

INTRODUCTION

from **Joshua and the Flow of Biblical History**

The book of Joshua stands as a bridge, a link between the Pentateuch and the rest of Scripture.

The first chapter in Schaeffer's book, Joshua ... entitled **Joshua's Preparation**, is about God's training him for leadership. Schaeffer discusses **14 lessons he should have learned** from this point on in the narrative and lists them on **page 27** for review. Of course there were other lessons since by the time he took over for Moses, Joshua was about 45 and had already lived through the **supernatural** plagues, deliverance from Egyptian oppression, God's leading, and several miracles of provision in the desert.

*Joshua, I will give you every place where you set your foot, as I promised Moses ... **No one will be able to stand against you** ... I will be with you ... Be strong and courageous ... **Be careful to obey all the law** ... Moses gave you ... meditate on this Book of the Law day and night, so that you may **be careful to do everything written in it** [Joshua is charged with this strict adherence to the word of God as was Moses]. Then you will be prosperous and successful ... Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go, **Josh.1:3-9**.* This is the same **basic training** that God had given Moses who nevertheless failed at a critical point.

The second chapter of Schaeffer's book centers on **three changeless factors that were to govern the lives of the people**: **1** the written book provided a continuity of authority, an objective standard by which to judge everything else - talk about it [Verbalize it in your own hearing and teach it to others, a principle I elaborate on at **p.4** of Beyond David], think about it, do it [strictly adhere to the word], **Ex. 17:14**; **2** the power of God to accomplish his promises, **Josh.3:11-13**; **3** the supernatural leader, **5:15**.

The third chapter adds **4** the continuity of the Abrahamic covenant which had a spiritual portion and a national portion. **The fourth chapter** concludes with **5** the continuity of the patience of God and the judgment that comes when iniquity is full. The books are not balanced in this life ... but they will be.

The sixth chapter p.113 discusses **a sequence of universal factors** that is relevant to the people of God in all ages. **(1) When we sin**, God knows. **(2) The blessing slows or stops**. It can even stop for a whole group on the basis of the sin of one or a few, eg. **Achan**. **(3) There will be judgment** either from ourselves in confessing our sin or from God. **(4) If we return**, the blessing flows on once more **p.113**. *When the land was divided among the tribes of Israel, **Simeon and Levi** were given no normal inheritance because of their sin, **Gen.34** . **Simeon** was scattered in the midst of Judah, but **Levi's faithfulness** at the time of the golden calf **turned his scattering from a confusion into a blessing** . [This is God's way.] At that moment, the Levites became the servants of God. They had no separate territory, but they had cities throughout the land, **Gen.49:5-7** , **p.172, 184** .*

Sin, either individual or corporate, is the one thing that can spoil the blessing of God upon his people. **When either life in the church or doctrine is not cared for , the blessing stops** as much as when an individual sins. Sin among the people of God either diminishes the blessing or brings it

to a halt until it is confessed, judged, and removed, **p.114** . When either a group or one man sins, the whole people is injured, **p.177** .

The seventh chapter discusses another universal factor. (5) In the midst of unconditional promises, God has conditional portions where the blessings are dependent upon OBEDIENCE to him, **p.128**. According to the unconditional spiritual portions of the Abrahamic covenant, once we have come to God in the way he has directed through the work of Christ, we stand in unconditional blessing and can never be lost again. The people of God must choose whether or not they will obey (6) **p.132**. We rest in the hands of God. **Jesus promises to hold us fast, Jn.10:28-29, p.133**. Much of the NT emphasizes the importance of obedience, that we should *think* and then *live* in a conditional as well as an unconditional framework! A Christian cannot produce real spiritual fruit unless he puts himself into the hands of Christ. **I can have real spiritual power to the extent that I look to the finished work of Christ and allow him to produce his fruit through me** into the external world, **p.134**. (7) **p.146-148** an oath made in the name of God must be kept.

Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did . And the scripture was fulfilled that says, Abraham believed God, and it was credited to him as righteousness, and he was called God's friend. You see that a person is considered righteous by what they do and not by faith alone . In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? As the body without the spirit is dead, so faith without deeds is dead [internal belief requires external expression] , Jas.2:21-26 ; Josh.1:8; Mt.7:24 .

The demonstration of this principle was especially important as God's people were entering a new age. Schaeffer mentions **2 such crossroads** here, but **here are eight critical events** where the promises of God were in jeopardy of being suspended unless judgment soon followed those events: **1** , when God told Abraham to sacrifice Isaac and he obeyed, **p.10 of of God's Training-1**. On **p.9**, I posed the question, *What do you think would have happened if Abraham had refused?* [**Through your offspring (Isaac) all nations on earth will be blessed, because Abraham obeyed me ... Gen.26:4-5**] The next crucial event gives us the answer;

2 , at mount Horeb God instituted the Law through Moses. **As Moses was returning down the mountain, another such crisis point was reached** when the people abandoned God and worshiped an idol. God said to Moses, *now leave me alone, so that my anger can burn hot against them, so that I may consume them and make you into a great nation, Ex.32:10* . God was about to wipe out the people of Israel and raise up another nation of people from Moses' descendants. However this disaster was averted by Moses' intercession, [*Then the LORD changed his mind about the disaster which he said he would inflict on his people, v.14*] , and the execution of judgment upon Israel by the Levites who killed 3,000 and were blessed that day by an ordination to the Lord's service, **25-29**;

3 , **after the tabernacle had been constructed** according to the law given to Moses and he had ordained and consecrated Aaron and his sons as priests, his sons immediately disobeyed the command of the **LORD by presenting unauthorized fire in the LORD's presence ... Then fire came out from the LORD's presence and consumed them ... Moses said to Aaron, This is what the LORD said: I must be treated as holy by those who are near me. I will be glorified in the sight of all the people**

... **Lev.10:1-3**; **4**, a new crisis arose at Kadesh Barnea where the people camped next and but refused to go into Canaan to take their inheritance, so God made them wander in the desert until that generation had died, **part 1 this essay p.6, Num.12-14.**

JERICO, Rahab, Achan & Ai

5, After 40 years traipsing through the wilderness, Israel again came to Canaan and this time began the conquest with **Jericho**, a small walled city of about seven acres; a very strong **fortress** really, prepared to resist siege. It controlled the way of ascent into the mountains. At the head of the ascent was another smaller fortress, **Ai**.

Joshua ... secretly sent two spies from Shittim across the Jordan river. Go, look over the land, he said, especially Jericho, **Josh.2:1**. So they went and entered the house of ... **Rahab** and stayed there ... she ... said to them [her words were a sign of encouragement], **I know that the LORD has given you this land** ... so that the hearts of all who live in this country are melting in fear because of you ... and everyone's courage failed because of you, for **the LORD your God is God** in heaven above and on the earth below, **1-11**.

Just before the Israelites came out of Egypt, they had celebrated the Passover feast in haste with loins girded, feet shod, and staff in hand, **Ex.12:11**. They were being made ready to see the world as a place of pilgrimage and war. This is exactly how the Christian lives, and Rahab is a tremendous example for us as she turned against her entire culture to help the spies. Though we have stepped from the kingdom of darkness into the kingdom of God's dear son, we are still surrounded by a culture controlled by Satan ... **It is just plain stupid of a Christian not to expect spiritual warfare while he lives in enemy territory, JFH p.79-80**.

Dear friends, **do not be surprised** at the fiery ordeal that has come on you to test you, as though something strange were happening to you [it is the norm for the persecuted church, to be expected]. But rejoice inasmuch as you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you, **1Pt.4:12-14; Rom.8:17; Col.1:24**.

The Israelites had moved about in the wilderness for forty years until all the men who were of military age when they left Egypt had died ... So God raised up their sons ... whom Joshua **circumcised** ... **Josh.5:6-7** ... while camped at Gilgal [which remained the central camp throughout the war] ... the Israelites celebrated the **Passover**. The day after ... they ate some of the produce of the land ... **The manna stopped** the day after that ... **10-12**.

