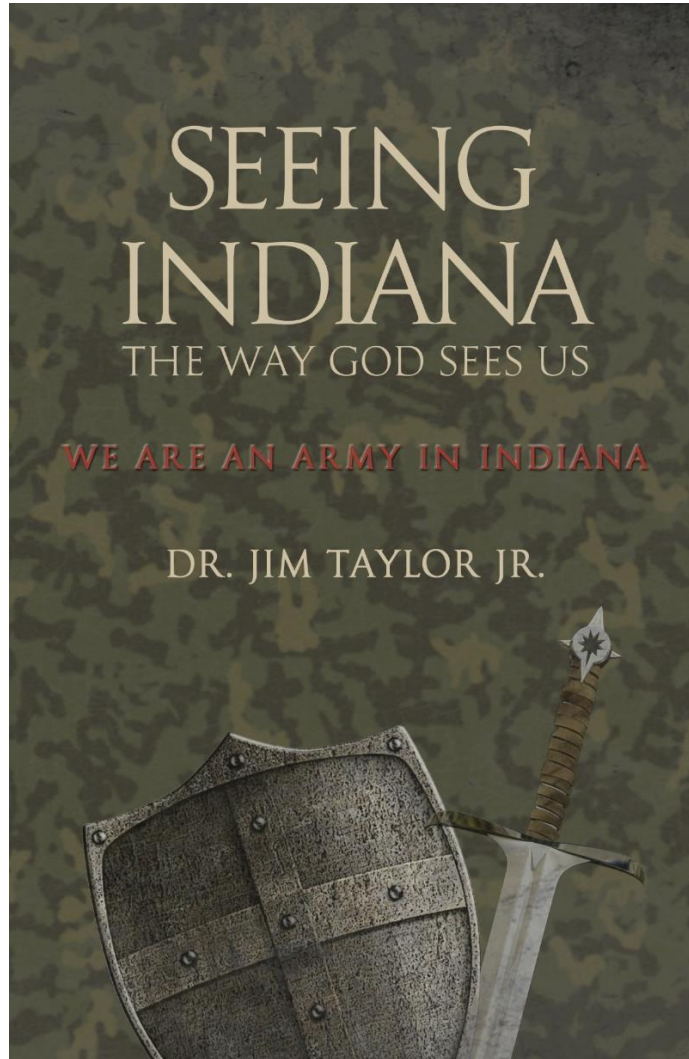


“Online Resource”

to be used in conjunction with

Seeing Indiana the Way God Sees Us

We are an army in Indiana



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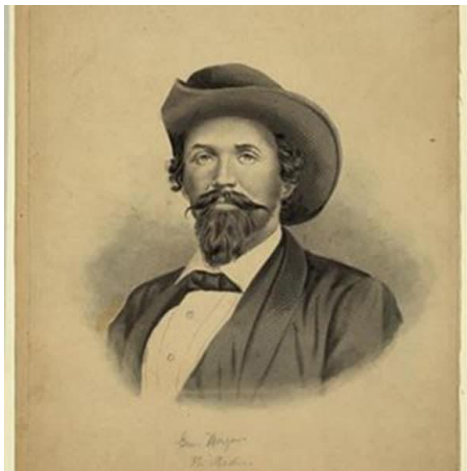


<https://www.judaicawebstore.com/-the-jewish-people-vs-historical-empires-t-shirt-black-p4869>

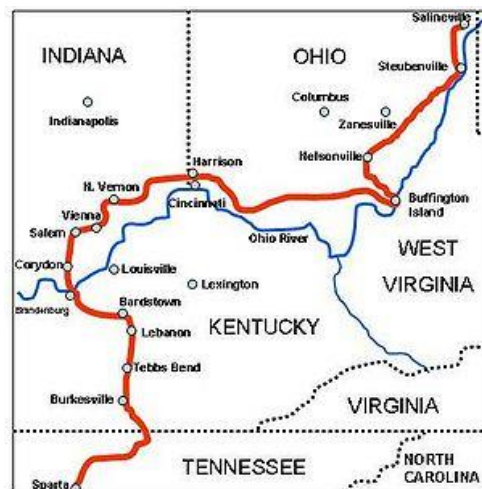
IMAGES RELATED TO MORGAN'S RAID ON INDIANA



