian.

In contrast, God uses His power to give us an abundant, victorious life. Jesus explains this in John 10:10: *"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."*

Let us suppose that every time Satan tempted you to lust you would turn that temptation into a signal to pray. Your prayer would be for God to defeat Satan in someone else's life.

Someone has well said, "The only time Satan trembles is when Christians begin to pray." Therefore, if such praying happened consistently, it would not take Satan very long to decide such temptations were counterproductive in your case.

The relationship between conquering lust and praying for others is explained in James 4:1-3:

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

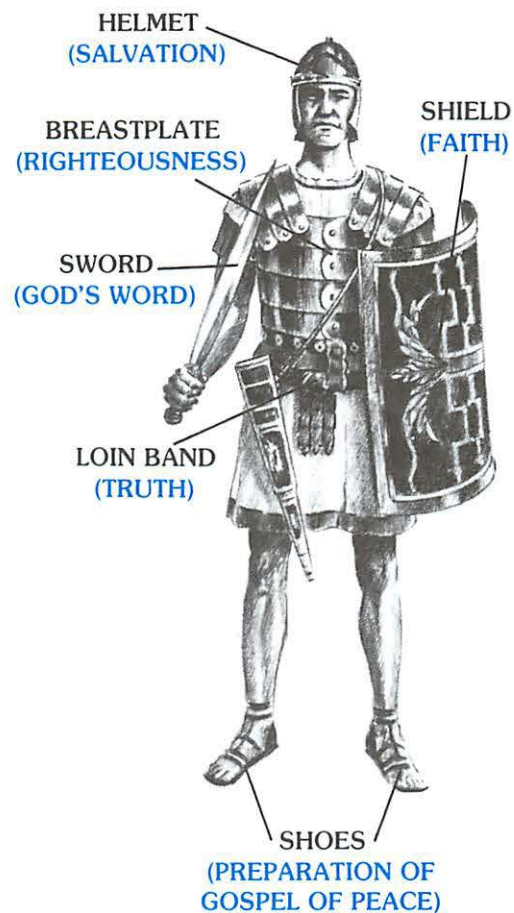
Paul also confirms the power over the flesh that comes by praying for others. In fact, this practice is an essential part of a Christian's armor for spiritual warfare.

He begins by emphasizing the importance of being "hooked up" to God's power: *"Finally, my brethren, be strong in the Lord, and in the power of his might."*

He concludes with the following instruction, *"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints"* (Ephesians 6:10, 18).

Notice the importance of praying for others, not ourselves, when temptations come: ***"Be not overcome of evil, but overcome evil with good"*** (Romans 12:21).

WHAT IS MISSING IN THIS WARRIOR'S PREPARATION FOR CONQUERING LUST?



There is no mention in this picture of prayer for the saints. That is the second half of the sword of the Spirit. Jesus affirmed this truth by his repeated command, *"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak"* (Matthew 26:41).

For many years one pastor has been instructing Christians who have been defeated by lust to pray for the salvation of a family member or a relative every time they are tempted. He gives the following testimony:

"When a person comes to me with a problem of lust or any other sin, I first ask him if he really wants victory. If he says, 'No,' I tell him I cannot help him.

"If he says, 'Yes,' I assure him that he can begin having victory immediately. Then I explain to him how to submit his will to God and how to attach a specific prayer request for another person to that particular temptation.

"I have yet to find a person who does not experience victory through this approach. Some who have been into drugs and sodomy have testified

that after several days of praying, temptations ceased to come, but even when temptations did come they had victory over them by praying for others.”

3 Learn how to flee to the authority of God's Word.

The authority for every request we make in prayer is the Word of God. For this reason prayer and the sword of the Spirit are combined in the same sentence in Ephesians 6:17-18.



Bible Art Series, Standard Publishing, Cincinnati

Three times Jesus met temptation with the words, "It is written."

We must also learn how to use precise Scripture in responding to temptation. The ability of Scripture to cleanse lustful desires is explained in Psalm 119:9-11:

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee."

Key sections of Scripture which can be used in fleeing from the giant of lust are

- ☐ Matthew 5:27-30
- ☐ Romans 1:21-32
- ☐ Romans 6,7,8
- ☐ I Corinthians 3:12-17
- ☐ I Corinthians 6:9-20
- ☐ II Corinthians 6:14-18
- ☐ Galatians 5:16-26
- ☐ Galatians 6:7-10
- ☐ Ephesians 6:10-20
- ☐ I Thessalonians 4:1-10
- ☐ James 1
- ☐ James 4:1-11

For more information on how to engraft portions of Scripture into your soul, read the *Follow-Up Course* booklet on "Success" and *The Eagle Story*.

4 Make covenants with your eyes and hands that will enable you to flee from lust.

Job is a man who did conquer the giant of lust. God said of Job, "... that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1).

In Job 31:1, Job explains one of the practical ways he overcame lust:

"I made a covenant with mine eyes; why then should I think upon a maid?"

It is primarily through the eye-gate that the giant of lust attacks. To flee such an attack is to turn away our eyes swiftly. This need to guard our eyes is emphasized in Proverbs 4:23, 25.

"Keep thy heart with all diligence; for out of it are the issues of life. . . . Let thine eyes look right on, and let thine eyelids look straight before thee."

Sensual pictures may already be in the gallery of our hearts because of past failures to guard our eyes. These images must be cleansed away or they will continually lead us into defeat.

As we make a covenant with our eyes, we can also ask God to cleanse our hearts as David did in Psalm 51:10: "Create in me a clean heart, O God; and renew a right spirit within me."

MY COVENANT WITH MY EYES:

I do now make a covenant with my eyes not to look at that which arouses lust.



L.A. Public Library

Samson did not make a covenant with his eyes. He was conquered by lust, and his eyes were put out.

In order to flee the giant of lust effectively, it is also necessary to make a covenant with our hands. Touching a person of the opposite sex can easily lead to defrauding. Defrauding is arousing sensual appetites which cannot be righteously satisfied. Paul gives wise counsel in I Corinthians 7:1 when he states, *"It is good for a man not to touch a woman."*

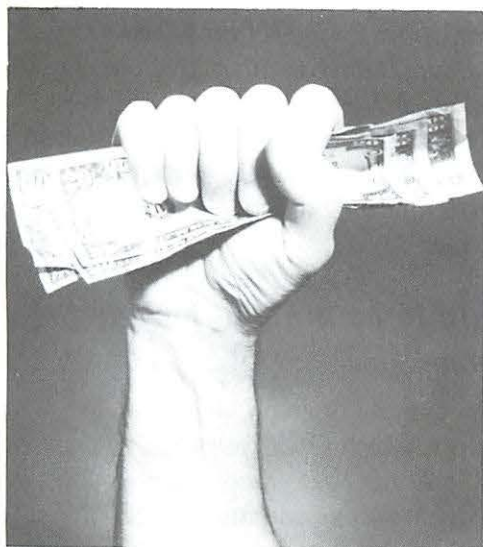
Even though this verse refers to more than a light touch, it is wise to avoid any contact which could be misunderstood or give the appearance of evil. Because of this, the following covenant should be made.

MY COVENANT WITH MY HANDS:

I now make a covenant with my hands that in order to guard the potential of my marriage, I will not touch any other person in a way that would arouse sensual desires.

Giant No. 5

SIX-FINGERED GIANT—GREED



Ewing Galloway

The fifth giant is not named in Scripture. That which God wants us to know about him is contained in his unique characteristics.

Meaning of "SIX-FINGERED GIANT"

It is obvious that the message God wants us to learn about this giant is not to be found in his name since God did not give it to us. It is, therefore, to be discovered in the description of the giant.

"And there was yet a battle in Gath, where was a man of great stature, that had on every hand

six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him" (II Samuel 21:20–21).

The striking characteristic of this giant in addition to his height was his ability to grasp things with his hands. This would be analogous to greed and covetousness.

Definition of GREED

The Scriptural term for *greed* is *covetousness*. The Greek word for *covetousness*, πλεονεξία (pleh-on-ex-EE-uh), literally means "a desire to have more." This word is always used in a negative sense in Scripture. Sometimes it refers to desiring more material possessions; other times it is used to describe extortion. A related verb, πλεονεκτέω (pleh-on-eck-TEH-oh) means "to take advantage of someone."

A covetous person is one who is grasping, selfish, or mercenary. The act of coveting involves fixing a desire upon something, whether good or bad, and longing for it. To covet is to crave or yearn for something.

Greed is expressed not only by craving or longing for more, but also by holding back that which is due others. A greedy person is stingy, miserly, parsimonious, and penurious.

RECOGNIZE THE CHARACTERISTICS OF GREED.

1 Greed is the root of all evil.

The desire for more things is usually focused on money since it is with money that things can be obtained. A person who desires to be rich cannot pray, "lead us not into temptation," since his very desire will bring him into temptation. "... They that will [desire to] be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil..." (I Timothy 6:9–10).

2 Greed is idolatry.

An idol can be a person or object which we worship. Worship involves devotion in exchange for desired benefits. If we desire benefits (from money or possessions) which only God can give, we then make these things our gods.

Paul makes this connection between covetousness and idolatry in Colossians 3:5: "Mortify

therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

3 Greed is self-destructive.

The very things we grasp for, we lose. Jesus applied this truth to our lives in Matthew 10:39: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

The destruction of covetousness is further explained in regard to loving money: "... Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:10).



Historical Pictures Service

The desire for more drove thousands of men away from their homes to the hills of California and the Northwest Territory of Canada when gold was discovered in the mid-1800s. Thousands lost their lives in a feverish search for quick riches.

LEARN HOW TO ABHOR THE GIANT OF GREED.

It is not enough to reject greed; we must learn to abhor it. To abhor evil such as greed is to begin to be wise, since the fear of the Lord is to hate evil and the fear of the Lord is the beginning of wisdom.

The word *abhor* means "to hate extremely with contempt; to loathe and detest." The Greek word for *abhor*, ἀποστύγέω (ah-poss-too-GEH-oh), denotes complete separation from and total rejection of that which is evil.

The six-fingered giant was conquered by Jonathan. *Jonathan* means "Jehovah-given." The recognition that all we have is given to us by God is the antithesis of greed. Such recognition carries with it the realization that God's resources are limitless. Therefore, we need not hoard or grasp what is given.

PRACTICAL STEPS FOR CONQUERING THE GIANT OF GREED

1 Learn the secret of contentment.

Contentment comes when we realize that God has already given to us everything we need for our present happiness. Contentment should be our attitude if we have sufficient food and clothing. This is all that Jesus had during His lifetime and all He needed to carry out His eternal mission.

"... Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Timothy 6:6-8).

2 Plan regular times of fasting.

During extended fasts, the nonessential things of this life become very unimportant, and the things which really count are more easily recognized. Paul fasted often and later wrote, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Philippians 3:7-8).

Those who fast regularly understand the truth of II Corinthians 4:18: "... The things which are seen are temporal; but the things which are not seen are eternal."

3 Learn to be grateful for what God has given.

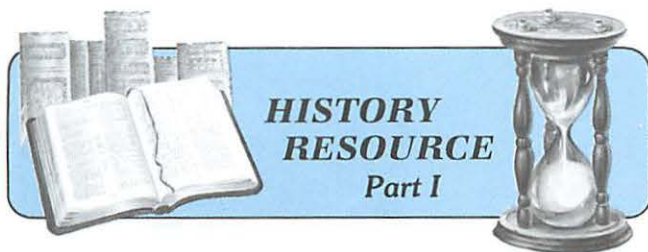
A grateful person is able to enjoy the possessions which God has given. A person who is grateful will not be greedy because gratefulness breeds generosity. Gratefulness recognizes that we have nothing we have not received. Freely we have received; freely we should give.

The more we grasp eternal treasures, the more we can release earthly possessions.

PROJECT

Realize that you will be fighting these giants for the rest of your life. Determine which giants you have faced thus far. Evaluate your success in conquering them, and take whatever practical steps are necessary to prepare for future combat.

Date completed _____ Evaluation _____



HISTORY RESOURCE Part I

HOW DID GOD DEMONSTRATE HIS POWER TO DELIVER AN ENTIRE ARMY FROM DEATH?



Imperial War Museum

The withdrawal from Dunkirk is one of the most amazing events in the history of warfare. It clearly demonstrates the power of God to save a nation.

Panic spread through the French army as soldiers fled from the relentless advances of their feared enemy. This was not just a tactical retreat; it was a full-scale military rout.

The enemy represented all that was evil. The horror of their Nazi atrocities had already shocked the world, and the half had not yet been told. They were ruthless and relentless. They were well-armed and fully committed to their goal of world domination. Ironically, these evil aggressors had an inscription on their belt buckles which is translated, "God is with us."

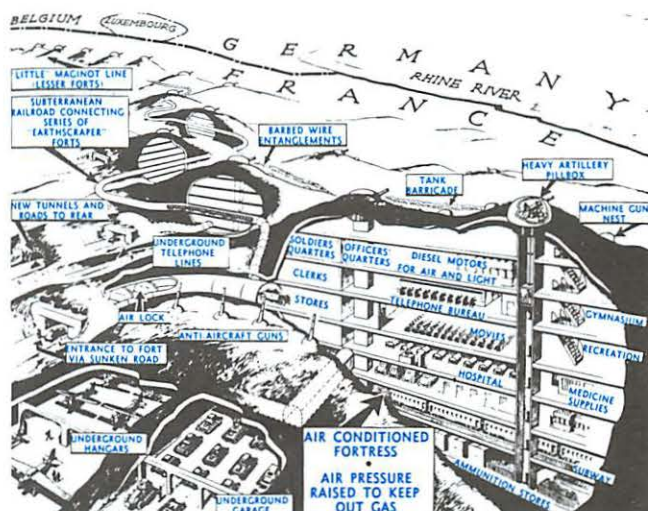
The panic of the fleeing soldiers was intensified by disillusionment over the failure of the defense system. France had worked for years and had spent millions of dollars to construct a two-hundred-mile line of fortifications along the border between the two countries.

At strategic points along this line, they had constructed elaborate seven-story underground fortresses. These contained power stations, ammunition and supply warehouses, hospitals, living quarters for soldiers, and subway stations which connected the

fortresses. This underground railway allowed for efficient deployment of troops wherever they were needed along the two-hundred-mile border.

Nothing like it had ever been built before. Its existence gave great confidence and security to the nation and its army. France's confidence was further bolstered by the arrival of hundreds of thousands of allied troops.

However, the enemy had found a weakness in the defense line. It was a forest on France's north-eastern border. The nation had considered this area too hilly and too heavily wooded to be used as an invasion route; therefore, no defenses were built there.



Wide World Photos

The two-hundred-mile defense system was called the Maginot (MAZH-ih-noe) Line. It was a highly sophisticated network of underground fortresses, but the clever maneuvering of the enemy rendered it useless.

The invaders' tanks rolled right through that forest and, thus, completely bypassed the fortifications along the rest of the border. This bold maneuver rendered the carefully constructed defense system valueless and threw the defending forces into confusion.

In an effort to escape the rapidly moving tanks and devastating artillery of the invaders, the defending armies fell back toward the sea. Soon thousands of troops began to pour into a little town on the coast. The name of this town is significant. It literally means, "The Church on the Dunes."

The wide, sandy beaches in front of this town would, in fact, become a place of prayer as hundreds of thousands of desperate men waited and hoped for deliverance. To many of them, one phrase from the Lord's Prayer became especially significant: "Deliver us from evil."



Wide World Photos

The invaders' tanks rolled right through the "impenetrable" forest on the country's northeastern border, completely bypassing the elaborate defensive fortifications to the southeast.



Imperial War Museum

German artillery was used to attack the Maginot Line from the rear once the German troops crossed the border. The large guns in the French fortress could not turn around; therefore, they became useless.