Joshua's commands to the people made it clear that everything in Jericho except Rahab and all that were with her in the house was **devoted** to God. The fortress of Jericho represented the **first fruits** of the land. keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise you will make the camp of Israel liable to destruction and bring trouble on it, 6:17-19. The city was totally burned, **v.24**. **Supposedly** ... nothing was removed, **p.105-106**.

Afterward, Joshua sent men to reconnoiter the smaller fortress, Ai, at the top of the mountain. Upon their recommendation, only three thousand men ascended to take it, **Josh.7:3-5**. But they were

overwhelmed and 36 were killed. **The whole camp knew that God's blessing had stopped.** Joshua couldn't understand this and lamented the situation before God, **6-9**. But he had ample reason to know what was wrong so God responded to him in a rather harsh way, **10-12**, **p.107-108**

God had the people again **sanctify themselves, v.13**, as when they first entered the land before they began the conquest. God himself pointed out **Achan** and he confessed that he had taken and hidden some things from the fortress. At his judgment everybody knew he had sinned. Jesus said, The things that are done in the darkness will be known in the light, **Lk.12:3**, **p.109-111**. **All the people of God joined in the judgment that God directed**, and stoned Achan and his family, **Josh.7: 25**. After the nation was cleansed, all the people moved against Ai. Jericho was the first fruits to God. At Ai the tithe had already been given so the people were free to take it's spoil. Tragedy came to **Achan** and to the people because he had been impatient. Had he waited obediently, **he could have had the blessing instead**, **p.112-113**.

The Gibeonites

When the people of Gibeon heard what Joshua had done to Jericho and Ai, they resorted to **subterfuge**: They went as a delegation whose donkeys were loaded with moldy dry food and worn-out and patched clothes - all contrived to give the false impression that they had been on a long journey. Then they went to the camp at Gilgal and said to Joshua and the Israelites, We have come from a distant country. The Israelites were wary of this, Joshua asked pointed questions, Who are you and where do you come from [which they skillfully avoided answering by shifting the focus of the questions to God's renown]? They answered: **Your servants have come from a very distant country because of the fame of the Lord your God [pandering?]**. For we have heard reports of him: all that he did in Egypt, and all that he did to the two kings of the Amorites east of the Jordan—Sihon and Og.

[They knew very well about Jericho and Ai, more recent events, but they only mentioned what they would have heard about had they left home a long time ago]. And our elders and all those living in our country said to us, Take provisions for your journey; go and meet them and say to them, We are your servants; make a treaty with us. The Israelites sampled their provisions [lit. they received the men by reason of their food] and were convinced of their legitimacy, **but they did not inquire of the Lord**. Then Joshua made a **treaty of peace** with them [which brought them under the protection of Israel] to let them live based on their deceit and the leaders of the assembly ratified it by oath in the name of the God of Israel, **Josh.9: 3-15**.

Three days later, the Israelites found out they had been tricked, that they were actually close neighbors, So they came to their cities, but did not attack them, because of the sworn an oath. The whole assembly grumbled against the leaders who answered, We cannot touch them now. We must let them live, so that God's wrath will not fall on us for breaking the oath we swore to them. Let them be woodcutters and water carriers in the service of the whole assembly. Then Joshua said to them for your deception You are now under a curse: You will never be released from indentured servitude. They answered Joshua, Your servants found out that the Lord your God had commanded his servant Moses to give you the whole land and to wipe out all its inhabitants. So we had no recourse, we are now in your hands, **16-27**.