Display of Morgan's route



General John Morgan



Map of Morgan's route

From <https://www.connerprairie.org/explore/experiences/1863-civil-war-journey/general-morgans-raid-on-indiana/> and https://en.wikipedia.org/wiki/Morgan%27s_Raid both retrieved 10/9/21

The “astonishing twist” to the inspiring story of General Della Rovere in the San Vittore prison:
An addition to the “Eleventh Declaration: In Indiana, we are courageous and confident” in
Seeing Indiana the Way God Sees Us: We are an army in Indiana, 81-88

The true story of General Della Rovere, which I learned after his death, is one of heroism and an impersonation almost beyond belief. For the idol of San Vittore was no general ... And his name was not Della Rovere.

He was one Bertoni, a native of Genoa, a thief and confidence man with a long prison record. The Germans had arrested him for some petty crime and during the questioning had realized that the man was a superb natural actor. They believed that his unscrupulous outlook coupled with his talent for acting would make him an excellent agent for tricking information out of guerrilla prisoners.

Bertoni was ready for a deal. He would do as requested in return for preferred treatment in prison and early release. The Germans invented the Della Rovere story and coached him in his part. When Bertoni was sent to San Vittore, he asked for and was granted a brief period during which he would gain the trust of the men he would later victimize. But Bertoni was shrewder than they knew; he was determined to trick no one but the Germans!

And then came the amazing transformation. Acting General Della Rovere’s part, Bertoni *became* Della Rovere. He undertook a superhuman task—to make San Vittore confession-proof and its inmates strong enough to meet their fate. And by his commanding presence, his impeccable grooming, his high courage and faith, he brought a new dignity and sense of personal worth to the poor devils who were incarcerated there.

But finally, he knew his time was running out. Commissar Mueller grew more and more impatient with his delays: why weren’t the confessions coming through? When “Della Rovere” spoke to me that last day in his cell and asked the guard to be a witness, he knew that it was all over, that this was the only way the outside world might learn his story, the only way that Italy might know he had kept his trust.

On June 22, 1945, the first anniversary of the massacre at Fossoli, I stood in the Cathedral of Milan and watched the Cardinal-Prince-Archbishop of that city consecrate the coffins of the heroes of Fossoli. The Cardinal knew whose body lay in the coffin marked Della Rovere. He knew, too, that no one had a better right to the title of general than the occupant of that coffin, the former thief and jailbird Bertoni.

From the conclusion to “The Idol of San Vittore” by Indro Montanelli, translated by Erwin C. Lessner, in *Secrets and Spies. Behind-the-Scenes Stories of World War II* (Readers Digest, 1964) 374-75; emphasis in original