The trapped soldiers were not the only ones praying. Across the water many Christians in the homeland of the allies had also begun to pray. That Sunday morning even the king and the prime minister were in church asking God to deliver their army from the seeming inevitable destruction.

Because of the need for secrecy the people were not told how bad things really were for their army, but they knew enough to pray for God's deliverance. Even the military leaders did not realize the seriousness of the situation at first. These leaders had prepared for the evacuation of a maximum of only 45,000 men.



Imperial War Museum

Pictured above are German soldiers as they reached the channel coast and discovered that the British and French troops were trapped.

During the next nine days, however, nearly 350,000 soldiers were successfully rescued from those beaches. No wonder it was called the "miracle of Dunkirk."

HOW THE "MIRACLE OF DUNKIRK" TOOK PLACE

Dunkirk is a small port city in northern France about forty miles across the English Channel. It faces the famous white cliffs of Dover.

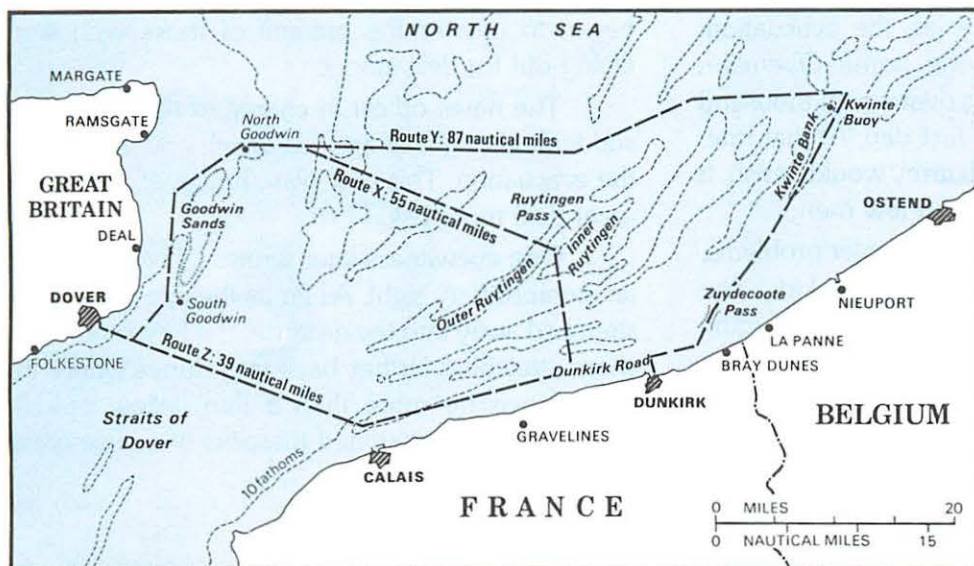
It was in late May of 1940 that thousands of British and French troops poured into this town in an effort to escape the relentless advance of Hitler's blitzkrieg (translated "lightning war").

The Nazis had begun their blitzkrieg on May 10, sweeping across Holland and Belgium into France. Despite their valiant resistance, the Dutch and the Belgians could not hold back the German flood.

The Allied forces in France also realized they were no match for the highly trained and well-equipped German army. The retreat of the allies to the coast was their only hope of avoiding total destruction on the battlefield.

However, when they reached the coast, the threat of annihilation still faced them. Not even the most optimistic officer was ready to believe that over 300,000 men could be successfully evacuated from the continent.

The officers concluded that if one-fifth of this number could be carried across the English Channel before the Germans closed in, they could count themselves most fortunate.



This map indicates the three routes that could be taken from Dunkirk to Dover. The Germans cut off the shortest route, which required rescuers to make longer and more treacherous trips.



Wide World Photos

Retreating Allied troops make their way through the bombed-out city of Dunkirk toward the harbor.

By Sunday, May 26, German bombs had set the port of Dunkirk on fire. These bombs had also destroyed the system of locks that was used to keep the water level in the inner harbor deep enough for large ships.

This meant that bigger boats could come into the inner harbor only at high tide. A number of ships had already been sunk, blocking the narrow approaches to the port, and the German air raids continued at regular intervals.

Ships coming across from England to begin the evacuation that day used the usual route along the coast by the port of Calais. However, they soon found themselves in the middle of a battle, since the Germans were in the process of taking that port from the French.

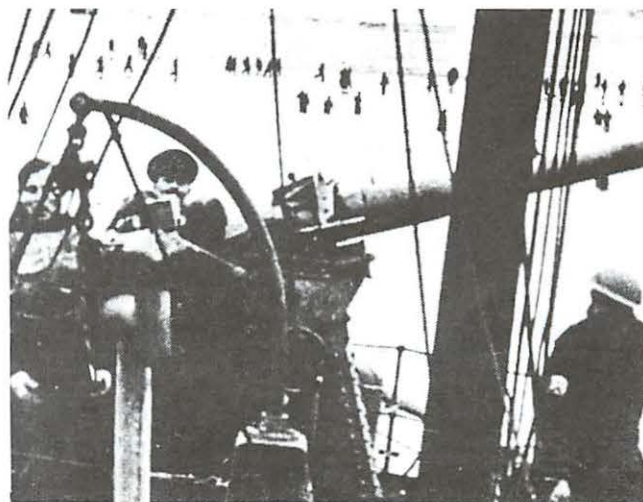
Consequently several of the rescue ships returned to England because they could not withstand the heavy shelling. One ship, *Mona's Queen*, made

it through the shelling. Her decks were littered with shrapnel from numerous nearby bomb explosions, and her crew was badly shaken.

When the ship's sailors saw the smoke from Dunkirk ahead, the captain asked if they wanted to turn back, too. However, each man voted to go on and save as many lives as possible.

After several other ships were bombed and shelled by the Germans, it became clear that the Calais route could not be used for the rescue. So the mercy ships had to cross by the northern routes, which were longer and more treacherous because of dangerous sandbars.

Large ships could not use these routes in heavy seas, and even when the weather was fine, the shoals were impassable except at high tide. In addition, these waters had been mined by both the French and the Germans.



UPI

Only a trickle of weary soldiers were able to reach the large boats, which could not come in closer because of sandbars.

In spite of all the obstacles, the evacuation, which was called by the code name *Operation Dynamo*, succeeded in getting over seven thousand men across the Channel that first day. At that rate, however, the bulk of the British army would perish. It was taking too long to rescue too few men.

The next day brought even greater problems. Having demolished the port of Dunkirk, the Luftwaffe (the German air force) began bombarding the town itself, where most of the soldiers were waiting to embark. In that one day the Nazis dropped two thousand tons of high-explosives plus thirty thousand firebombs on the city. The soldiers were instructed to move to the beaches east of town where they would be picked up in small boats and ferried out to the waiting ships.

There were not enough small boats to take the men off the beach, and the process of getting a load of a dozen soldiers out to the ship was slow and exhausting. When a small rescue boat would arrive, it would run its bow into the soft sand on the beach.

The waiting soldiers would then wade out and climb aboard. By this time, however, the boat would be firmly stuck in the sand. The men would have no choice but to jump back into the shallow water and push the boat farther out. Meanwhile, the waiting ships were perfect targets for the German dive-bombers.



Fox Photos, Ltd.

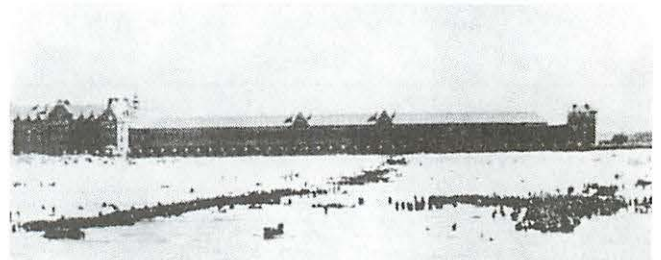
British and French soldiers helplessly stranded on the beach shot at German planes as they flew overhead bringing death and destruction.

Even in its second day it appeared that Operation Dynamo would ultimately fail, but God

began to answer the prayers of those who were crying out for deliverance.

The naval officer in charge of the evacuation suddenly thought of an idea which could speed up the evacuation. This new plan, however, involved a great deal more risk.

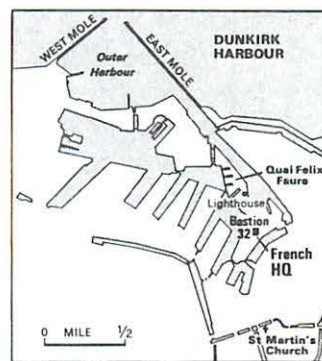
One eyewitness later wrote: "The beach was an extraordinary sight. As far as the eye could see it stretched away into the distance, the firm sand of the shore stretching farther back into dunes where the surface was no more than a thin yellow powder interspersed with parched tussocks of coarse grass.



London Times

Thousands of soldiers waited on the beach.

"And covering this vast expanse, like some mighty ant-heap upturned by a giant's foot, were the remains of the British Expeditionary Force, some standing in black clusters at the water's edge, waiting for the boats that were to take them to the two or three ships lying off-shore, while others, whose turn had not yet come, or who were too tired to care whether it was their turn or not, lay huddled together in a disorderly and exhausted multitude."

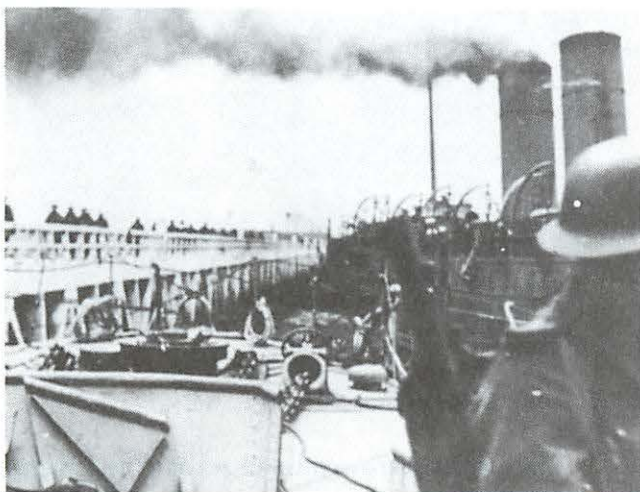


A view of Dunkirk Harbor, showing the East and West Moles from which evacuations were made

From each side of the mouth of the harbor a long jetty, called a *mole*, with a walkway on top extended out into the sea. The West Mole was constructed of solid stone, but the longer East Mole was supported for most of its mile-long structure by open-work concrete piles, through which the tide flowed freely.

The East Mole was not designed as a place for ships to tie up because the waves surging between the pilings could easily cause a vessel to crash into the foundations of the jetty.

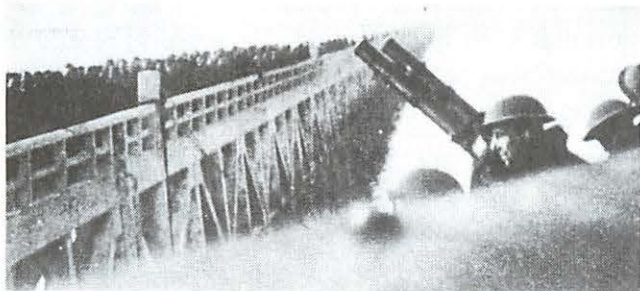
The officer decided they should give it a try. As darkness fell on the second day of the evacuation, a destroyer edged in and tied up at the Mole. It worked! The captain was able to hold her steady while a column of soldiers marched four abreast along the walkway and climbed aboard.



Popperfoto

French and English troops arrive on the East Mole to board waiting rescue ships.

It was by this route that the vast majority of the troops rescued from Dunkirk made it onto ships. The prevailing winds during the next few days were light and westerly rather than strong and northerly as is usual for that time of year. Otherwise, the tricky maneuvering would have been impossible.



London Times

Protected by only a few machine guns, the East Mole miraculously escaped the bombs for nine days while the big ships used it as a loading dock.

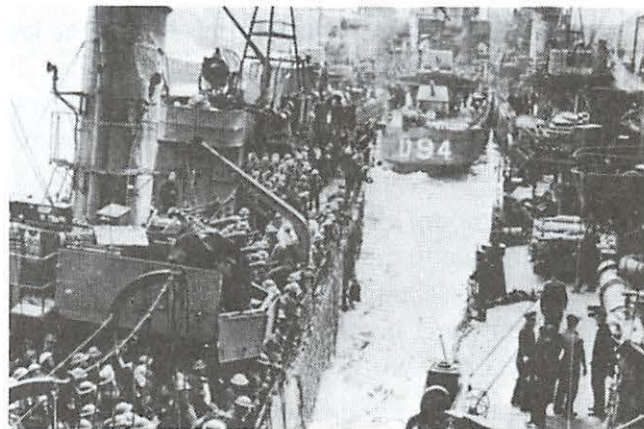
The following day, God used the weather in another way to aid the evacuation. At dawn on May 28, clouds blew up the Channel and hovered over Dunkirk and the beaches to the east. This kept the main part of the Luftwaffe on the ground that day and the next.

Under the providential cloud cover and the rain that began in the afternoon, the rescuers tried to make every hour count as the beleaguered troops continued to stream out onto the East Mole and onto the ships.

Also more small boats arrived from England. With the help of their more experienced skippers, more troops were loaded up on the beach. By the end of the day, six thousand soldiers had been rescued from the beaches, and twice that many embarked from the mole.

Meanwhile Hitler, counting on his superior air power to annihilate the trapped Allies, had ordered his ground forces to stop their advance. The tanks and heavy artillery were sent off to get ready to attack Paris. This unexpected reverse allowed the British several more days to complete the evacuation.

However, the air attacks were resumed in the afternoon on May 29 with renewed fury, and four British destroyers were sunk, as well as many other vessels. Miraculously the moles were not seriously damaged, and the approach to the port remained open so that other ships could still get through. The evacuation went on for six more incredible days and nights.



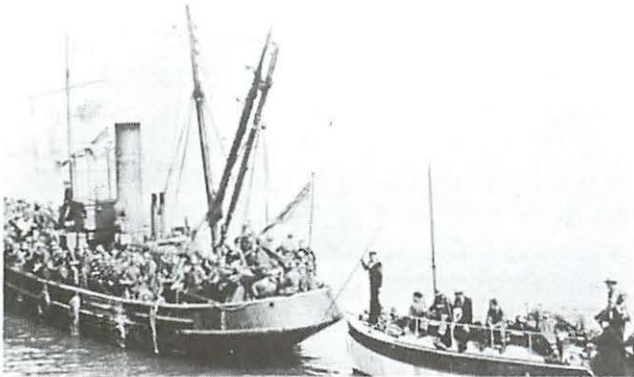
UPI

The first overloaded Royal Navy vessels docked at Dover on Monday, May 27, disembarking some 7,500 soldiers picked up at Dunkirk the night before. This was just a dribble compared to the flood that would follow as Operation Dynamo geared up.

Although Operation Dynamo had begun in secrecy, the military could not conceal their activities from the general public once the troops started arriving in England.

As the British populace became aware of what was happening across the Channel, hundreds of civilian boats made their way to Dover to see if they could help. In some cases, the skippers did not even wait for orders from the Royal Navy. They just set out for Dunkirk to do what they could.

With God's help the crews of these small vessels were able to save thousands of lives. They were particularly useful in ferrying men from the beaches out to the larger ships, and many of them made several crossings carrying as many soldiers as they could each time.