This deception was not that difficult to pull off. Their goal was simple enough, avoid being

slaughtered: devise a simple plan that will remove them from the category of ENEMY; concoct a plausible story; support it by physical evidence; choose men with cool heads who can think on their feet, knew not to reveal too much, and can add a little flattery. Why not give it a try? How much worse could it get? It was probably too late to leave Canaan by the time they decided to do something. They had to know that their deception would soon be discovered by their former confederates. It was also predictable that other kings fighting Israel would come against them for having a treaty with Israel, which is just what happened, **10:1-6**. They were probably uncertain whether or not the Israelites would keep the treaty and come to their aid, but fortunately God had a strict policy concerning oaths, **Ps.15:1,4; Mt.5:33-37**, so they did, **Josh.10:7-26**. About 400 years later, **Saul transgressed the oath made by Joshua by trying to annihilate the Gibeonites**. So during the reign of David, **God brought 3 years of famine upon Israel** because of it, **2 Sam. 21:1-2**.

*The Gibeonites were of the **Hivite** race, a people who remained enemies of the Israelites throughout the period of the judges. There is no note that they were unfaithful. So they not only left the **confederacy**, they neither joined their **former allies** nor their **blood relatives** in wars that followed. They remained in the midst of the people of Israel by choice. Rahab and family were the only people saved out of Jericho ... She believed, left Jericho and came among the people of God. The **Gibeonites** were the only people in the land who turned to God, and they flowed on through all the years of Jewish history, **JFH p.150-151**. This is who we are ... that we who have fled for refuge to lay hold of the hope set before us might have strong consolation, **Heb.6:18**. May we cast ourselves upon Christ and be those of a **completely quiet heart**, **p.153-154**.*

The Conquest of Canaan

*The Israelites had overthrown the southern strongholds in one mighty effort. The north too, they took in one campaign, so the land belonged to them in the sense that **the strongholds had been broken**, **Josh.11**. The campaigns took 7 years, **chap.14**. If Israel had entered the land 38 years earlier when they could have, they would have spent one year coming out of Egypt and 7 years fighting west of Jordan. So **instead of wasting 40 years, they could have had the land in a bit more than 8 years**. Joshua took the the whole land according to all the Lord had said to Moses. Thus the land rested from war and Joshua gave it to Israel for an inheritance, **11:15, 23**. **Josh.12 is a summary of the total campaign**: **chaps.1-6** describe the campaign under Moses on the east side of the Jordan; **7-24** describe it under Joshua on the west side. **The book of Joshua is divided into two parts: conquest, chaps.1-12 ; settlement ,13-24**, **JFH p.155-156, 163**.*

6 *Though the major campaigns were concluded, **the land still remained to be secured**. Israel had broken the main force of opposition, but they were still an **island** in the midst of those who were not the people of God, there are still very large areas to be taken over, **Josh.13:1**. I myself will drive them out, **v.6**. Go on, divide the land - I'm going to give you **the strength to possess it**. But they simply did not take hold of that which was theirs to hold. Later Joshua said, It's yours! Why don't you go and get it? **18:3**. There were two reasons for their failure to do so: **for a time it was not their fault because they could not**, **15:63; 17:12**; **then it was their fault because when they were able to vanquish them, they did not do so**.*

*However, when the Israelites grew stronger, they subjected the Canaanites to forced labor but did not drive them out completely, **17:13**. **They did not go on to do what God told them to because:***

they wanted peace at any cost ; they wanted EASE [or personal peace - just to be left alone, not to be troubled by the difficulties and struggles of other people] and MONEY [or affluence - an overwhelming and ever-increasing prosperity – a life made up of things and more things – a success made up of an ever-higher level of material abundance, ACM p.77] because they had become practical materialists. So they let the people stay in their land and through the time of the judges and beyond, instead of gaining ground, the Israelites lost it. All the land was theirs, but because of their lack of faith and disobedience, they did not make it theirs. Their desire for peace and tribute stood in the way. Therefore on the basis of the conditional portion of the covenant of God, the blessings stopped, JFH p.156-158 .