“ARMY” VOCABULARY CHART

Primary Hebrew terms		
<p>צָבָא tsah-vah</p> <p><i>fight, serve, army</i></p>	<p><i>That which goes forth, army, war, warfare; host; service, hard work</i></p> <p>Translated as “host, war, army, service”</p>	<p>Exodus 14:4 But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD.</p> <p>Isaiah 40:2 Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned... (ESV)</p> <p>Hosea 12:5 Even the LORD, the God of hosts; The LORD is His name. (NAS)</p>
<p>כֹּחַ kha-yil</p> <p><i>strength, army</i></p>	<p><i>Strength, efficiency, wealth; army, force, power</i></p> <p>Translated as “army, man of valor, host, forces, valiant, strength, riches, wealth, power, substance, might”</p>	<p>Ezekiel 17:17 Pharaoh with his mighty army and great horde will be of no help to him in war, when ramps are built and siege works erected to destroy many lives.</p> <p>1 Samuel 2:4 The bows of the warriors are broken, but those who stumbled are armed with strength.</p> <p>2 Kings 6:14 Then he sent horses and chariots and a strong force there. They went by night and surrounded the city.</p>
<p>גִּדּוּד geh-dood</p> <p><i>a band, troop</i></p>	<p><i>A marauding band, troop, army division, raiding party</i></p> <p>Translated as “band, troop, army, company, marauding band, band of raiders”</p>	<p>2 Kings 6:23 And the marauding bands of Arameans did not come again into the land of Israel. (NAS)</p> <p>Job 29:25 I chose the way for them and sat as their chief; I dwelt as a king among his troops;</p> <p>2 Chronicles 25:9 But what shall we do for the hundred talents which I have given to the army of Israel? (KJV)</p>
<p>מַחֲנֶה makh-a-neh</p> <p><i>camp, army</i></p>	<p><i>Camp; host; army</i></p> <p>Translated as “camp, host, armies, company, tents”</p>	<p>Exodus 14:19 Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them.</p> <p>Judges 7:9 During that night the LORD said to Gideon, "Get up, go down against the camp, because I am going to give it into your hands."</p> <p>Genesis 32:2 When Jacob saw them, he said, "This is the camp of God!"</p>
Primary Greek terms		
<p>στράτευμα strah-teu-mah</p> <p><i>army, troops, guard</i></p>	<p><i>Army, corps, band of soldiers, armed force, troops, guards</i></p>	<p>Matthew 22:7 The king was enraged. He sent his army and destroyed those murderers and burned their city.</p> <p>Revelation 9:16 The number of the mounted troops was twice ten thousand times ten thousand. I heard their number.</p> <p>Luke 23:11 And Herod with his men of war set him at nought, and mocked <i>him</i>, and arrayed him in a gorgeous robe, and sent him again to Pilate. (KJV)</p>
<p>στρατόπεδον strah-to-peh-don</p> <p><i>camp, army</i></p>	<p><i>Camp, encampment; army, legion, body of troops</i></p>	<p>Luke 21:20 When you see Jerusalem being surrounded by armies, you will know that its desolation is near.</p>
<p>παρεμβολή par-em-bo-lay</p> <p><i>camp, army, fortress</i></p>	<p><i>Camp, encampment; army; barracks, fortress, soldier's quarters; battle line</i></p>	<p>Hebrews 11:34 whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.</p> <p>Revelation 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves.</p> <p>Acts 21:34 Since the commander could not get at the truth because of the uproar, he ordered that Paul be taken into the barracks.</p>

ARMIES IN THE BIBLE

The Israelites were not naturally a warmongering people, but their geographical position in Canaan required them to defend themselves—repeatedly. As William Lane points out, “The location of Palestine at the crossroads of three continents gave it a strategic importance in the ancient world quite out of proportion to its size. Surrounded by the great military powers (Egypt, Mesopotamia, the Hittites of Anatolia), that stretch of land was constantly the object of aggressive ambitions of other nations.”

Because of this, Israel’s national life was characterized by many battles with foreign nations. A short list would include:

- The Egyptian army, when Israel left Egypt (Exodus 14:5-9, 23-25)
- The inhabitants of Canaan, when Israel entered the promised land (Joshua 3:10; 12:1, 7; 23:9; Judges 3:1-3)
- The Philistines, a constant enemy (1 Samuel 13:5; 14:20-23; 17:1-3; 31:1, 7)
- Assyria, who defeated the northern kingdom of Israel (2 Kings 15:29; 17:5-6; Isaiah 36:1)
- Babylon, who conquered the southern kingdom of Judah (2 Kings 24:1; 25:1; Jeremiah 39:1; 2 Kings 25:10-11)
- Rome, whose army occupied Palestine during New Testament times.

The Development of Israel’s Army

Israel’s armies were organized in different ways at various times during Jewish history, and they developed over the centuries.

In the time of Abraham:

The patriarchs called on servants and other members of the household when needed. Usually, every adult member of the family was a trained warrior: “from twenty years old and upward, every man able to go forth to war” (Numbers 1:30). When an enemy threatened, able-bodied men were mustered to meet the attack. “At time of danger each family or clan had only to gather its men and be ready in a short time to meet the enemy.” Such was the case with Abraham who “led forth his trained men, born in his house, three hundred and eighteen of them and went in pursuit as far as Dan” to rescue Lot (Genesis 14:14). This would have been a typical Bedouin night-attack, and the size of the raiding party was usual for accounts from that era.