UPI

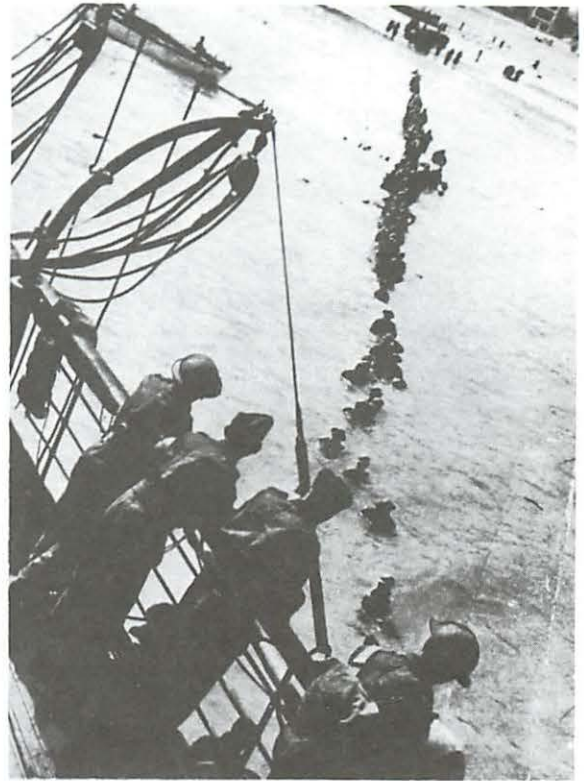
This trawler and the small pleasure-craft she is towing were typical of the volunteer boats which came to help at Dunkirk. Loaded so heavily, many would surely have capsized in mid-Channel had the weather not been unusually calm.

The dangers were tremendous during the last days of the boatlift. Skippers had to maneuver around treacherous sandbars in the shallow Channel, often having to navigate without charts through unfamiliar waters.

The amount of boat traffic going back and forth meant that there was a constant risk of two or more boats colliding, especially at night. Many smaller craft were, in fact, sunk when run down in the darkness by navy ships.

Not only were the rescue boats bombed and strafed by German planes, some were sunk by German torpedoes and mines. The harbor at Dunkirk was practically choked with submerged wreckage, damaged boats, debris from the bombing, clothing and equipment discarded by the embarking soldiers, and floating corpses. It became nearly impossible for motorboats to operate without their propellers getting tangled up or jammed by the flotsam.

It is estimated that approximately two thousand men lost their lives in accidents and attacks while crossing the Channel, but by the time the evacuation ended June 4, a total of nearly 340,000 British and French troops had reached the safety of British shores.



Wide World Photos

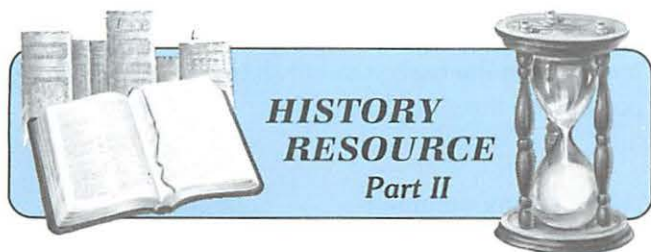
The troops were scattered across the beaches for nearly fifteen miles to the east of Dunkirk Harbor. At the many points where small boats were in short supply, soldiers waded out in water up to their necks and clambered aboard the smaller ships which were able to come closer.

The Battle of Dunkirk was certainly not won by the Allies. Prime Minister Winston Churchill warned his people not to see it as anything but a providential deliverance. "Wars," he reminded them, "are not won by evacuations." Yet the overwhelming realization that God had allowed the amazing rescue to succeed was precisely what kept the British strong during the weary years of war that followed.



Dunkirk 1940, Robert Carse

Only after the evacuation was completed did the German troops move in to see the miracle of deliverance God had performed.



HISTORY RESOURCE Part II

HOW DID PRAYERS OF A GODLY GENERAL DELIVER HIM AND HIS TROOPS FROM CERTAIN DEATH?



Dover, Inc.

The above portrait was painted during the early years of this general's military career. In his thoughtful pose, he could not have imagined all the events which would take place in following years.

Years afterward he would be remembered as the brilliant general who led his country to victory in its most critical time of development.

The fame and honor which he won through his military achievement and skillful national leadership caused most people to conclude that he had never lost a battle. However, during one important battle, this famous general found himself facing defeat and death. Many wondered if he had made a fatal mistake in judgment. Whatever mistakes he may have made in tactical decisions, he more than compensated for them with his ability to cry out to God for deliverance.

All through the long August afternoon the general and his troops waited nervously for the final attack of the enemy which would surely destroy them. They were hemmed in with their backs to a mile-wide river, where they expected enemy ships to appear at any moment and start shelling them.



Historical Pictures Service

The brave but inexperienced troops made a gallant last stand against the invaders before they had to retreat to their fortifications on the heights above the river.

During the tense hours which passed, the general had plenty of time to review the events of the day. As the battle had begun that morning, they were almost completely surrounded by the enemy in a brilliantly executed surprise attack.

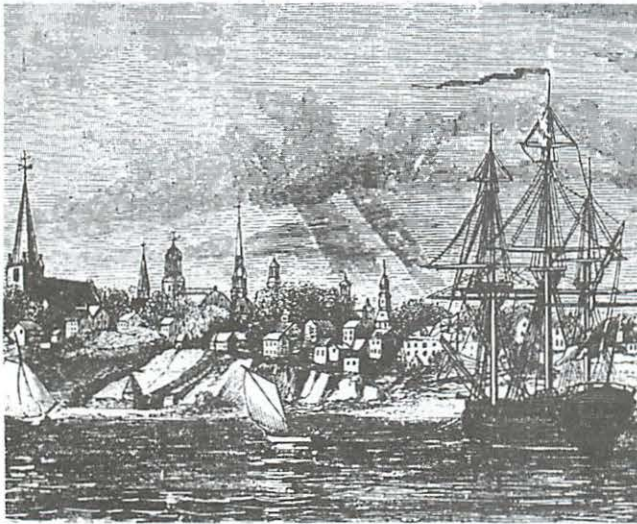
Outnumbered three to one, the general's men had stood their ground as long as they could, but it was not long before they had been forced to fall back across the island to their present defensive position.

The invaders had hired several thousand soldiers from another country to help them fight this war. (Such soldiers are called *mercenaries*.) In the battle that day the mercenaries ruthlessly bayoneted some of the soldiers who, when cut off from retreating with the others, tried to surrender.



Dover, Inc.

The general was painfully aware that half of his eight thousand soldiers were raw, untrained recruits. Reinforcements arriving that day boosted his total force to over nine thousand. Yet, they were still so outnumbered and in such a precarious situation that it seemed the extra soldiers would be just that many more men for the enemy to kill or capture.



Dover, Inc.

Enemy ships in the harbor, loaded with supplies, increased the peril of the surrounded army.

The entrenched force's ammunition supply was running perilously low. The presence of the enemy fleet in the harbor ruled out the possibility of escaping by boat to the fort across the river. Surrender was not an option, either, because it would jeopardize the entire war effort. Yet, a fight to the death would have equally devastating effects since the general was actually the commander-in-chief of the whole army. History reveals that the general was a man of prayer who firmly believed in God's providence. He must have prayed a great deal during that long summer afternoon. Finally night came and with it the grateful realization that the enemy was not going to attack again—yet.

It was incredible! The invader clearly had his opponent's commander-in-chief and several regiments in the palm of his hand. Why did he hesitate to crush them? None of the historians' theories can adequately explain it. The clear fact is that God was in control, and He had other plans for that general and his men.

The next day dawned overcast. The exhausted soldiers, tense and hungry, continued to wait for the barrage that would signal the beginning of the enemy's final assault, but the guns remained silent all through the day. The enemy fleet, too, remained

anchored in the harbor rather than moving into firing position in the river to the east.

The enemy commander was an intelligent and experienced professional military man and certainly no coward. Why, then, did he hesitate to attack when he had the chance to win a decisive victory?



The Saratoga Campaign, David Ellis, McGraw-Hill

Not long before dark, it began to rain. The cold, pelting rain soon soaked the tentless soldiers. Some of them cursed the downpour, but with it came a stiff northeast breeze, which was just the kind of providential development for which the general had been praying. The wind from that direction effectively prevented the enemy warships from entering the river.

A plan was formulated in the general's mind. It was a risky plan, and he knew it. He also knew that God could allow it to succeed. He had decided to use small boats to evacuate the entire army to the fort across the river. Early the next morning the general issued orders for all small boats in the area to be commandeered for their use.

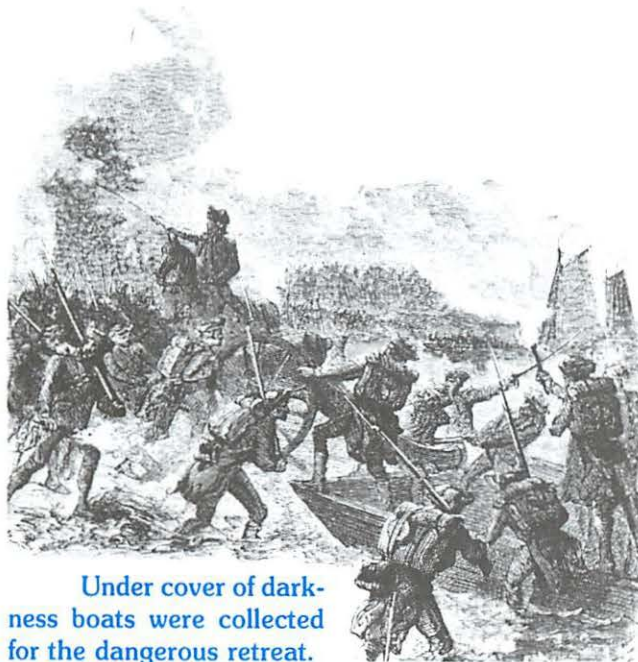
The enemy soldiers, in contrast, stayed dry in their tents most of the time. Whenever the rain let up for a while, they worked at digging trenches, but their progress was extremely slow.

All through the day the general continued making his rounds as he had during the previous day and through two sleepless nights. From one sentry post to another he went, taking care of minor problems along the way and inspiring confidence in his weary men.

Late in the day when the general collected his senior officers to tell them of his evacuation plan, they protested that the river was a mile wide at that point. It was inconceivable to them that a flotilla of small boats could get to the other side without being spotted and blown out of the water by the ships' big guns. Nonetheless, the officers could not dissuade him and eventually agreed that they should follow this plan.

In spite of the bad weather and other problems, the men charged with finding boats followed the general's orders diligently. By nightfall, dozens of skiffs and dinghies were bobbing in the choppy waters off the river beach.

A call was given for volunteers who knew how to handle a boat. Many able skippers came forward and took their positions in the boats, but cover for the operation was still on everyone's mind.



Under cover of darkness boats were collected for the dangerous retreat.

Dover, Inc.

About nine o'clock in the evening the oarsmen began ferrying loads of infantrymen across the river. Now the rough weather, which had kept the way open for their escape, became a definite hindrance. The strong wind and high waves kept them from using sails at all for the first three hours. So they used only the boats equipped with oars.

Then about midnight the wind died away, leaving the river completely calm and quiet. Now the men had to be even more careful not to make the slightest noise that might alert the enemy to the fact that they were escaping. With oarlocks muffled, the rowers pulled their oars noiselessly through the water. The tired, muddy soldiers silently clambered down the steep steps to the ferry landing to await their turn. It was so dark they had to join hands as they came down in order to keep from being separated from their units.

Seeing how long the process was taking, the officer in charge on the beach sent word to the general that it would be impossible to get all nine thousand troops evacuated before sunrise. He suggested they postpone the operation until the next night, but the general knew that by then it might be too late.

After there had been about an hour of dead calm, God provided a gentle, southwesterly breeze

so they could hoist their sails. This meant that four times as many men per hour could be moved out.



The Saratoga Campaign, David Ellis, McGraw-Hill

This man had been the commander of the defensive forces on the island during the initial battle. Later the general himself took over and personally supervised the preparations and execution of the actual evacuation.



Dover, Inc.

By taking over the evacuation, the general was able to correct a mistake which could have alerted the enemy to their retreat.

A little while later God's protection was evident in an incident that could have had disastrous consequences. Due to a mistake or miscommunication, the soldiers on the front lines were told to head for the beach hours before all the troops were

evacuated. If the enemy had noticed the empty trenches, they would have realized immediately what was happening.

By now the sky had cleared, and the moon was shining brightly. Enemy troops were close enough to see that not a single defender was in position along the line. The one man who would know for certain that there had been a mistake was the general. He just “happened” to discover it right away. He immediately ordered those soldiers back into position, but probably as much as thirty minutes had passed while the entire retreating army was left unprotected. God must have blinded the enemy!



Adapted from *The Delaware Continentals*, Christopher Ward

Troops were evacuated from Brooklyn Ferry across the East River to Fort George.

When the first hint of dawn could be detected in the eastern sky, the evacuation was far from complete. The oarsmen needed at least another three hours to rescue the last of the troops. The soldiers still in the trenches and on the beach became more worried by the minute. Soon it would be light enough for the enemy to see exactly what they were trying to do.

Then they saw it! Rising out of the ground and off the river came a dense fog. At first it tended to increase the panic because now they could not see the enemy, but of course that meant the enemy could not see them. If the fog had covered the whole river, however, it would have made it difficult for the small boats to find their way across, but the other side of the river was completely clear!

The sun came up, but that miraculous fog did not lift. The army even had time to load up most of their supplies and all but the heaviest guns. Then just as the last boat pulled out into the river with the general aboard, the fog dissipated.

The enemy troops could hardly believe their eyes. There in the bright morning sunlight was the American camp—totally deserted! Some of the British redcoats ran down to the shore and shot at the departing boats, but General George Washington and his men were safely out of range.



Dover, Inc.

The miraculous fog cover continued until the remaining troops were able to run to the boats and make their way safely across the river.

This evacuation of nine thousand Americans from Brooklyn Heights to Manhattan after the Battle of Long Island in August of 1776 has been called “the most amazing episode of divine intervention in the Revolutionary War.”

PROJECT

Compare the similarities in the Battle of Dunkirk and the Battle of Long Island with God’s protection of the nation of Israel as they retreated from Egypt. (See Genesis 12–15.)



Bible Art Series, Standard Publishing, Cincinnati

Examples:

- All three retreats occurred through water.
- All three groups were trapped by the enemy.
- God-fearing leaders led each group.
- Each escape was aided by cloud cover.

Date completed _____ Evaluation _____



SCIENCE RESOURCE

WHAT TEN PRINCIPLES DOES THE EAGLE ILLUSTRATE ON HOW TO RISE ABOVE THE POWER OF EVIL?



Rich spiritual insights are to be found by studying the eagle because God uses it to illustrate a victorious believer. (See Isaiah 40:31.)

The eagle is one of the largest and most powerful birds in the world. Its majestic flight and mighty wings have made it a symbol of freedom and power.

When we see an eagle soaring in the heavens, we often take it for granted that it has always been able to soar. However, while it is true that eagles are born to soar, they must go through a learning process which includes the basic rudiments of flight.

Only when a young eagle masters one level of flight can it go on to the next, and only when it successfully integrates all the elements of flying can it spread its wings and soar.

1 Eagles must develop their wings through vigorous exercise.

When eagles are only four weeks old, they begin to exercise their wings, and when they are only eight weeks old, their flight training begins in earnest. Young eagles work on pre-flight skills for two to three weeks before they take their first true flight.

Young eagles are excited by strong winds. When these winds come, the eagles jump up and down on the nest platform, face into the wind and flap their wings vigorously, building up their muscles and preparing them for flight.



A young eagle can jump as high as fifteen feet above its nest. While in the air, it experiences its first sensation of flight.

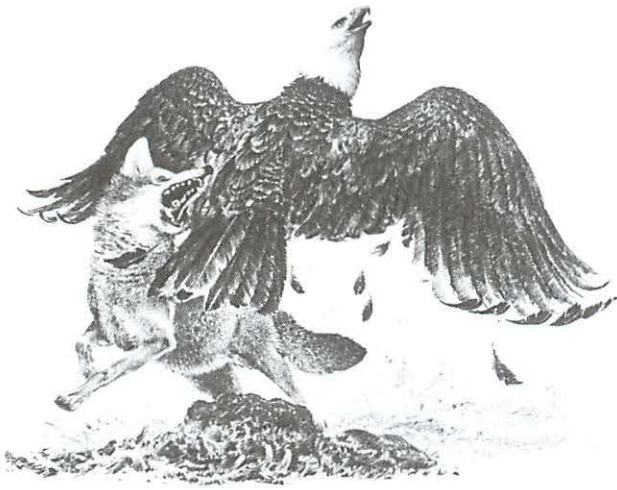
As their strength and confidence grows, the young birds begin to jump from branch to branch. However, they often miss their targets in these early days and fall awkwardly to the ground, because they have not yet learned to calculate distances.