Caleb

Once the campaigns had broken the heart of the land, Caleb claimed his portion ... He said to Joshua ... I was forty years old when Moses ... sent me from Kadesh Barnea to explore the land. And I brought him back a report according to my convictions ... Now then, just as the LORD promised, he has kept me alive for forty-five years ... while Israel moved about in the wilderness. So here I am today, eighty-five years old! I am still as strong today as the day Moses sent me out; I'm just as vigorous [supernaturally blessed] to go out to battle now as I was then. Now give me this hill country that the Lord promised me that day. You yourself heard then that the Anakites were there and their cities were large and fortified, but, the Lord helping me [believing God], I will drive them out just as he said. Then Joshua blessed Caleb ... and gave him Hebron as his inheritance. So Hebron has belonged to Caleb ... the Kenizzite [probably not a native Israelite] ever since, because he followed the Lord, the God of Israel, wholeheartedly, Josh.14:6-14, JFH p.158-160 .

It's obvious that Caleb had been waiting in faith for the day when he could finally take his land. Through no fault of his own, he had suffered through the 40 years of trekking through the desert because of God's curse upon unbelieving Israel's refusal to begin conquest of Canaan after leaving Egypt. As he watched people die during that time, he maintained his desire to have what he was promised and trusted God to fulfill his promise to him. When the time came. He fought for it and won it.

So Joshua gave to Caleb ... a portion in Judah ... Hebron ... From Hebron Caleb drove out the three Anakites—Sheshai, Ahiman, and Talmi, the sons of Anak. From there he marched against the people living in Debir. And Caleb promised his daughter to the man who attacks and captures Kiriath Sepher. Othniel son of Kenaz, Caleb's brother, took it, Josh.15:13-19. Apparently the city he captured, Hebron, was one of the great fortresses the spies had seen 45 years earlier and thought it would be extremely difficult to take, p.160 .

Joshua's Warning

After a long time had passed and the LORD had given Israel rest from all their enemies around them, Joshua ... warned ... if you turn away and ally yourselves with the survivors of these nations that remain among you and if you intermarry with them and associate with them ... the LORD your God will no longer drive out these nations before you. Instead, they will become snares and traps for you, whips on your backs and thorns in your eyes, until you perish from this good land, Josh.23:1,12-13 . Joshua died at 110, 24:29 . 7 , The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the

Lord had done for Israel, v.31

... After that whole generation had [died] , **another generation grew up who knew neither the LORD nor what he had done for Israel** . Then the Israelites did evil in the eyes of the LORD ... They forsook the LORD , the God of their ancestors ... They followed and worshiped various gods of the peoples around them. They aroused the LORD 's anger ... **the LORD gave them into the hands of raiders who plundered them**. He sold them into the hands of their enemies all around, whom they were no longer able to resist. Whenever Israel went out to fight, the hand of the LORD was against them to defeat them, just as he had sworn to them . They were in great distress, **Judg.2:7-15** .

The Lord's land where Israel was to enter into rest, lay under her feet; it remained only for her **to occupy it, to displace the Canaanites, and to cleanse the land of paganism** . The time had come for Israel to be the kingdom of God as an established commonwealth on earth. But **Israel quickly forgot the acts of God that had given her birth and established her in the land** [Knowing their past was not enough to prevent them from repeating it without understanding God's ways and envisioning his purposes.] . Consequently she lost sight of her unique identity as God's people, chosen and called to be his army and loyal citizens of his emerging kingdom. **She settled down and attached herself to Canaan's peoples, morals, gods, religious beliefs and practices, and so forfeited the blessings of God** once more until he determined to deliver them from foreign oppression.