During the exodus, the conquest, and the Judges:

In the wilderness, Joshua led men he had chosen to defend against the Amalekites (Exodus 17:9–10). During the conquest, Joshua led the tribes of Israel into battle after being commissioned by the “commander of the Lord’s army” (Joshua 5:14). At times tribes joined together to take territory (Judges 1:3; 4:6). “With the beginning of the settlement, conditions were changed. The wandering tribes found themselves inhabiting cities and villages which they had to defend.”

Deborah summoned many of the tribes to battle, but some did not answer (Judges 5). Other judges summoned clans (6:34) and tribes (6:35; 7:2–9). “As the story of Deborah and Barak well illustrates, the Israelite army began as a tribal militia assembled in times of crisis and led by someone of charismatic stamp. The basis of organization was the tribal clan which, in theory,

provided a contingent of a thousand men (1 Samuel 10:19). Certain tribes gained reputations for proficiency in the use of particular weapons,” such as slings (Judges 20:16) and bows (1 Chronicles 12:2), shields and spears (12:8), and “every type of weapon” (12:33, 37).

During the reign of Saul:

“Soon it became obvious that against the Canaanites and the Philistines with their developed military system and superiority of arms (made of iron), stronger military organization was badly needed.” The first standing army, with professional soldiers, was formed in the time of Saul (1 Samuel 13:2). At first, he led it himself with his son, but he later appointed a professional commander (17:55).

During the reign of David:

King David increased the numbers considerably by the addition of mercenaries (2 Samuel 15:18), foreign troops that were loyal to him personally. “Under Joab the Israelite army became an efficient fighting force, adept at siege warfare” (20:15). David gained a large territory for Israel and defeated all his enemies. 2 Samuel 23 lists the commanding officers in David’s army—“The Three” and “The Thirty.” These were “men who had distinguished records from the days when David was in hiding from Saul and at the head of a band of freebooters.” The militia was divided into twelve battalions, each of which served for a month at a time (1 Chronicles 27:1–15); this was an enormous army for those days.

During the reign of Solomon:

It was Solomon who introduced the iron-fitted chariot as a military weapon for Israel (1 Kings 4:26; 10:26-29), enhancing the foot soldiers with a chariot corps and calvary (although Israel’s chariots were invariably outnumbered by their enemies, 2 Kings 18:23).

During the divided kingdom period:

When the northern and southern kingdoms separated, the army was also divided. The former destructive force of the united twelve tribes was reduced; the armies avoided the open battlefield, where they used to meet their enemies. “The main military efforts were now concentrated in fortifying the walls of the cities to prepare them for a long siege.”

In New Testament times:

“In the year 63 B.C. Palestine was conquered by the Romans who brought with them their own army ... The last war fought by a Jewish army against the Romans was in the year A.D. 132, when the second rebellion under the leadership of Bar-Kokhba took place.” And so it was the Roman Empire that was prominent in the New Testament. Their law was in force at the time of Jesus (Luke 2:1; John 18:28), and their military personnel interacted with Jesus and the early Christians (Matthew 8:5; 27:54; Acts 10:1; 21:31; Philippians 1:13; etc.). The Roman army was organized by legions (between 4,000 and 6,000 soldiers), ten cohorts to a legion, and each cohort made up of six centuries; a centurion commanded between 40 and 100 men. There were also auxiliary cohorts and small cavalry units.

Who fought in Israel’s armies?

Under Mosaic law all males became liable for military service (Numbers 1:3; 26:2; 2 Chronicles 25:5). But Levites, those with newly acquired property, the recently married, and the timid were exempt from battle (Numbers 2:33; Deuteronomy 20:1-9). Wars were to be conducted according to humanitarian and environmental concerns (20:10-20).

The army's camp

The camp (Hebrew *makhaneh*) was probably in the shape of a circle or square (see Numbers 2). The king and his commanding officers were in the center (1 Samuel 26:5). During an engagement, the baggage at base would be guarded by a detachment (1 Samuel 25:13) who were to be rewarded equally with those who fought (1 Samuel 30:24). When summoned, every warrior came with his own arms and supplies sufficient for a few days. If war lasted longer than that, supplies from home were sent to the individual soldiers by their families. It was possible for civilians to visit the camp and bring food and gifts—as well as exchange news (read the story of David's visit in 1 Samuel 17:17–30).