To climb back into their nest, they clumsily hop and flap along the ground until they reach their home tree. Then they must work their way back up to the nest again by jumping from one low branch to another. Gradually they are able to perfect their depth perception and coordination until they can make short flights to neighboring trees.

2 Eagles must avoid danger during their youth.

When the young eagle leaves its nest, it is called a *fledgling*. This stage of development is

filled with many dangers. If the young eagle leaves the nest too soon, it may be stranded on the ground and become the victim of coyotes, raccoons, or even dogs.



The greatest defense of the eagle is its ability to soar above the dangers that would otherwise destroy it.

Overextending itself in flight is another problem for the young eagle. Several years ago an exhausted young eagle was taken into a Department of Natural Resources station in northern Wisconsin.

When the warden read the band on the eagle's leg, he was astounded to discover that the young bird was almost one hundred miles from its nest. He concluded that the bird had been caught in a moving weather front and had drifted away from home. Apparently the young eagle was too inexperienced to free itself from the strong winds.

3 Eagles must honor the instructions of their parents.

One of the first needs of a fledgling eagle is to learn endurance. The parents use hunger to motivate the young bird to learn this vital trait.

Parents begin endurance training by giving their young choice morsels of food. Gradually, as fledglings are able to increase the distance of their flights, the parents decrease the food supply.

Once young eagles have mastered the techniques of level flight, their parents take them on hunting trips. At first it is difficult for fledglings to combine their new-found flying skills with learning to

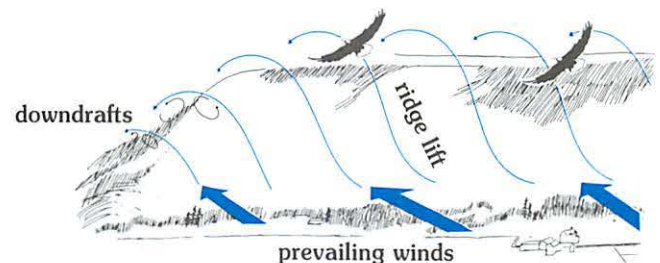
hunt. They usually fail to catch anything, so their parents encourage them by sharing what they have been able to secure.

4 Eagles must use the winds of the hills for extended soaring.

Eagles often receive their first actual soaring experiences along the ridges of hills. When the prevailing wind blows in a direction perpendicular to a ridge, the wind goes up and over the ridge like a big wave of water. Depending on the strength of the wind, the cushion of air may rise to heights of 1,500 feet.

An eagle can ride this cushion of air almost indefinitely without flapping its wings.

However, near the end of the ridge the cushion of rising air becomes turbulent and loses its lifting power. As the eagle soars near these areas, it must either turn back or pick up speed in order to fly through the area quickly.

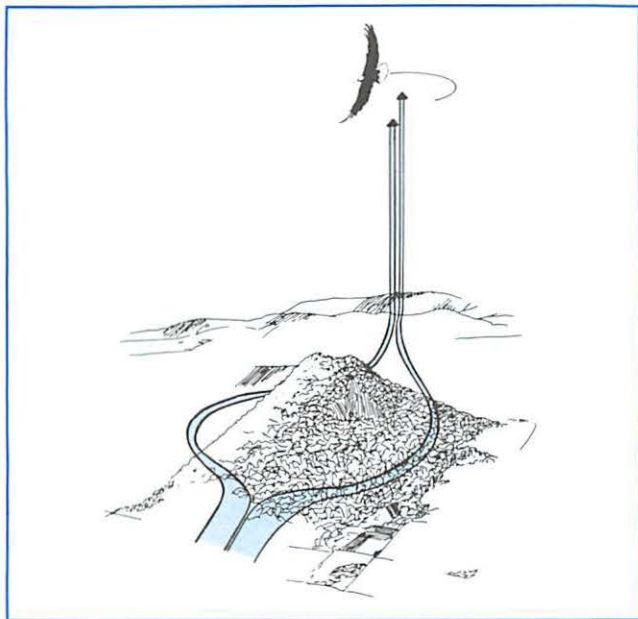


Without hills or mountains the eagle would not have the benefit of winds in which to soar.

Each ridge has its own peculiar shape that directly affects its lifting power. The eagle must make adjustments to compensate for these variations.

Steep ridges produce the greatest lift, but a rift or gully can cause a sudden loss in lift. Terraced hills, tree-covered slopes, green meadows, and bare ground all affect wind in different ways. By learning to recognize these geographical variables and how they affect the wind, the eagle is able to locate the most favorable conditions for flight.

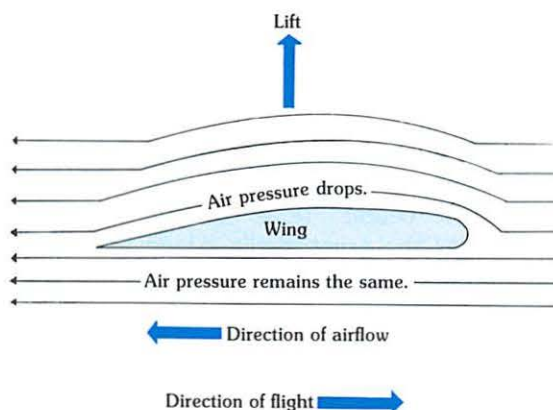
Occasionally the ridge of a hill may parallel the direction of the prevailing wind. When the wind splits equally and flows around both sides of the hill, there is usually a great upsurge of air where it meets again on the other side. The eagle that finds such an updraft can soar to great heights and can cover long distances with very little effort.



The combined forces of rising air from both sides of a ridge produce dramatic lift.

5 Eagles must use their wings in harmony with God's design.

God designed the eagle's wings specifically for soaring. Lift is achieved by air passing over the top and the bottom of the wing at different speeds. The higher-curved contour on the top of the wing forces the air to flow over the wing farther and faster than the air below the wing. This phenomenon creates the lift.

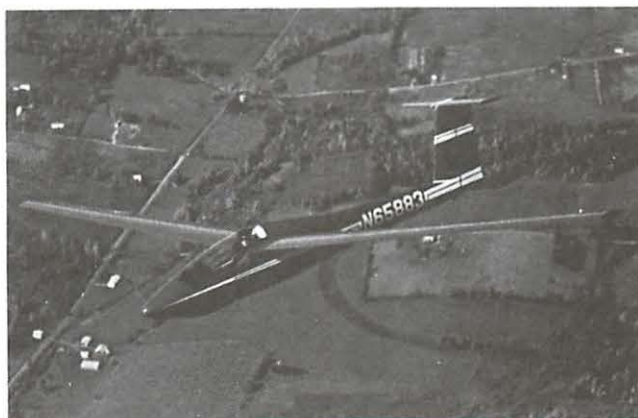


The differing contours of the eagle's wing

The unique characteristic of the eagle's wing which makes it especially suited to soaring is its length and relatively narrow width.

The technical term for this design is *high-aspect-ratio* wing. Such wings combine lightness, smoothness, strength, reduced drag, and greater wingspan needed for long-range flying.

Aircraft designers have modeled the wings of high-flying reconnaissance aircraft after this same design.

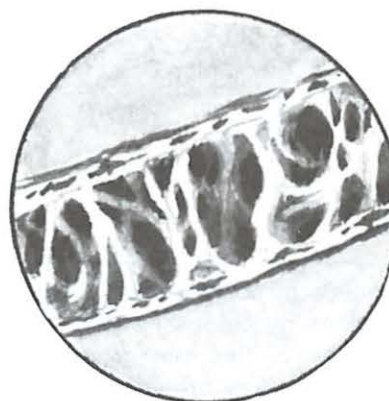


Schweizer Aircraft Corporation

The relationship of wing length to average width is called the *aspect ratio*. Wings that are long and narrow develop greater lift, create less drag, and require less fuel.

Gliders often have an aspect ratio of more than twenty. Highly maneuverable aircraft have short, stubby wings with an aspect ratio as low as five.

The lightweight structure of the eagle's wing also contributes to its soaring capacity. The bone design resembles the crisscrossing girders of a bridge, and hollow chambers inside the bone reduce weight and increase warmth for high-altitude flying.



Notice how the honeycomb bone structure of the eagle's wing has been duplicated by man in the girders that strengthen a bridge.



British Travel Association

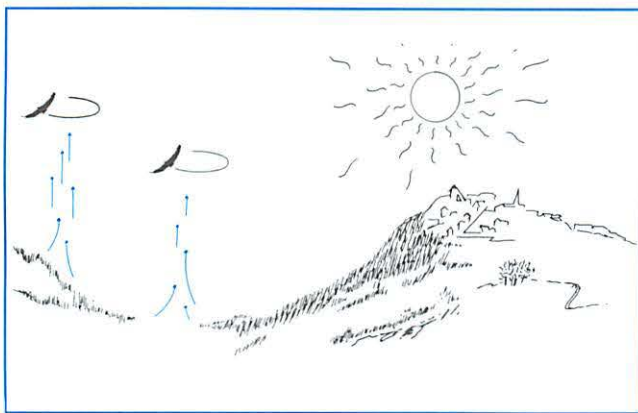
6 *Eagles must find the lifting power of the sun on calm days.*

On windy days the eagle can use updrafts for soaring; however, on calm days it must find what are known as thermals.

Thermals are powerhouses of energy available in every corner of the globe, including the arctic regions. They are columns of air which rise as the sun warms the earth.

Every thermal is different. Some are like cylinders, and others are like bubbles. Whatever their shape, however, every thermal requires clear skies and calm air. Cloudy days block sunlight and prevent the sun from heating the air. Strong winds, on the other hand, dissipate heat and prevent hot spots from forming.

Powerful thermals form on days when there are fluffy clouds that build vertically. Following brief rain showers, rising water vapor improves lift as the sun dries the ground. Blue-sky days with the sun shining brightly overhead are the best of all for thermal formation.



Thermals tend to form over areas which have dark, heat-absorbing colors, such as freshly plowed fields, asphalt parking lots, bare ground, rock, or fields with short crops. On the other hand, factors such as wind, standing water, thick crops, and dense tree cover limit heat absorption.

7 *Eagles must stay within the boundaries of thermals in order to soar.*

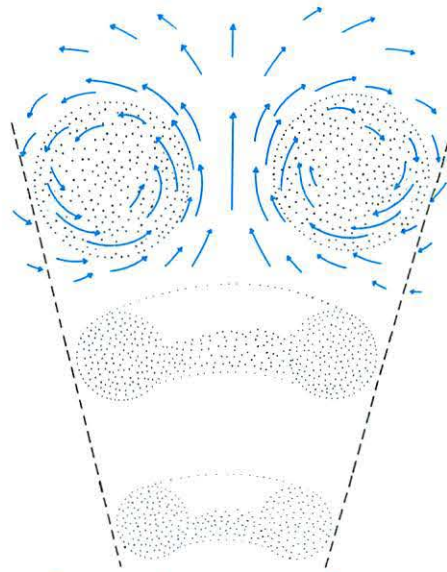
Thermals can be elusive and difficult to find. The eagle may begin its search by making broad, overlapping circles so no thermals are overlooked.

He will fly slowly, because if he flies too fast, he may pass right through a thermal without realizing it.

Some indicators for the presence of thermals are small insects and even earth fragrances rising far above their usual levels. However, the best signal occurs when one wing of the eagle suddenly tilts upward in the rising air. Then the eagle can be certain it has found a thermal. When this occurs, it must turn immediately in the direction of its upward-tilting wing in order to intercept the swiftly rising air.

As soon as the eagle enters the thermal, it must take note of its boundaries. For example, a thermal rising thousands of feet may be only a few yards in diameter. If it is to rest in the thermal's lifting power, the eagle must remain within the confines of the rising air.

If the eagle makes its circles too large, it will drift out of the "column" and immediately begin to fall. If it makes its circles too small, its wings will "spill" air and lose the lifting power of the thermal.

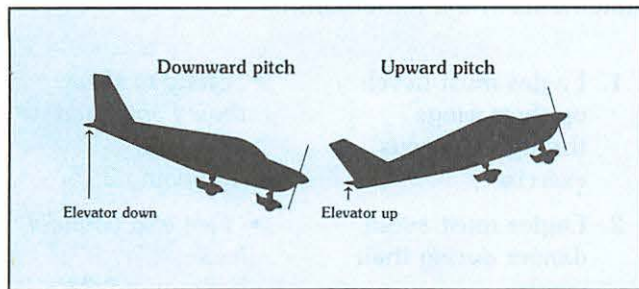


Some observers prefer to view thermals as rising "doughnuts" of warm air. The center "hole" of the doughnut provides the greatest lift. Along the outer edges of the doughnut eagles may actually experience a strong downdraft.

8 *Eagles must make constant adjustments to benefit from thermals.*

In order to keep on rising within a thermal, the eagle must adjust its speed to match the rising air. If it flies too quickly, it may fly right out of the thermal. If it flies too slowly, it could stall. The eagle needs to constantly adjust its speed and turns so as to gain the maximum benefit from the lift.

To change its speed the eagle may adjust its pitch. *Pitch* is the term pilots use to describe the angle of an airplane in relation to the horizon. If the eagle lowers its altitude, its pitch decreases and it will gain speed. If the eagle raises its altitude, its pitch increases and it will slow down.



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The eagle changes its pitch by adjusting its tail feathers or by moving its head up or down.

The eagle must be constantly aware of the position of its head. Tilting its head up or down or back or forth alters the eagle's center of gravity, and thus, changes its altitude.

A young eagle with little "thermal experience" may suddenly falter and jerk its head up. When this happens, its whole body shifts upward, and its wings may lose their lift and stall. If the young bird does not take corrective action, it will fall.

By tucking its wings toward its body and bowing its head, it can quickly regain balance and control. Then all it needs to do is spread its wings and allow the thermal to lift it once more.



The eagle also changes speed by adjusting its wing tips. This procedure changes the drag on the wing, allowing the bird to speed up or slow down.

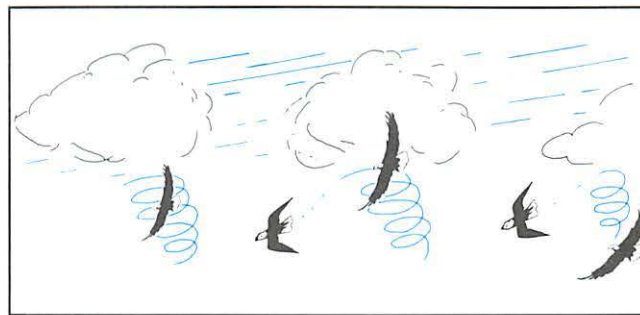
Study page eight of *The Eagle Story* to learn about the critical adjustments the eagle must make in its primary feathers in order to increase or decrease the amount of drag on its wings.

9 **Eagles must make accurate choices for higher soaring.**

Because thermals vary in power and duration, the eagle must constantly be on the lookout for the best one. Its choice determines the height to which it can soar and the length of time for which it can soar.

A cumulus cloud is one sure sign of a powerful thermal. In fact, rising thermals are one of the major causes of cumulus clouds. If the eagle flies directly under a cumulus cloud, it will begin to rise. It can then spiral upward until it reaches the base of the cloud, and may even continue right on through it.