The Kingdom Under David

8 , In **God's Training - 6** beginning at **p.5** , David as King, we find the southern kingdom dominant in the land because God had greatly blessed David and Judah. Abner killed Joab's brother, Asahel, in battle. Later when there was peace, **Joab and his brother Abishai murdered Abner**. But David failed to punish him for his crime as required by law. When **Rekab and Baanah ... assassinated Ish-Bosheth, king of Israel in peacetime**, David had them executed. **This discrepancy was a harbinger of the beginning of the breakdown of justice under David's rule**. **P.5** continues the story of the disintegration of the united kingdom. He who once conquered the land and united the northern and southern kingdoms would be responsible for it's disintegration. [see David as King, **p.5** & David Sins, **p.6-8** for a more complete discussion]

Possessing Our Possessions

9 , the church had just experienced a second great filling of the Holy Spirit, **Acts 4:31**. Power to face the lost Graeco-Roman world was there. **Had the sin of Ananias and Sapphira not been followed by judgment, it would have stopped the church's advance**. But after judgment, the early church went on in power, **Acts 5:12** , **JFH p.116** . Though there were many other times in Israel's history when God's blessings ceased until judgment was applied, these nine seem to be key points.

For those of us who have cast themselves upon Christ, **the central battle has been won**. What lies before us is to **possess our possessions**. God's promises of the fruit and power of the Holy Spirit are for Christians. **As Jesus was preparing to leave his disciples through crucifixion, he promised, I will not leave you as orphans, I will come to you, Jn.14:18**. Here is the promise of God: I am going to send the third Person of the Trinity, the Holy Spirit, to live within every true Christian from Pentecost on. **He is the agent through which the explosive power [dynamite] of the resurrected**

Savior brings forth fruit, (Gal.5:22-23) supernaturally in a Christian's life, Rom.8. All right then, since we live in [have become alive to God through] the Spirit, let us also walk in [live unto God through] Him, v.25. Because they wanted their **peace and materialism**, many Israelites did not claim their heritage. Such things always stand in the way of the people of God, **p.160-161** .

This is the meaning of **the parable of the sower, Lk.8:7**, The seed that fell among thorns, which grew up with it and choked the plants, stands for those who hear, but as they go on their way they are choked by life's worries, riches, and pleasures [see God's Training – 2, p.7], and they do not mature, v.14. There are people who hear the Gospel and turn away because they are so occupied with [other things] the cares of life, and there are those who do so because of their fear of losing wealth and pleasures. **Christians, too, can be so caught up in the cares, riches, and pleasures of this world that they bring no fruit to perfection**. But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop a hundred times more than was sown, v.15. Bring forth fruit with patience: enduring the cares of this world and troubles that accompany Christianity.

If it does not bring you troubles, you haven't been active enough **in this war** for the hearts and minds of people; and in resisting being caught up in the temptations of desire for personal peace, worldly friends, power, fame, affluence, and pleasure **[other interests]** which can **stop** fruit-bearing and **distract one** from pursuing God's conquest, **p.161-162** . A tragedy of the modern church is that our spirituality and brotherhood often stop at the point of material possessions, **p.177** . **A Christian's duty in life** is to exhibit the existence and character (holiness and love) of God in the **midst of a rebellious world** . Christians – both individually and corporately – have a duty **to stand for God's truth with no compromise while simultaneously dealing in love** with brothers and sisters in Christ – and with people outside the church as well. When the people of God are acting as they should, they manifest the **unity** of the holiness and the love of God, **p.181-182** .

Israel's Ancestry and Ours

Joshua reminded Israel that their past pagan heritage was NOT as God's people , Son of man, confront Jerusalem with her detestable practices and say, The Sovereign Lord says to Jerusalem: Long ago your ancestors, including Terah the father of Abraham and Nahor, lived beyond the Euphrates River and worshiped other gods, **Josh.24:2** . Your ancestry and birth were in the land of the Canaanites; your father was an Amorite and your mother a Hittite **[Semitic and non-Semitic residents of Canaan, v.45]** , **Ez.16:3** .

That's what you were. The only reason you are something else is that God in his grace ... did something with you , **4-14** . I took your father Abraham from the land beyond the Euphrates and led him throughout Canaan and gave him many descendants, **Josh.24:3** . You were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit which is now at work in those who are disobedient **[Satan was your father]** . **All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts**. Like the rest, we were by nature deserving of wrath , **Eph.2:1-3** .