Why did ancient armies go to war?

Ancient people had various motives for going to war. The *Lexham Bible Dictionary* lists a few:

- *Keeping order and providing security.*
“In times of peace, the standing army was intended to provide security—both around the palace and in the frontier.”
- *Suppressing rebellion and extending the empire's power.*
“The main function of the army was to engage in warfare, both offensive and defensive. Whether fighting battles of conquest, fighting rebels, or defending against attack ...”
- *Pleasing the gods.*
Thutmose III listed several motives for his first campaign, including “the command of his father, Amon-Re,” the Egyptian sun god.
- *Plunder.*
“Plunder was sometimes the single motivation for warfare. It filled the royal coffers and kept nations and empires afloat financially. Plunder also provided incentive for the military to leave home to battle on the frontiers, or to march out on military expeditions. People in the military gained direct access to whatever share of the loot their rank and military success warranted. Pharaohs, kings, or emperors also bestowed generous gifts on their militaries, who had brought so much wealth to the state through its plunder. The Old Testament provides insight into Israel's army's plunder practices, which reflect those of other ancient Near Eastern nations. After battle, Israel's soldiers might enjoy spoils including the enemy's livestock, clothing, and treasure, as well as their women and children (Judges 5:30; 1 Samuel 27:9; Numbers 31:7–12). Military heroes might win a prize (2 Samuel 18:11), a hand in marriage (Judges 1:12–13), or a promotion (1 Chronicles 11:6). As proof of their valor and success in battle, warriors would cut off various body parts from their enemies, such as foreskins (1 Samuel 18:25–27), hands (compare Judges 8:6–15), or heads (1 Samuel 17:51–54; 1 Chronicles 10:8–10).”

The King as warrior

Ancient Near Eastern kings were expected to effectively lead their kingdom's army in battle (compare 1 Sam 8:19–20). Grayson argues that this is especially true in Assyria, where “the chief occupation of the Assyrian king and state was warfare. All other interests were subordinate to this central concern.” Kings made command decisions on the spot, and they often fought in battle themselves.

Many rulers boasted of great military prowess as proof that they were fit to rule. Although much of this boasting merely served as state propaganda, some leaders demonstrated great bravery, cunning, and skill in battle. For example, Sargon II personally led a chariot charge that penetrated the enemy camp and neutralized their chariotry, though he died later in the campaign. Xerxes personally led the campaign against Greece, and Cyrus the Great died in battle. Ten of the 14 Seleucid kings died in battle.

Points to ponder

(Leftover stuff that is pretty interesting but didn't make it into the book)

- God is sovereign over the armies of Israel and over his spiritual armies (Joshua 5:13-15; 1 Samuel 17:45; 1 Kings 22:19; 2 Kings 6:17). *DBT*
- In the final battle between good and evil, Jesus Christ appears as the leader of the armies of heaven, defeating the armies of the beast, the false prophet, and of the kings of the earth (Revelation 19:11-21). *DBT* and *NBD* and *HIBD*
- Goliath learned that to defy God's people was to defy the "armies of the living God" (1 Samuel 17:26, 36), for God was "the God of the armies of Israel" (1 Samuel 17:45 NAS). *HIBD here and for rest*
- Face to face with God, humans can only confess, "Is there any number to His troops?" (Job 25:3 NAS)
- Israel recognized God's anger when God did not go out with their armies (Psalm 44:9).
- In the NT, the writer of Hebrews looked back on the heroes of faith and proclaimed that through faith they "put foreign armies to flight" (Hebrews 11:34 NAS).