On rare days thermals may line up in long lines called *streets*. It is easy to recognize thermal "streets" by the long parallel lines of cumulus clouds above them. Unfortunately, the eagle may find sinking air separating the streets, but by flying parallel to the streets and just beneath the clouds, the eagle can fly for many miles and never encounter these downdrafts.



A line of cumulus clouds forms a "street" along which the eagle can fly all day without having to flap its wings. Each thermal lifts the eagle high enough so it can glide downward to the next thermal. Even though the eagle may not flap its wings, the adjustments it must make to secure the greatest benefit from a thermal require constant vigilance.

10 **Eagles must keep their eyes on their purpose for soaring.**

The benefits of thermal flying are tremendous. As long as the eagle stays in the thermal, it can fly higher and farther than what its strength would otherwise allow. From great altitudes it can view its entire territory with a much wider range of vision and perspective.

At five thousand feet or higher the eagle can spot hidden dangers and overlooked food. The longer the eagle stays aloft, the longer it avoids harassment from smaller birds at lower levels.

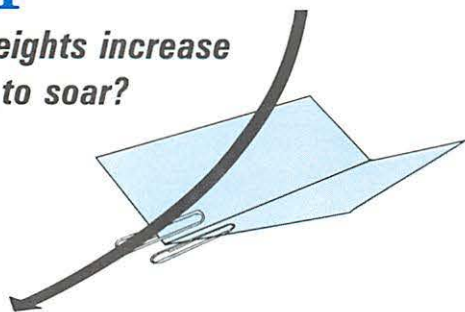


Montana Chamber of Commerce

The higher the eagle soars, the greater its ability to detect both available food and potential danger.

PROJECT 1

How do weights increase the ability to soar?



- Fold a 5- × 7-inch filing card in half lengthwise so each "wing" is two and one half inches wide.
- Hold the card level to the ground above your head and let it go.
- Notice that the card falls straight down.
- Now attach one paper clip to one wing and drop the card from the same position.
- Notice that the card flies forward, but does not travel very far.
- Add another paper clip in such a way that the clips are equidistant from the fold.
- Drop the card again and notice that it now begins to soar.
- Experiment with different sized cards, different numbers of paper clips, various positions for the clips, and different types of folds, to find out which arrangement produces the longest flight.

PROJECT 2

God uses the eagle in several places throughout Scripture to illustrate victorious Christian living. The most effective way for God to "... lead us not into temptation, but [to] deliver us from evil"

(Matthew 6:13) is to give us the power to rise above the laws of sin which are in our members. (See Romans 7.)

Using the facts you have learned about the eagle, discuss how each of the statements of Scripture in the right column will accomplish the steps of spiritual growth which are implied in the statements in the left column.

- | | |
|---|--|
| 1. Eagles must develop their wings through vigorous exercise. | • "Study to shew thyself approved unto God . . ."
II Timothy 2:15 |
| 2. Eagles must avoid danger during their youth. | • "Flee also youthful lusts . . ."
II Timothy 2:22 |
| 3. Eagles must honor the instructions of their parents. | • "Honour thy father and mother . . ."
Ephesians 6:1-2 |
| 4. Eagles must use the winds of the hills for extended soaring. | • "Knowing that tribulation worketh patience . . ."
Romans 5:1-5 |
| 5. Eagles must use their wings in harmony with God's design. | • "Take my yoke upon you . . ."
Matthew 11:29-30 |
| 6. Eagles must find the lifting power of the sun on calm days. | • "Remember now thy Creator in the days of thy youth . . ."
Ecclesiastes 12:1 |
| 7. Eagles must stay within the boundaries of thermals in order to soar. | • "He that hath my commandments, and keepeth them . . ."
John 14:21 |
| 8. Eagles must make constant adjustments to benefit from thermals. | • "... And lean not unto thine own understanding"
Proverbs 3:5-6 |
| 9. Eagles must make accurate choices for higher soaring. | • "If a man therefore purge himself from these . . ."
II Timothy 2:20-21 |
| 10. Eagles must keep their eyes on their purpose for soaring. | • "Looking unto Jesus the author and finisher of . . ."
Hebrews 12:2 |

Date completed _____ Evaluation _____



HOW DOES GOD USE MATH TO HELP US COMPREHEND "FOREVER" AND HIS ETERNAL GLORY?



Ewing Galloway

Before high-powered telescopes were invented, we thought we could count the stars. Now we realize we have not even begun to comprehend the number of galaxies. Yet, God "... telleth the number of the stars; he calleth them all by their names" (Psalm 147:4).



Bible Art Series, Standard Publishing, Cincinnati

Abraham counting the stars

God purposed to do for Abraham that which was beyond his comprehension: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them . . ." (Genesis 15:5).

David was also moved at the vast majesty of God's glory and power when he tried to count the stars: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? . . ." (Psalm 8:3-4).

Not only did God use the number of stars to communicate the vastness of His power and glory, He also used the sands of the seashores. To our

minds it would be an unthinkable task to count each granule. However, even as God knows each star, He knows each grain of sand upon the seashores.



Ewing Galloway

From the huge star to the small grain of sand, God demonstrates His infinite wisdom by counting.

In the same way that God uses numbers to indicate the vastness of His heavens, He also uses numbers to confirm His detailed concern and care of each Christian. God does this by counting every hair on our heads.

With reassuring accuracy Jesus reasons, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered" (Matthew 10:29-30).



There are about 140,000 hairs on a person's head, but this number can vary by hundreds each day.

HOW DOES OUR NUMBER SYSTEM HELP US COMPREHEND THE CONCEPT OF "INFINITY"?

The mathematical concept of infinity is similar to the idea of *forever* or *without end*. **Infinity** is defined as boundlessness, or unlimited time, space, or quantity. A **finite set** is a set whose members can be listed or counted. An **infinite set** is one whose members cannot be listed or counted.

Our number system is an example of an infinite set. Think of our numbers as points on a line.

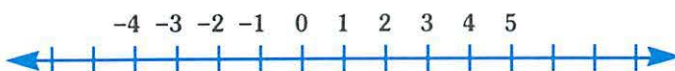
Draw a line, and choose a point on it. Assign it the number 1.



Mark off numbers to the right in equal spaces to represent 2,3,4,5, etc.



There are numbers to the left of 1 as well. The most obvious one is 0, but there are also all the numbers that are less than 0, the *negative* numbers. These are the numbers you hear the weather forecaster talk about in winter. "The high today in Minneapolis will be seven degrees below zero." Mark these numbers off in equal spaces to the left of the number 1.



Where would you put the number $2\frac{1}{2}$ on the number line? It would go halfway between 2 and 3. Where would 7.4 go on the number line? It would be placed four-tenths of the way between 7 and 8.

Our number system is complete. That is, there are no "breaks" or "holes" in the number line. For every point on the line there is a number, and for every number there is a point on the line.

A line is infinite, having no beginning or end. (See *Wisdom Booklet 33, Authority through Accuracy*). This characteristic is also true of the number line. It has no beginning and no end. The number lines which are drawn here are pictures of only parts of number lines.

If the number line has no beginning and no end, and if for every point on the line there is a number, then the numbers must go on without beginning and ending also.

Write down the largest number you can think of. Make it at least fifteen digits long. Here is an example.

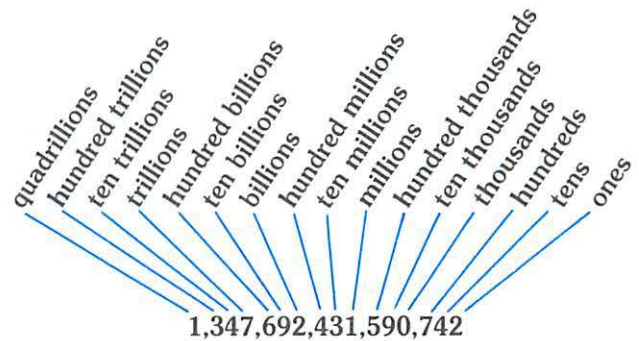
1347692431590742

Look at the number you wrote again. If you just wrote numbers and did not include any commas, your number is very hard to read. Moving from right to left, place a comma in front of every third digit in your number. For example:

1,347,692,431,590,742

Writing your number with commas in it helps you to read your number quickly. Just how big is the number that is written here? To know that, you must know the names given to the places in our place value system.

Here is our example again. This time, the names for the different positions in our place number system are written in also.



The number written here is bigger than 1 quadrillion! How big is that?

Suppose you are given 1 quadrillion dollars with the requirement that you must spend 100 million dollars of it each week. How long would it take you to spend all the money? It would take you 192,000 years! If you were to spend 100 million dollars every day, it would still take you 27,472 years to spend 1 quadrillion dollars!

That is a very large number, but it is not the greatest possible quantity. To write a number bigger than that, just add 1 to it.

1,347,692,431,590,742

+ 1

1,347,692,431,590,743

Is this now the biggest number? No. Add 1 again. Can you see that this process of adding "just one more" can go on without end? Even if you add 10 each time, or double the number each time, or multiply the number by itself, you can always add "just one more" to get an even bigger number than the one with which you started.

One quadrillion is the name given to the number 1 followed by 15 zeros. The name given to the number 1 followed by 100 zeros is a **googol**.

The largest number with a name is 10 to the googol power. That is, 10 multiplied by itself a googol number of times. The name for this number is **googolplex**. Although this is an extremely large number, it is still not the biggest. Remember, you can always add “just one more” to a googolplex to get an even bigger number.

Just as the positive numbers are boundless, without limit or end, so also are the negative numbers (the numbers to the left of zero on the number line.) Take any large positive number, put a negative sign in front of it, and you have a large negative number.

It is hard to understand that something goes on forever, without beginning or ending. Our number system goes on without beginning or ending.



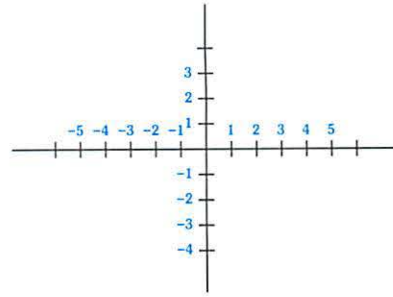
Ewing Galloway

The ocean looks vast to us; yet, it has a beginning and an end. However, God's kingdom, power, and glory have no beginning and no end.

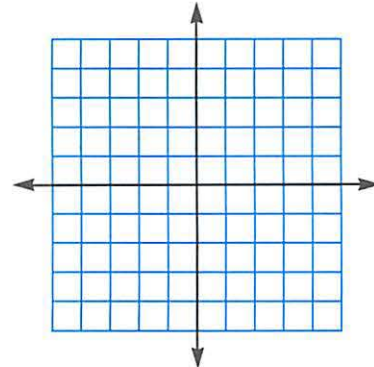
HOW CAN THE EQUATION $\frac{1}{x} = y$ ILLUSTRATE GOD'S POWER IN DELIVERING US FROM EVIL?

Draw a number line with zero at the center, positive numbers to the right, and negative numbers to the left.

Now draw a second number line that crosses the first one at zero. Draw the second one so that it is **perpendicular** (straight up and down) to the first one. Mark it so that positive numbers go up and negative numbers go down.

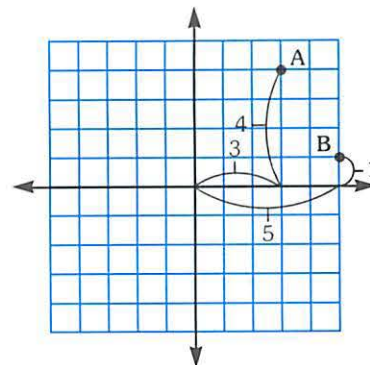


This is a mathematical grid for drawing graphs. If straight lines are drawn through all the points, the grid looks like this.



Any point on the grid can be located by telling how many lines it is to the left or right of the original vertical number line, and how many lines it is up or down from the original horizontal number line. Each original number line is called an **axis** of the graph.

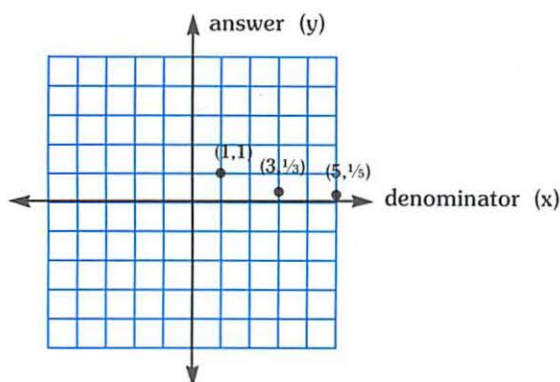
It is customary to tell how many lines the point is from the vertical line first, and then how many lines from the horizontal line. For example, point A is 3 lines to the right, and 4 lines up. It would be described as the point (3,4). Point B would be described as (5,1) since it is 5 lines to the right, and 1 line up.



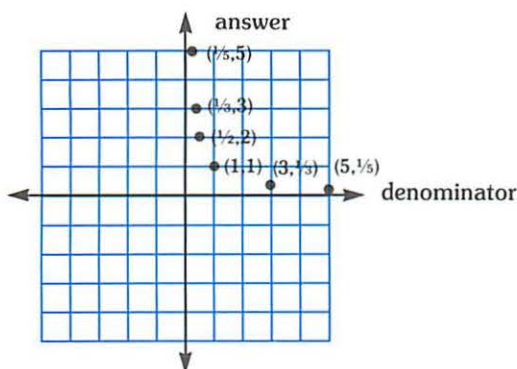
Mathematicians use graphs to draw pictures of equations (called *functions*) to find out how the equation behaves. The graphs of some equations are straight lines. The graphs of others are circles.

Some graphs are curved lines which curve both upward and downward.

Look at the graph of the equation $\frac{1}{x} = Y$. Think of it as $\frac{1}{\text{denominator}} = \text{the answer}$. For each desired number as the denominator, there is a different answer. For example, if 3 were the denominator, the answer would be $\frac{1}{3}$. That gives us the point $(3, \frac{1}{3})$ to put on the graph (values for the denominator go on the horizontal axis, values for the answer go on the vertical axis). If 5 were chosen as the denominator, the answer would be $\frac{1}{5}$. That gives us the point $(5, \frac{1}{5})$ to put on the graph. If 1 were the denominator, what would be the answer? (1) What point is that on the graph? $(1, 1)$



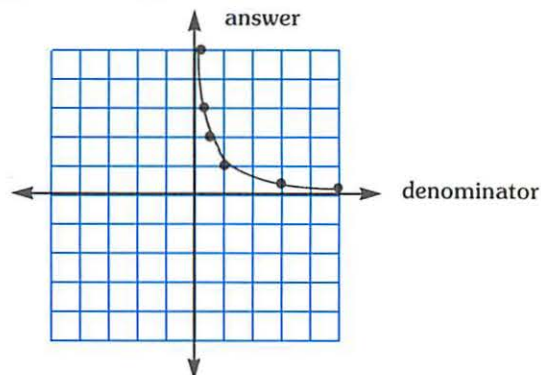
What kind of answers do we get when the denominator is between 0 and 1? (Note: Because it is impossible to divide any number by zero, we cannot pick zero as a value for the denominator here.) If the denominator were $\frac{1}{2}$, what would be the answer? (2) If the denominator were $\frac{1}{5}$, what would be the answer? (5) That gives us two more points to put on the graph, $(\frac{1}{2}, 2)$ and $(\frac{1}{5}, 5)$.



The graph of this equation is a curve that looks like a boomerang, with the center of the boomerang at the point $(1, 1)$, and the sides of the boomerang stretching out, but never quite touching the horizontal and vertical axes.

What does the curve look like for large values of the denominator? If the denominator were 100, what would be the answer? ($\frac{1}{100}$) If the denominator were 200, what would be the answer? ($\frac{1}{200}$) What is happening to the answer as the denominator gets bigger and bigger? It gets smaller and smaller.