This is not just Israel, it's who WE were, **p.205-206** . Joshua challenges us, Now **fear the Lord** and serve him with all faithfulness. Throw away the gods your ancestors worshiped beyond the

Euphrates River and in Egypt, and serve the Lord ... **choose for yourselves this day whom you will serve**, whether the gods your ancestors served ... or the gods of the Amorites ... But as for me and my household, we will continue to serve the Lord, **Josh.24:14-15** .

My Choice and Yours

God's people are about to enter a struggle unlike anything we have experienced for many generations. The next two to five decades will make the last few years look like child's play, **NLP p.257** . For each of us as Christians, **the important thing** is that there are some people who can be thankful that we have lived and that God has worked through us, **p.152** .

Personal choice stands out as a key theme in the book of Joshua, **p.211** . We are seeing the same shift in our own generation. Those of us from the Reformation countries have experienced a Christian consensus [our societies were strongly influenced by Christian values] . But my generation and those immediately preceding it made a bad choice that brought us into the current post-Christian age. **The choices of faith have been set aside and forgotten, and so, the confusion, sorrow, and lawlessness of the time of the judges is occurring in our generations.** It is the unfortunate but inevitable result of those bad choices in our time, **ACM p.23-24** .

There has been a **world spirit** that has existed ever since man revolted against God. It is **the spirit of anti-law, of rebellion, and rejection** against God himself, **1 Jn.3:4**. **This is humanism** characterized by Man placing himself at the center of everything, making himself the standard of value as the measure of all things. It is the spirit that says, I will only accept knowledge that I myself can generate out from myself. **It is rationalism**, an individual putting ME at the center of everything. Each age manifests this spirit in its own way , but the basic attitude is always the same. Its particular manifestation in each generation must be sought out.

To resist being dirtied by the spirit of the world , we must not only reject its **essential characteristic** but also search out and resist the special form it is taking in our own generation [Walking Through the Mud, **NLP 2nd and 3rd paragraphs**] . Our country was founded on the base that there is a God who is the Creator, **who gave the inalienable rights and freedoms which our constitution secured** . **The US constitution gave us a balance between form and freedom in society, government, and law that is unique in history** . **It is not natural in the world** and the widespread acceptance of **humanism** has been eroding it away until it has almost been lost entirely in our day, **ACM p.25, 27, 29, 44-45, 55, 71, 114, 134, 137** . **John Adams* said, Our constitution was made only for a moral and religious people** . It is wholly inadequate to the government of any other. Morality and virtue are the foundations of our republic and necessary for a society to be free .

The lessons in the first three chapters of Daniel hold for us too: (1) **Strong warriors for Jesus Christ, men and women of faith, are not created instantaneously; they grow** [during their sojourn] . No one has stood in a great place, who has not, by the grace of God stood in lesser ones before. **To be a man or woman of faith requires training.** (2) If a person does not give glory to God in his lesser accomplishments, crediting God and not exulting in his own cleverness, he will not be able to glorify God when men begin to praise him for "greater things" that God does through him. (3) **Having great gifts , natural and spiritual, does not excuse one from trusting God** . The greater the gifts, the more he has to lay them gently but definitely at God's feet, **NLP p.170-171** .

* *John Adams, a remarkable political philosopher, served as the **second President** of the United States (1797-1801), after serving as the first Vice President under George Washington.*

I recommend the following books by Francis A. Schaeffer for further study:

Joshua and the Flow of Biblical History, **JFH** 1975, 215 pages,

The book of Joshua stands as a bridge, a link between the Pentateuch and the rest of Scripture;

A Christian Manifesto, **ACM** (revised ed.) 1982, 142 pages,

a call for Christians to change the course of history

by returning to biblical Truth and by allowing Christ to be Lord in all of life;

The final essay, **God's Training-3** concludes the background framework on God's Training. It leads into **Beyond David**, which gets into personal training, the unspecified "how to think about," "how to effect," the "what" to do, not do, and "why."

BEST