NOTES

their geographical position in Canaan required them... R. K. Harrison, "Army" in the *International Standard Bible Encyclopedia*, General Editor Geoffrey W. Bromiley (Eerdmans, 1988), 1:295

The location of Palestine at the crossroads of three continents... William L. Lane, "Arms and Warfare" in *Baker Encyclopedia of the Bible* (Baker, 1988: Logos Bible Software edition), 1:172-198

Israel's national life was characterized by many battles... This list is taken from "Armies" in Martin H. Manser, *Dictionary of Bible Themes* (2009: Logos Bible Software edition)

Armies were organized in different ways during Israel's history ... based on "Army" in the *Holman Illustrated Bible Dictionary*, C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, and T. C. Butler, Editors (Holman Bible Publishers, 2003: Logos Bible Software edition), 118–119

Usually, every adult member of the family... this paragraph mostly based on E. Stern, "Army" in the *Zondervan Pictorial Encyclopedia of the Bible*, General Editor Merrill C. Tenny (Zondervan: 1976), 1:321-26

This would have been a typical Bedouin attack... Harrison

With the beginning of the settlement, conditions were changed... Stern, 322

As the story of Deborah and Barak well illustrates... R. P. Gordon, "Army" in the *New Bible Dictionary*, D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman, Editors (3rd edition; InterVarsity Press, 1996: Logos Bible Software edition), 83

Soon it became obvious that against the Canaanites... Stern, 323

It was Saul who provided Israel with the nucleus of a standing army... Gordon, "Army"
Under Joab the Israelite army became an efficient fighting force... Harrison
men who had distinguished records from the days... Gordon
The main military efforts were now concentrated in fortifying the walls... Stern, 324-25
In the year 63 B.C. Palestine was conquered by the Romans... Stern, 325
The Roman army was organized by legions... D. A. Brueggemann, "Army" in J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder, Editors, *The Lexham Bible Dictionary* (Lexham Press: 2016; Logos Bible Software edition)
The camp (Hebrew makhaneh) was probably in the shape... this paragraph adapted from Gordon and Stern, 322
motives for going to war. The Lexham Bible Dictionary lists a few... This entire section comes from Brueggemann
cut off various body parts from their enemies, such as ... hands... Seevers notes that this practice forms the background for the saying, "How pleasant it is when you go to Thebes and your chariot is weighed down with hands" (*Warfare in the Old Testament*, 137–38, quoted in Brueggemann).
Grayson argues that this is especially true in Assyria, where "the chief... Seevers, *Warfare in the Old Testament*, 224; quoting Grayson, "Assyrian Civilization," 217; in Brueggemann
Ten of the 14 Seleucid kings died in battle ... Rawlings, "War and Warfare," 44; quoted in Brueggemann
God is sovereign over the armies of Israel and over ... Manser
In the final battle between good and evil, Jesus Christ appears ... a combination of Manser, Gordon, and Holman
Goliath learned that to defy God's people was to defy ... Holman
Face to face with God, humans can only confess ... *ibid.*
Israel recognized God's anger when God did not go out ... *ibid.*
In the NT, the writer of Hebrews looked back on the heroes ... *ibid.*



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IMAGES OF SOME HOOSIER MEDAL OF HONOR WINNERS

Samuel Woodfill (World War I)



Portrait of Woodfill by Joseph Cummings Chase, 1919.
Image courtesy Lowell Thomas, *Woodfill of the Regulars*, 1929.



Woodfill (left) and his comrades in Alaska. Image courtesy Lowell Thomas, *Woodfill of the Regulars*, 1929.



Woodfill on the rifle range at Fort Benning, Georgia, 1942.
Image courtesy *The Cincinnati Enquirer*, via newspapers.com

Samuel Woodfill.
Image courtesy of Jefferson County Historical Society



William D. McGee (World War II, European Theater)



*William D. McGee,
Private,
United States Army*



*Resting place
of Private
William D. McGee
Luxembourg City,
Luxembourg*

From https://en.wikipedia.org/wiki/William_D._McGee#/media/File:William_D_McGee.jpg
and https://www.waymarking.com/waymarks/wm3584_William_D_McGee_Private_Luxembourg_City_Luxembourg
both retrieved 10/13/22

Richard Antrim (World War II, Pacific Theater)