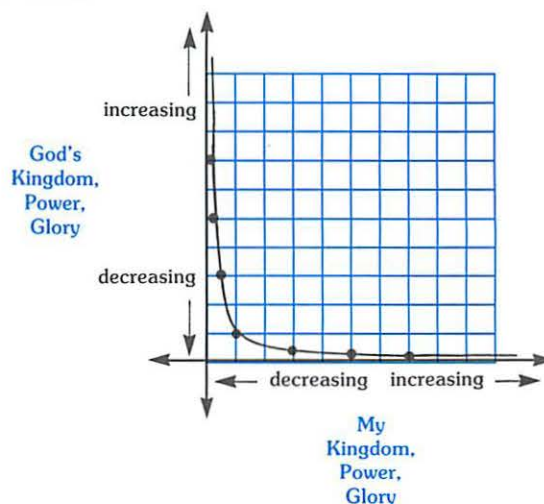
What does the curve look like for very small values of the denominator? If the denominator were $\frac{1}{100}$, the answer would be 100. If the denominator were $\frac{1}{200}$, the answer would be 200. As the denominator gets smaller and smaller, the answer gets bigger and bigger.



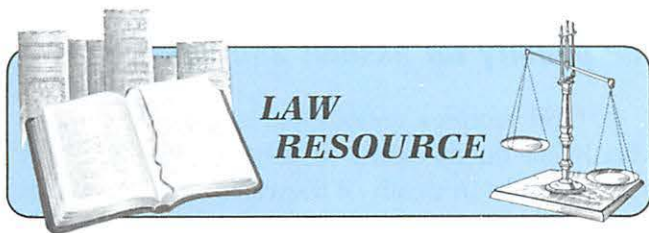
Mathematicians say that as the denominator approaches *infinity* (gets bigger and bigger without end), the answer gets closer and closer to zero. As the denominator gets closer and closer to zero, the answer approaches infinity.

We named the original number lines the “denominator line” and the “answer line.” Change the names to “My Kingdom,” and “God’s Kingdom.” Can you tell from the graph what happens to “God’s Kingdom” as “My Kingdom” gets bigger and bigger? What happens to “God’s Kingdom” as “My Kingdom” gets smaller and smaller? Now change the names for the lines to “My Power” and “God’s Power.” What happens to “God’s Power” when “My Power” grows larger and larger? When “My Power” gets smaller and smaller, what happens to “God’s Power”?

Change the names one more time to “My Glory” and “God’s Glory.” When is “God’s Glory” greatest? It is when “My Glory” is the least.



Date completed _____ Evaluation _____



LAW RESOURCE

HOW HAS GOD PROVIDED FOR DELIVERANCE FROM EVIL WITH THE LAW OF CRYING OUT?



Bettmann Newsphoto

The attempted murder of President Reagan (pictured above) provides a somber reminder to be ready at all times to respond wisely to an attacker.

Criminal attacks by one person against another became the immediate result of the fall of Adam and Eve. Their firstborn son carried out an unprovoked attack against his brother and murdered him in the field. (See Genesis 4:1–8.) God has given some very precise laws to punish various types of attacks. However, He has also given clear instruction to those who are attacked as to how they should respond during an assault.

The crime of kidnapping

Kidnapping is carrying a person away against his will through the use of unlawful force. This crime can include seizing and holding a person for the purpose of carrying him away later. The California courts, for example, determined that a person who took a motorist at knifepoint only fifty feet away from his car and held him against his will was guilty of kidnapping.

Even if a bystander prevents a kidnapper and his victim from reaching the kidnapper's destination,

the kidnapper is still guilty of committing the crime.

A kidnapper does not have to use actual physical force. The mere threat of physical harm to the victim is sufficient for indictment in this crime.

If a man induces a girl into his car for a legitimate purpose, such as driving her home from a baby-sitting job, and then takes her elsewhere, he is guilty of kidnapping accomplished by fraud.

• The Federal Kidnapping Act

Charles Lindbergh won fame in 1927 by being the first man to fly nonstop across the Atlantic Ocean. Five years later his twenty-month-old son, Charles Jr., was kidnapped from the family home. The little boy was later found murdered. Subsequently his kidnapper was found, convicted, and executed in 1936.



Library of Congress

**Charles Lindbergh
(1902–1974)
The kidnapping of his
son outraged the nation.**

This well-publicized kidnapping resulted in the “Lindbergh Law,” which made kidnapping a federal offense if the victim were taken across state lines or if the U.S. Postal Service were used for ransom demands.

In 1956 Congress strengthened this law by allowing the Federal Bureau of Investigation to work on any kidnapping case after twenty-four hours.

The penalty for kidnapping

God demands swift judgment on the person who is guilty of kidnapping.

“And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death” (Exodus 21:16).

God allows no discretion to the court when it comes to kidnapping. The death penalty for kidnapping is restated in Deuteronomy 24:7.

“If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.”

The crime of abduction

Laws against **abduction** are designed to protect girls under the legal age (usually eighteen years). Any person taking or detaining an underage female with or without force against her consent is guilty of the crime of abduction.

Some states hold that a girl under legal age is incapable of consenting; thus, taking her for an unlawful purpose is a crime, whether or not she consents. The crime of abduction can, therefore, be committed by enticement, persuasion, or other inducements.

The crime of assault and battery

Assault is a threat to do bodily harm by someone whose ability to carry out the threat is such that the victim feels he is in imminent danger.

One does not have to be physically touched to be assaulted. Yet, there must be some imminent physical act of violence such as the pointing of a gun or the showing of a knife or raising a club.

A person who aims a gun at a crowd may be found guilty of assault of every person in the crowd.

Battery is an act of violence that accomplishes what an assault threatens to do.

Inflicting unauthorized force is essential to battery; however, injury is not required. The slightest wrongful touching constitutes battery, and the touching is not restricted to the body or clothing. When a manager of a Texas motel snatched away a patron's dinner plate in a "loud and offensive manner," he was held guilty of touching and battery.

The force of battery can be indirect. It does not need to be aimed at the victim. An Illinois court ruled that a person who struck and broke a glass door during an argument committed battery because a piece of the glass flew into the eye of another person.



ASSAULT

BATTERY

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If a man swings at another person and misses, he is guilty of assault. However, if he strikes the person, he is guilty of assault and battery.

The penalty for assault and battery

God requires various punishments for those who inflict bodily harm to others. If assault and battery results in death of the victim, the aggressor "... shall be surely put to death" (Exodus 21:12).



"And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed" (Exodus 21:18-19).

"If men strive, and hurt a woman with child, so that her fruit depart from her [i.e., premature birth], and yet no mischief follow [i.e., damage to baby]: he shall be surely punished,

according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe" (Exodus 21:22-25).

The crime of rape

The legal definition of **rape** is "the unlawful, carnal knowledge of a female by force and against her will." Scripture uses the phrase, "he knew her," to refer to a physical relationship.

If an underage girl consents to an immoral relationship, the man is still guilty of **statutory rape**. When a girl is of legal age, the term **seduction** is used to distinguish from rape.

Whereas in **seduction** the female is persuaded to consent, often by promises of marriage, rape is committed by force and without a woman's consent.

The penalty for rape

If a man forces a married woman to have an immoral, physical relationship with him, God commands that he shall be put to death. (See Deuteronomy 22:25.) If a single man entices or forces an unmarried woman to have a physical relationship with him, “. . . he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.” (Exodus 22:16–17). (See also Deuteronomy 22:28–29.)

The law of crying out

God has established some very strict guidelines of responsibility for a woman who is attacked. She is to cry out for help. The victim who fails to do this is equally guilty with the attacker.

“If a man be found lying with a woman married to an husband, then they shall both of them die.

“. . . And ye shall stone them with stones that they die; the damsel, because she cried not. . . .” (Deuteronomy 22:22,24).

Ways that one who is being attacked can cry out for help



Doré Bible Illustrations

Those in Israel guilty of adultery were usually stoned to death.

If you are ever attacked by one who intends to do harm to you, there are several ways that you can cry out for help. Here are five such ways:

1 CALL FOR HELP.

In recent years, women have been advised that it is safer for them to cooperate with one who would morally attack them than to offer resistance. This counsel not only violates Scripture, but it also has been shown to be inaccurate, as illustrated in the following account.

How screams in the night and a verse of Scripture changed the outcome of an attack

“I was wakened out of my sleep by the screams of a woman in distress. I looked at my watch and saw that it was after 11:00 p.m. As I looked out the bedroom window of our two-story house, it was raining very hard, and I couldn’t see anyone. All seemed to be quiet.

“I thought I must have been having a bad dream, but just as I started to turn away from the window to go back to bed, I once again heard the screams. This time I realized they were coming from between the buildings of the church I pastored next door.

“As I put on my slippers and coat, I awoke my wife and asked her to keep a watch on things from the window. On the way out of the house I grabbed a flashlight and then headed for the church. All this time the screams continued.

“As I rounded the corner of the church, I wondered to myself, ‘What am I getting myself into?’ Then I thought, ‘Maybe I shouldn’t get involved.’

“The instruction of Deuteronomy instantly came to mind, and I realized I could not turn back, for it was this woman’s responsibility to cry out for help, and it was my God-given duty as a man to help her.

“I also realized that if the woman who was screaming were my wife or one of my daughters, I would be very grateful to some man for taking the risk of getting involved in order to help them in their time of need.

“When I saw the struggle, I yelled out to the man, ‘What do you think you’re doing?’

“Immediately the man jumped up and said, ‘Everything is all right.’ I responded, ‘Oh, no it’s not!’ and shone the light directly in his face.

“He turned at once and fled. Then a poor little high school girl, the same age as my daughters, jumped up and said, ‘Thank you for coming!’

"I said, 'I hope I got here in time.' To this she responded, 'Sir, you did, you just barely did.' "

Observations

- Notice how powerful the "weapon" was that the pastor used to frighten away the attacker. God reveals that men love darkness rather than light because their deeds are evil, "*for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved*" (see John 3:19–20). This evil man attacked at night and fled the light.
- In this case the screams of the girl saved her from defilement and possible physical harm. However, even if she had not been rescued in time, there still would have been benefit to her in crying out. She would have avoided guilt because she had followed the requirements of Scripture to prove her innocence.

2 CRY OUT TO GOD FOR HELP.

How the victims of assault and battery learned the power of the name of Jesus

Case One:

"While I was visiting a friend, a man came into her house, stole her money, and began beating her. I was shocked. It all happened so suddenly. I grabbed the man and tried to pull him away, but he kept right on beating my friend.

"In desperation, I cried out to the Lord for help, saying, 'Jesus! Jesus!' The man instantly stopped and looked at me. After a long, long pause, he said, 'I'm sorry.' He then gave the money back and went away."

Case Two:

"Although I had attended the Basic Seminar and had learned the concept from God's Word to call aloud to God for help when in trouble, I had never had the occasion to use it.

"Then one afternoon, I was approached by a strange man. Immediately the Spirit brought the idea of calling on God aloud, and I began to call out. 'Oh God, help me! Please, Lord Jesus, help me!' There was no one else around or even in sight. However, when I called aloud to our Lord, He was faithful to His promise.

"The man backed off as if a Power were pushing him away! He murmured for me to go on, and then he walked off as if in a daze. Praise our Lord!"

Observations

- Crying out to God for help produces the fear of the Lord in the attacker. Evil men carry out their wicked deeds because "*... there is no fear of God before [their] eyes*" (Psalm 36:1). It is only by the fear of the Lord that men depart from evil. (See Proverbs 16:6.)
- By calling upon the Lord, we are engaging the power of God against the power of evil. This is important since "*... we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*" (Ephesians 6:12).



Bible Art Series, Standard Publishing, Cincinnati

- There is power in the name of Jesus. This power was demonstrated as the mob came to arrest Jesus in the garden. When He identified Himself, they fell backwards to the ground. (See John 18:3–6.)
- God commands us to cry out to Him whenever we are in trouble, not just to scream for help. Notice what should be related to our cry in the following verses:

"When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. In God will I praise his word: In the Lord will I praise his word.

In God have I put my trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praises unto thee" (Psalm 56:9–12).

In many other passages we are given instructions such as the following: "*Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee*" (Psalm 141:1).

3 REBUKE THE ATTACKER.

How a midnight sermon stopped a would-be attacker

A woman was startled one night by an intruder who broke into her apartment. The attacker stated his intentions, and she replied, "You'll have to kill me first because I've given my body and my life to the Lord." The intruder appeared startled; then he backed away and demanded money. Fumbling through her purse, the woman could find only two dollars. The man became angry until she got her Bible, turned the light on, and read aloud, "... the wages of sin is death . . ." (Romans 6:23). For the next fifteen minutes she reproved him with Scripture and told him of the wrongfulness of man's deeds. She then told him to leave, and he obeyed.

On the way out he spotted a large family Bible and threw the two dollars on it. As he left, the woman thanked God for His deliverance and prayed for the man.

Observations

- This woman had made previous decisions which were of tremendous value to her when she was attacked. By clearly and forcefully informing her attacker that she had dedicated her body to the Lord in accordance with Romans 12:1-2, she not only brought him face to face with the name of God, but she also made it known that were he to carry out his evil work, he would be stealing that which belongs to God.
- The woman was willing to give him what money she had, because that is temporal. However, the defilement of one's body is worthy to be fought against to the death. This is the testimony of Daniel, who purposed in his heart that he would not defile himself. (See Daniel 1:8.)
- The woman brought double light to the situation when she turned on a lamp and opened her Bible. Just as there is power in the name of Jesus, there is great authority in the Word of God. By hearing Scripture the attacker was having to answer to that Greater Authority.

When Potiphar's wife tried to entice Joseph to enter into an immoral relationship with her, he rebuked her by his commitment to God's authority: "... how then can I do this great wickedness, and sin against God?" (Genesis 39:9).

4 ASK GOD TO REBUKE THE ATTACKER.

How a hedge of thorns pricked the heart of a telephone intruder

"After attending the Basic Seminar a few years ago and hearing the advice on how to deal with attackers, I decided to use it in dealing with obscene phone calls.



Ewing Galloway

"Prior to this time, I had tried to handle the phone calls my way. I would tell them off or argue or just hang up on them. But they knew I was upset, and they would just call back.

"I decided to bring God into the conversation when I received these phone calls. The next time I received an obscene phone call, I told the caller that Jesus loved him and died for him. The caller was taken by surprise and quickly hung up.

"One night, however, I was awakened by another obscene phone call. This time the caller would not quit when I told him the same things about the Lord that I had told the previous caller. Finally, I was at loss for words. Then I remembered what I was taught at the Seminar about praying a hedge of thorns to bind Satan. So I prayed to Jesus out loud to bind Satan in this man's life so that his eyes could be opened to recognize his sin and see Christ's love for him.

"When I finished praying, there were a few seconds of silence, and then he quietly said, 'I am sorry' and hung up."

Observations

- Obscene phone calls can be particularly difficult to deal with, because the intruder is shielded from view and is usually encouraged when he gets a reaction from his victim. Such calls should be reported to the telephone company so they can be traced.

- The victim was wise to begin by talking to the intruder about the Lord. However, when he refused to be deterred by that action, the next appropriate step was to ask God to rebuke him.
- Praying a hedge of thorns around the intruder and asking God to bind and rebuke Satan in the name and through the blood of the Lord Jesus Christ would not only alert the intruder to the reality of Satan, but would also free him to respond to God.

5 WITNESS TO THE ATTACKER

How the power of the Gospel disarmed a potential killer

As a woman got into her car, a wild-looking man approached her with a gun, demanded her money, and ordered her into the passenger's seat. As they drove off, the woman began praying out loud. Suddenly the man began to sob and talk about his unhappy past.

A deep peace came over his intended victim, and she began to pray for him that God would release him from the power of Satan. She then read Scripture passages to him and explained to him how he could become a Christian.

Finally, he pulled over to the side of the road, bowed his head, and prayed, "Jesus, I am sorry for everything I have ever done. Please save me." He then emptied the bullets out of his gun, gave them to the woman with the promise that he was going to be different, and left.

Observations

- By witnessing to her attacker, this woman fulfilled the requirements of Proverbs 3:6: "In all your ways, make Christ known, and He will direct your steps" (paraphrase).
- This woman was wise in praying for her attacker and binding Satan in his life before trying to share the Gospel with him. These preliminary steps are consistent with the instruction of Mark 3:27:
"No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house."
- One of the first needs in a time of attack is to have inward peace, since the fear of man brings a snare (see Proverbs 29:25), but perfect love casts out fear (see I John 4:18). Without inward peace, the

woman would not have been able to convince her attacker that he, too, could experience the peace of God that surpasses human understanding.

PROJECT 1

Check the following items to determine how prepared you are to respond wisely to one who would attack you.

- ☐ 1. Have you dedicated yourself to God?
(See Romans 12:1.)
- ☐ 2. Do you know what provokes attacks?
(Evaluate dress and friends.)
- ☐ 3. Have you purposed to resist attackers?
(See Psalm 4:3 and Daniel 1:8.)
- ☐ 4. Do you know how to pray a hedge of thorns?
(See the *Basic Seminar Workbook*.)
- ☐ 5. Do you know how to present the Gospel?
(See Romans 3:23, 6:23, 5:8, and 10:9–13.)
- ☐ 6. Do you know how to contact the police?
(Memorize the emergency number in your area.)

PROJECT 2

How would you respond to the following letter?

"Last November, I was assaulted. I cried out to God for deliverance, but it did not stop the attack. How should I respond to this after hearing about all the others who were supernaturally delivered from evil?"

Read Hebrews 11:32–40.



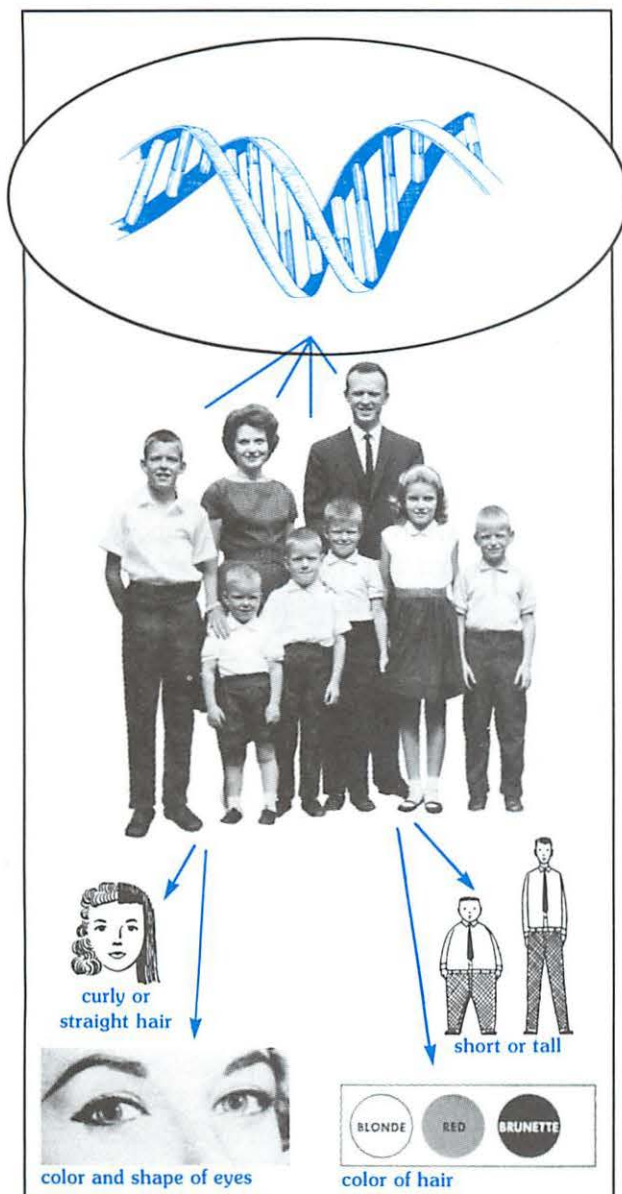
Doré Bible Illustrations

The ultimate deliverance from evil is a more glorious resurrection to eternal life.

Date completed _____ Evaluation _____



HOW DO INHERITED TRAITS AFFECT THE INTENSITY OF THE TEMPTATIONS WE EXPERIENCE?



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Physical traits of parents are clearly seen in their children. However, these are not the only traits that are inherited.

Medical researchers have discovered that because of the way our DNA "ladders" are constructed and the way our cells divide, we are literally a physical part of our forefathers. Thus, we

were "in Adam" and a physical part of him when he sinned.

It is vital that we understand the Scriptural principles related to the sins of the forefathers and the practical implications they have for us in dealing with temptation.

As an introduction to this study, consider the following testimonies.

How a baby was affected by bitter parents

A young couple in California adopted a baby girl. The baby was physically healthy and seemed perfectly normal. But one evening when the father picked her up and held her in his arms, a strange darkness came over the spirit of the baby.

The father recalls what happened: "She looked up at me with a cold stare, and her eyes gave me a hateful look. Then her face turned red, and she began to cry with a loud voice. This behavior went on throughout the week. My wife and I could not understand it.

"Then I remembered the material on the sins of the fathers that were passed on to the children, and I wondered, 'Is it possible that the bitterness of the mother and father were passed on to this little baby?' (The mother had conceived the baby as the result of an immoral relationship and was very bitter toward the baby's father.)

"So my wife and I followed the steps we had learned at the Seminar on dealing with this type of situation. We prayed that God would remove the consequences of the sin of bitterness which were passed on to this child by the mother and her forefathers.

"The results were both immediate and amazing. The next time I picked up the baby there was no more hatred in her eyes. She looked at me, smiled, and then began to coo. This experience convinced us of the reality of the sins of forefathers being passed on to their children."

How a three-year-old girl was influenced by strong-willed forefathers

A couple in Georgia became very concerned about their three-year-old daughter. Every time the parents would talk to this little girl about the Lord Jesus Christ or about salvation, she would seem to become a different person.

Time after time she would tell her parents that she did not want to believe in Jesus, nor did she want to go to Heaven. She stated, "I want to go to hell."

During the Atlanta Seminar in 1982 the parents learned about the importance of acknowledging the sins of the forefathers and praying a hedge of protection around their children.

The father described what happened when he and his wife followed this instruction:

"Late Saturday night we went into our daughter's room and knelt by her bed. She was fast asleep.

"We prayed a 'hedge of thorns' around her. We also confessed our sins and acknowledged the sins of our forefathers, especially the sin of being strong-willed.

"The next morning I went into my daughter's bedroom before leaving for work. As I kissed her on the cheek, she woke up. I asked, 'Did you know Mommy and Daddy prayed for you last night?'

"To my surprise she said, 'Yes, you prayed that I would believe in Jesus.' I was amazed, because I knew she had been asleep when we had prayed.

"My daughter then said, 'Daddy, I want to become a Christian,' and I had the joy of leading her to the Lord.

"For the next several days all we heard about from her was how she was going to go to Heaven and how she believes in Jesus and loves Him."

How a woman was affected by the anger of her forefathers



The following testimony was first printed in Alumni Supplement #9, *Conquering Impossible "Mountains."*

"I came from a long line of quick tempers—my great-grandfather, my grandfather, my daddy, and me.

"We are not violent; we just get mad. We are easily upset and yell a lot. We have no patience, and when things do not go smoothly for us, our tempers cut loose.

"I have spent hours in prayer about this. I have tried hard to conquer this all my life.

"I have a wonderful husband and two small children, but it seems that all I do is yell at them, along with any neighbor children who happen to get in the way.

"I have been to the Basic Seminar several times, but it was not until this June (the 1982 Seminar) that I heard something I have never heard before.

"You explained how we can be influenced by the sins of our forefathers. You also explained several verses from Scripture which revealed why and how we are to acknowledge the sins of our forefathers.

"Well, I did it. I asked God to forgive all my sins and to free me from the effects of the sins of my forefathers—the ones I knew about and the ones I did not know about.

"I poured out my heart to God in that prayer, and the strangest thing happened. I felt as if a ton of weight had been lifted off my shoulders!

"My quick temper and anger were gone. That boiling, impatient, frustrated feeling was gone!

"I cannot explain it. Things that would normally set me off do not bother me now. I have so much patience with my children, and I have a new love for them and for my husband.

"Neighborhood children do not avoid me anymore, and I have compassion for other people that I have never known before. It is almost unreal. I even have a new love for my dog!

"My mom has noticed a change in me, and my husband is thrilled. I still get upset, but thank God it is not like before. It is a 'normal upset' now, and I am able to deal with it."

How this testimony changed the life of a pastor's wife

"When we received the supplement *Conquering Impossible 'Mountains'* in 1983, I hurriedly read through the illustration of the mother with the uncontrollable temper. Sarcastically I asked my husband, 'Do I have an uncontrollable temper?'

"He very calmly and *safely* said, 'We all have temper problems at one time or another.' The fact is that I am loud—very loud—just in regular talking, but let me get mad, angry, or frustrated, and I explode!

"Later that evening when my husband was at a youth function and my two little boys were in bed, I reviewed the story about the uncontrollable temper. This time I *really* read it. Boy, was I shocked—scared is a better term! From the first word to the last word, I thought someone had written a story about me personally.

"I, too, had come from a long line of fierce tempers, including my grandfather, my father, and now me. Like the mother in the supplement, I would blow up when things went wrong. I hated myself

when this happened, and I hated the painful look on my little boys' faces.

"Several years ago my husband had learned about the prayer for breaking the bonds of the sins of forefathers, and he had prayed this prayer for me. Since I still had my terrible temper, I figured that the prayer didn't work 100 percent of the time.

"But as I was reading, the Holy Spirit said to me, 'Yes, but you have to pray it, too.' So I asked God to forgive all my sins and to free me from the effects of the sins of my forefathers—the ones I knew about and the ones I was not aware of.

"Although I didn't feel anything happen, I told God I would go on faith that He would tear down the strongholds from my forefathers. Then I prayed something about release (or conviction) and that's when I went into uncontrollable sobbing.

"As I prayed, it was as if a slow draining of filth went out of me, and I was gradually filled with newness and a peace. I thought I was floating! It was glorious!

"My husband and my family noticed a major change in my life. God's gentleness, quietness, and calmness are replacing all those bad habits I used to have. I am eternally grateful for what God has done and is continuing to do in my life for His Glory!!"

An update five years later

Today, five years later, we talked to the husband of this wife and mother. He affirmed that she has walked in victory over uncontrollable anger since the day she prayed that prayer five years ago.

How understanding the concept of the sins of the forefathers has brought victory in counseling



Ewing Galloway

"I am a counselor at a Christian counseling organization. Your comments regarding the generation principle have opened tremendous new vistas for healing as I have prayed with my clients to acknowledge the sins of their ancestors

and then to ask God to free *all* living relatives from the destructive influence of these sins.

"The Lord is revealing that this prayer is a tremendously *powerful* form of intercession.

"Examples abound, and I'll share but one. A lady came to me requesting healing for problems which we were certain had origins in her childhood experiences. (A year before I had counseled her sister, so I knew her family history.)

"I led her into a deeper understanding of the Scriptural foundations of the generation principle (Exodus 20:5–6, Exodus 34:6–7, Leviticus 26:39–41, and Jeremiah 3:12–15) and her authority to intercede for her family (I John 1:9, John 20:23).

"...The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Exodus 34:6–7).

"Then I helped her acknowledge the sins of her ancestors to the *fifth* generation, and to extend her forgiveness to all those ancestors whose iniquities had stained her life and the lives of her living relatives. She asked God to free her and all her living relatives from the destructive influences of the sins of her ancestors.

"The results were startling. She felt an immediate release and cleansing, and that very night the Lord began to move in ministering to her family.

"Her mother was a Christian but was also an alcoholic. The next day she declared to her daughter, my client, 'My grandchildren are never going to see me drunk or drinking again.'

"The following Sunday she went to church with her daughter for the first time in four years. At last report the mother was completely delivered from her alcoholism."

WHAT SCRIPTURAL TRUTHS PUT THE SINS OF THE FOREFATHERS IN PROPER PERSPECTIVE?

It is important to divide the Word of Truth correctly in the matter of the sins of the forefathers; otherwise confusing and erroneous teachings will result.

1 We were in Adam when he sinned.

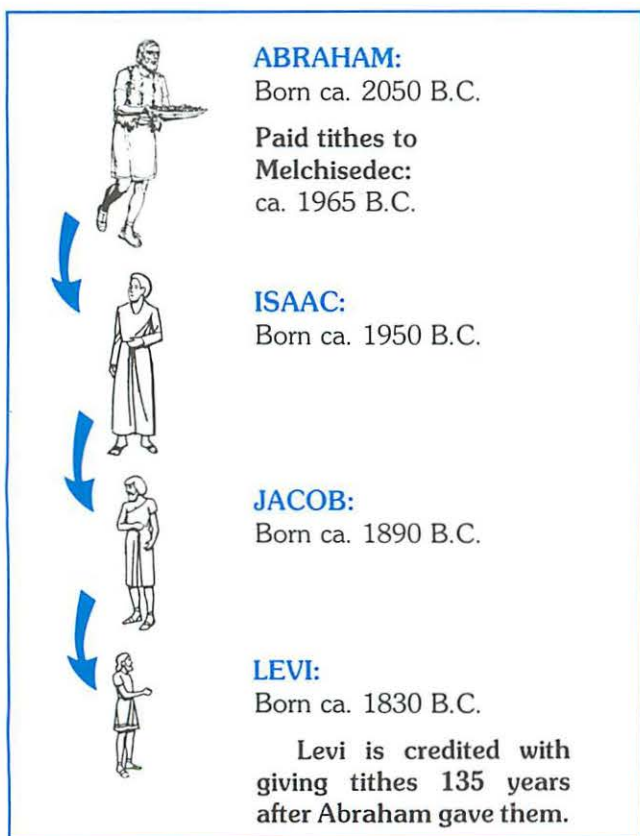
The whole concept of the sins of the forefathers is rooted in the fact that we were “in Adam” when he sinned in the Garden of Eden. In other words, we were a physical part of Adam’s body at the time he disobeyed God.

Therefore, because we were part of Adam when he sinned, we also justly received the consequence of his sin—physical death. This truth is taught in Romans 5:12: *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”*

Medical researchers confirm the fact that we were physically a part of the genetic code of our earliest ancestor, who would be Adam. The discoveries of these researchers simply confirm what God explains in Hebrews 7:5–10.

In this passage we are told that Levi paid tithes to Melchisedec. Without understanding the concept of our position in the forefathers, this would be humanly impossible, since Levi was not even born when the tithes were paid.

The tithes were actually paid by Abraham—the great-grandfather of Levi. Levi never even saw Melchisedec, yet God states, *“... Levi also ... paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him [Abraham]”* (Hebrews 7:9–10).



2 Our sins are forgiven in Christ.

The same concept that made us partakers in Adam allows us to be forgiven in Christ.

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:21–22).

We did not die on the cross for sin and rise from the dead. However, if we believe on the Lord Jesus Christ and thereby enter into His salvation, we are then “in Christ” and retroactively become a part of all He did in salvation.

It is because of this truth that Paul was able to say, *“I am crucified with Christ . . .”* (Galatians 2:20), *“And [God] hath raised us up together, and made us sit together in heavenly places in Christ Jesus”* (Ephesians 2:6).

Thus, the concept of being in our forefathers applies to both the physical and the spiritual realms and involves receiving the benefits or consequences of our forefathers’ actions, whether they are good or whether they are evil.

3 Temptations continue after salvation.

Once we are children of God, we can be assured of eternal life, even though we will continue to have temptations while we are yet on this earth.