*Richard Antrim:
Portrait photograph taken
circa 1931-1934.*



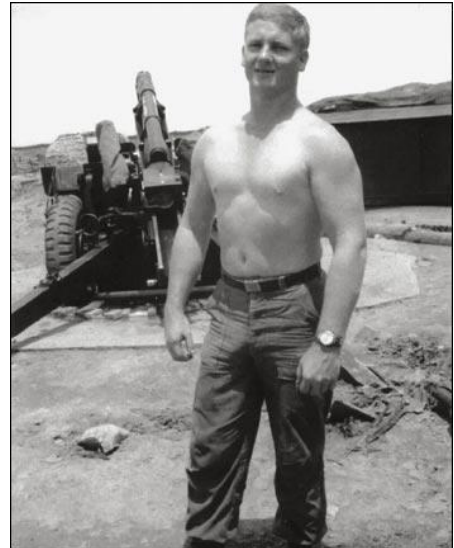
USS Antrim (FFG 20)

From <https://www.warhistoryonline.com/instant-articles/rear-admiral-richard-antrim.html>
and <https://www.navysite.de/ffg/FFG20.HTM> both retrieved 110/13/22

Sammy L. Davis (Vietnam War)



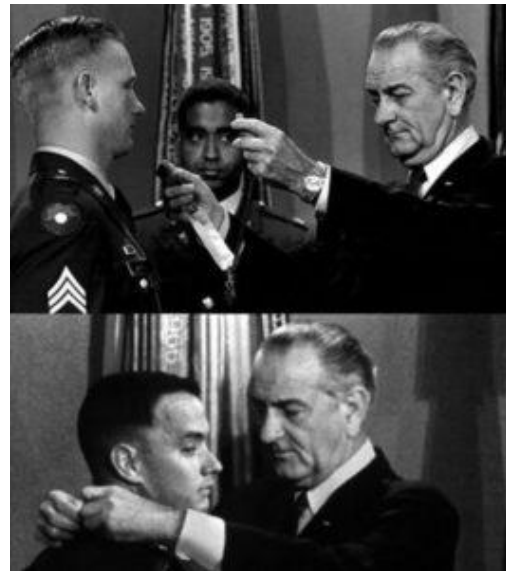
Sammy L. Davis



Sammy L. Davis,
private first class,
U.S. Army Battery C,
2nd Battalion,
4th Artillery,
9th Infantry Division
(Courtesy photo)



Sammy L. Davis. Photos by Martin Boling



Sammy L. Davis receives his Medal of Honor (top),
an image that would be repurposed for a similar moment
in the movie "Forrest Gump." (Facebook/Military.com)

From <http://www.mohconvention.com/recipient/69/sammy-ldavis/>
<https://www.military.com/history/real-forrest-gump-sammy-l-davis.html>
<https://www.magbloom.com/2019/12/sammy-l-davis-war-hero/>
<https://256today.com/medal-of-honor-recipient-inspiration-for-forrest-gump-heroism/> all retrieved 10/13/22

INDIANA MILITARY VETERANS HALL OF FAME Medal of Honor

The Medal of Honor is the United States of America's highest military honor, awarded for personal acts of valor above and beyond the call of duty. The medal is awarded by the President of the United States in the name of the U.S. Congress to U.S. military personnel only. There are three versions of the medal, one for the Army, one for the Navy, and one for the Air Force. Personnel of the Marine Corps and Coast Guard receive the Navy version. According to the Medal of Honor Historical Society of the United States, there have been 3,513 Medals of Honor awarded to the nation's soldiers, sailors, airmen, Marines, and Coast Guardsmen since the decoration's creation, with just less than half of them awarded for actions during the four years of the American Civil War.

The following military service members from the State of Indiana have been awarded the Medal of Honor. As such, these individuals are members of the Indiana Military Veterans Hall of Fame.

Civil War

Marion T. Anderson
James W. Archer
Clinton Lycurgus Armstrong
George Lovell Banks
Thomas A. Blasdale
Thomas J. Box
Charles W. Brouse
Louis J. Bruner
Abram J. Buckles
William Campbell
Orville Tyron Chamberlain
William W. Chisman
John Wesley Conaway
John Davis
John Ditzenback
Allan Houston Dougall
James Dunlavy
Coron D. Evans
Charles S. Fall
Nicholas Fanning
Daniel Tweed Ferrier
Frederick W. Fout
Joseph Frantz
Thomas N. Graham
Henry M. Hardenbergh
David H. Helms
William T. Holmes
Ira Hough
Aaron R. Hudson
Louis T. Hunt
Samuel Hymer
Ruel M. Johnson
Absalom Jordan
Andrew John Kelley
William Wesley Kendall
Jeremiah Kuder