The Apostle John warns Christians that if we say we have no more sin we deceive ourselves (see I John 1:8); but if we confess our sins, God *“... is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”* (I John 1:9).

It is precisely at the point of confession of sins and cleansing of unrighteousness that we need to understand the continuing influences of the sins of our forefathers.

4 The intensity of temptation varies.

No temptation that a Christian faces is unusual. *“There hath no temptation taken you but such as is common to man . . .”* (I Corinthians 10:13).

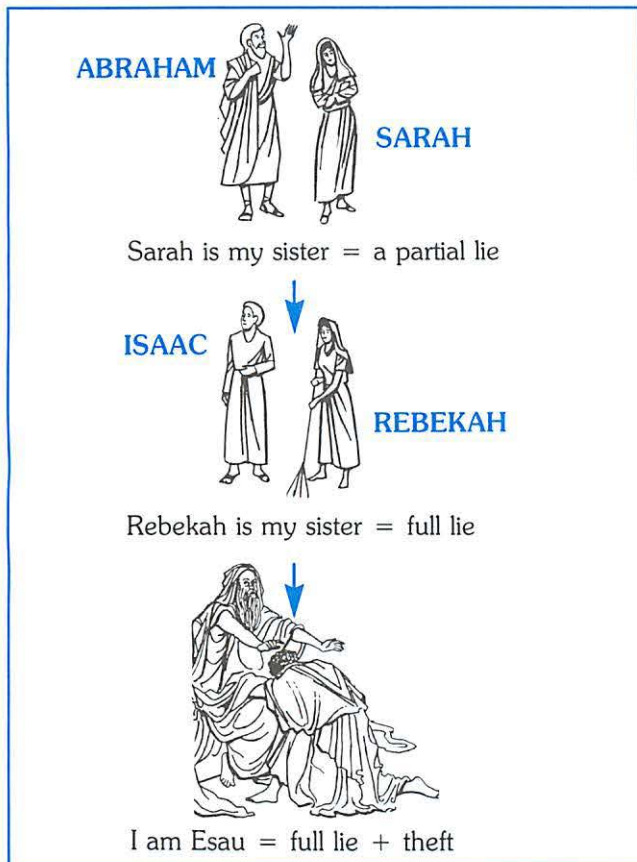
Even though our temptations are common, their intensity will vary because of the sins of the forefathers. For example, some men will have a greater temptation than others to lie, to steal, to get angry, or to be lustful.

Scripture gives clear illustrations on how the sins of the forefathers directly affected the intensity of the temptations and defeats in future generations.

Abraham lied about his wife, saying that she was his sister. That was only partially true. (See Genesis 20:1–6, 12.)

In Abraham's loins was Isaac, and when Isaac grew up, he lied about his wife, saying she was his sister. This was a total lie. (See Genesis 26:7.)

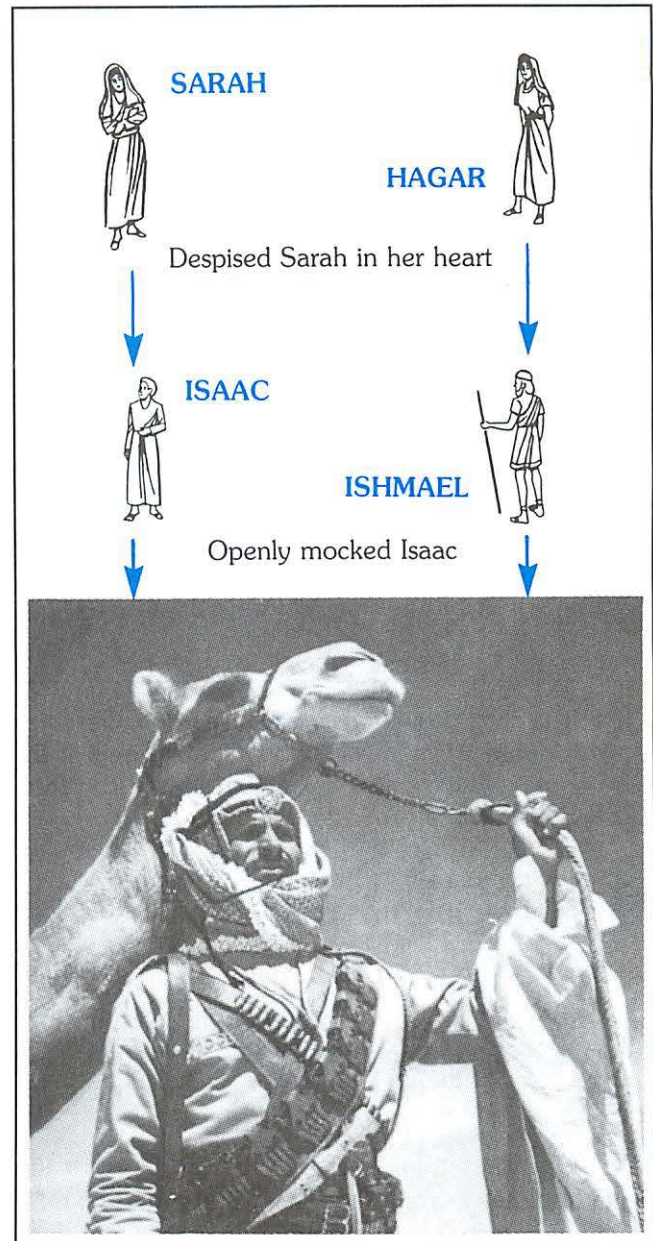
Jacob lied about being the brother that he was not. In so doing he not only lied, but he also stole and opened the way for generations of bitterness between his descendants and the descendants of his brother Esau. (See Genesis 27:18–29.)



This diagram not only illustrates the concept of the sins of the fathers, but also confirms the fact that what parents allow in moderation their children excuse in excess.

Another clear illustration of the effects of the sins of the forefathers is given in Hagar's reaction to Sarah. (See Genesis 16:4–6.)

When Hagar saw that she was with child by Abraham, she despised Abraham's wife, Sarah. The child in her womb was Ishmael. When he was fourteen, he openly mocked Sarah's son, Isaac. Within Ishmael was the seed of the Arab nations which have open warfare with the seed of Isaac even to this very day. (See Genesis 21:8–21.)



London Daily Express

The Jewish/Arab conflict today is a reminder of the reality of the sins of the forefathers.

5 Children cannot blame parents for their sin.

Even though the intensity of a particular temptation is greatly increased through the sins of the forefathers, we cannot blame those forefathers if we fail to overcome the temptations.

There is a clear Scriptural reason which prohibits us from such condemnation. It is found in Romans 5:20: "... But where sin abounded, grace did much more abound."

The context of this passage relates to the sin of Adam and the consequences of his sin being passed down to all future generations. In this verse God

affirms the fact that if we are under greater temptations because of the sins of our forefathers, He will give us a greater desire and power to overcome that temptation. This is the meaning of **grace**.

It is possible, however, for us to resist that grace. For this reason we are instructed, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:15).

TEMPTATION	+	GRACE	=	VICTORY
SINS OF FOREFATHERS	+	MORE GRACE	=	VICTORY
SINS OF FOREFATHERS	-	GRACE	=	DEFEAT

The above equations symbolize how a Christian is able to gain victory over his own temptations or the temptations which come from the sins of the forefathers. With more grace we are without excuse.

6 Children are not guilty for parents' sins.

In spite of the fact that we were in our forefathers when they sinned and we experience the consequences of their sins, we are not guilty for those sins.

Our forefathers are guilty before God for the sins they have committed, and we are guilty before God for the sins we commit. God makes this truth very clear in Ezekiel 18:20:

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

This same teaching is emphasized in Jeremiah 31:29-30: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

This passage does not negate the concept of the sins of the forefathers as some have imagined. It simply clarifies it by confirming every man's responsibility to the grace God gives for overcoming the temptations which come from the sins of the forefathers.

7 Acknowledgment differs from confession.

Sons and daughters are to **acknowledge** the sins of their forefathers, not to **confess** them. If a parent was overcome with the sin of lust, the son or daughter should simply state, "Heavenly Father, I acknowledge the sin of lust in the lives of my forefathers."

The first task of the son or daughter is to recognize *generational sins*. A generational sin is a violation of God's law which persists and increases from generation to generation. If a grandmother began to consult fortune-tellers, and the mother was involved in astrology, this would constitute a generational sin.

Such violations are to be acknowledged so that it is clear in our own minds that they are wrong and can in no way be excused even though our own parents did them.

It is very easy to justify sin in the lives of our parents because of our honor and respect for them and because we tend to overlook the cause-and-effect sequences that result from their sins.

Nehemiah gained God's favor and was able to accomplish great advances for the nation of Israel because he acknowledged the sins of his fathers and confessed his own sins.

In his prayer he identified with his forefathers in responsibility for the sin. This process did not cleanse the forefathers from their sin, but it did remove the continuing consequences of the forefathers' sins, giving Nehemiah the desire and power to rebuild the walls of Jerusalem.



Nehemiah

"... Both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses" (Nehemiah 1:6-7).

There is also a danger in reacting to the sins of our parents in anger or bitterness. Such reactions mean only that we will become just like them in spirit or attitudes, even though our outward actions may be different.

The second need is to identify the root cause of a generational sin. One man realized that his

great-grandparents ran away to marry. When his grandparents grew up, they ran away to be married. He also ran away to marry. Furthermore, all three of his brothers ran away to be married.

The generational sin was not running off to be married, but having an independent, rebellious spirit during the teenage years. This sin was acknowledged by the man so he could train his own children to be alert to signs of rebellion in their lives as they came into the teenage years.

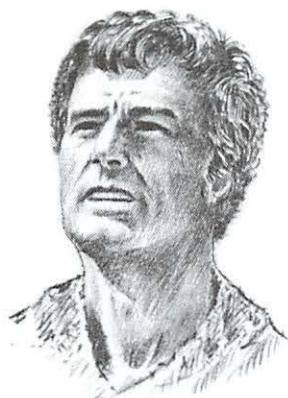
Because this family acknowledged the root sins of their forefathers, they were able to break the sequence and avoid independent, rebellious spirits during the teenage years of their sons and daughters.

As a result of the sequence being broken in that family, those sons and daughters are now able to pass on to *their* children a Godly influence in this particular area.

The acknowledgment of the sins of the parents is not the same as confession of sin. Confession must be carried out by the ones who commit the sins. "If we confess our sins . . ." (1 John 1:9).

It is only as sins are confessed by faith in Christ's finished work of redemption that they will be forgiven. Thus, children cannot bring about the forgiveness of their parents' sins simply by acknowledging those sins.

David acknowledged the sins of his fathers along with his own sins in Psalm 106:6: "We have sinned with our fathers, we have committed iniquity, we have done wickedly."



David

8 Parents must be forgiven by their children.

Once generational sins are identified, it is easy for sons and daughters to be bitter toward their parents for committing them. Such bitterness only guarantees that the sins of the forefathers will be continued.

A man greatly damaged his wife and children by extreme insensitivity and lack of love. When asked if there could be any influence from the sins of his fathers, he at first said, "No."

However, when he was asked, "Was your father a loving man?" He said, "No. Even to this day when I tell my father I love him, he doesn't tell me that he loves me." The son then wept with the realization of the sins of his forefathers and his own sin.

He prayed, acknowledging the generational sin of a lack of love. He then confessed his own sin of selfishness and purposed to turn each new temptation into a signal to pray for his parents who were yet unsaved. The concept of forgiveness is further illustrated in the following testimony.

How a daughter was set free when her mother removed the cause of her own bondage

"In July 1982 our eight-year-old daughter spent the night with a friend. At 7 o'clock the next morning she called me, crying hysterically, saying she had had a bad dream and wanted me to come get her.

"I did, and she related her dream to me. We talked and prayed about it, but from that day on she had that same dream nightly, and her personality began to change. She clung to me and was afraid to go to sleep at night. She needed the light to be left on all during the night.

"My husband and I bound Satan and prayed over her to no avail. She became 'paranoid' about my being away from home and panicked when I was as much as five minutes late, because she was afraid something had happened to me.

"Then a sister in the Lord asked me if I had ever dealt with the problem I had once had. From the time my daughter was one year old until she was six, I was an alcoholic. During those days whenever she would get on my nerves or drop something, I would say to her, 'You are so stupid; you never do anything right!!'

"As a result she was continually saying the same thing about herself. One day after she made the comment, I asked her if she knew why she had said what she did. She answered, 'Because I am stupid, and I never do anything right!!!'

"I said, 'No, honey, it's because . . .' and I explained the above situation to her. Her eyes filled with tears, and she looked straight at me with total surprise. Then she said, 'You mean I'm **NOT STUPID?!!**' We cried and prayed together. I asked her forgiveness, and she forgave me! Other things started pouring out of her and we were able to clear up much that day.

"For a time after that, the bad dream decreased in intensity, and she seemed better.

A few weeks later, however, the dream and all its influences returned in a much worse way.

"So I asked the Lord to reveal to me why she was in bondage, no matter how much it would hurt. It was horrible to witness the torment this child was experiencing.

"About one week after praying that prayer, God spoke to me in my mind at 1:30 in the morning. This is essentially what He said: 'The summer you turned eight years old (the same age my daughter was last summer) is when your mother left you and became a prostitute.

"'You have not forgiven her! You have hatred, anger, bitterness, resentment, and unforgiveness in your heart toward your mother and toward yourself because you felt that if you had been a better daughter she would not have left you! **You must forgive your mother before your daughter can be set free!!**'

"I became so excited to have this answer that I grabbed my husband and told him what happened and that we *must pray!* As we prayed together, God took me on an emotional journey by His glorious grace from bitterness to FORGIVENESS of my mother and all she has done.

"When we finished praying, I had the assurance that my daughter was set free and that we did not even have to tell her what happened. I then went into her room, praised God for her young life, and prayed for her.

"From that time on she has not remembered her dream or torment; SHE IS SET FREE!! She has become a different child—so open to God's working in her life, loving, giving, trusting, and caring. . . .

She and I have grown very close and have a precious relationship that I had never dreamed was possible. Our God is so good!!"

9 God uses the reproofs of life to expose sin.



of destructive influences from the sins of the forefathers.

To begin with the sins of our forefathers is to fall into the trap of blaming them for our own failures,

We may not know the precise sins which our forefathers committed, but we can certainly identify and confess the failures in our own lives. It is only after we do this and still fail to gain victory that we should consider the possibility

as was the case in the following testimony.

"At the Seminar I saw that there were sins from my teen years I had held onto by excusing them as my parents' fault.

"I was raised in a home with very loose morals. By not acknowledging these sins as my sin, I was always 'tucking something in the back of the closet,' as you teach at the Seminar, and I would throw out decoys to the Holy Spirit once in a while. I now see that I was trying to justify my own sins.

"A few years ago my husband and I started to move away from the standards of God's Word. Each compromise was small and insignificant, and we didn't think anything in our walk with the Lord had changed.

"Then things started going wrong for us. My husband lost his job, we had tragic accidents happen to our children, and our finances fell apart.

"The past year has been terribly hard on all of us. I didn't think I would ever be the same again. The hurt and guilt were almost unbearable. Then we went to the Seminar, and the Lord began putting everything into place for us.

"How dangerous it is to keep small sins! I truly have a joy and peace by giving all these sins to the Lord!

"The Lord has showed us so much. We have not only prayed over our children and asked the Lord to free them from the consequences of our sins, but we have also set up Godly purposes for our lives and the lives of our children.

"We now know that God is in control of our lives and can heal all things. His forgiveness is great, and we can see that God is able to use even our mistakes to minister to others." (See Psalm 32:5.)

PROJECT

1. Memorize Exodus 20:5–6.

"... I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."

2. Ask your grandparents if there is any area of failure which they see consistently showing up in the generations of your family. Acknowledge these sins to the Lord. Make sure you confess your own sin first and then seek the Lord with your whole heart.

Date completed _____ Evaluation _____