Henry Ware Lawton
Elihu Mason
Richard H. Morgan
John N. Opell
Jacob H. Overturf
Joseph Rollin Prentice
Oliver P. Rood
Milton F. Russell
Peter J. Ryan
Charles H. Seston
William Shepherd
Reuben Smalley
William Steinmetz
John T. Sterling
Frank Stoltz
Richard Taylor
William P. Thompson
Andrew Tibbets
John Milton Whitehead
Perry Wilkes
Samuel Wright
Indian Campaigns
Lorenzo Dow Brown
Harry Garland
George Grant
Francis C. Green
David Goodman
David W. Harris
Elisha Simpson Hornaday
Jeptha L. Lytton
John Alexander Sutherland
Enoch R. Weiss
Claron Windus
John P. Yount
Spanish American War
Andrew Johnson Cummins
Thomas J. Graves
Allen Walker

Philippine Insurrection

Hiram Iddings Bearss
George Wesley Biegler
Joseph A. Nolan
John C. Wetherby
Jay P. Williams
William F. Zion

Mexican Campaign

Allen Buchanan
Jonas Howard Ingram

World War I

Roswell Winans
Samuel Woodfill

World War II

Richard Nott Antrim
Melvin Earl Biddle
Gerry Herman Kisters
Thomas Edward McCall
William D. McGee
Harry J. Michael
Frank H. Ono
Norman Scott

David Monroe Shoup
Thomas W. Wigle

Korean War

Charles Gene Abrell
Don Carlos Faith, Jr.
William Gordon Windrich

Vietnam

Daniel D. Bruce
Sammy Lee Davis
E.A. De La Garza, Jr.

Peace Time Awards

William Badders
Frank Ebenezer Hill

GOD'S ULTIMATE PURPOSE

HOW TO TAKE YOUR STAND

Ephesians 6:10-20

Worship Services Sunday, August 27, 2006

1. _____ UP

¹⁰ Finally, be strong in the Lord and in his mighty power.

The Message: "God is _____, and he wants you _____."

2. _____ UP

... Take your stand against the devil's schemes. ¹² For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

The _____ you see is not the _____.

3. _____ UP

¹³ Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.

• _____

¹⁴ Stand firm then, with the belt of truth buckled around your waist. . .

• _____

... with the breastplate of righteousness in place,

• _____

¹⁵ and with your feet fitted with the readiness that comes from the gospel of peace.

• _____

¹⁶ In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.

• _____

¹⁷ Take the helmet of salvation. . .

• _____

... and the sword of the Spirit, which is the word of God.

4. _____ UP

¹⁸ And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

Our last Sunday in the letter to the *Ephesians*: an important passage dealing with spiritual warfare, where the apostle Paul describes **HOW TO TAKE YOUR STAND**. Turn to *Ephesians 6:10-20* and take the **HANDOUT** in your bulletin ...

1. How do we “take our stand”? First, God wants us to **FIRM UP**

¹⁰ *Finally*, (this is the last topic he’ll deal with; like many preachers, Paul says, “In closing” and talks for a long time) *be strong in the Lord and in his mighty power*. The command is not an active or middle voice, *make yourself strong*, or “pump yourself up” but could be translated *Be strengthened—Be empowered*, “Let God make you *strong*.”

Our strength does not come from ourselves, or from our own efforts—

In *Psalm 29:11* David says *The LORD gives strength to his people; the LORD blesses his people with peace*.

And in *Psalm 73:26* *My flesh and my heart may fail, but God is the strength of my heart and my portion forever*.

As *The Message* renders this verse: “*God is strong, and he wants you strong.*”

So God wants to somehow communicate his strength to us, to empower us.

The rest of this passage explains how we do this ...

2. That brings us to ... Number two, God wants us to **WISE UP**

God wants you to *know* something, to see what is unseen, so that you are aware of it and can act on it, so that you can live your life differently because of it:

¹¹ *Put on the full armor of God so that you can take your stand against the devil's schemes*.

Because this command is repeated, we’ll deal with it in more detail under #3. But first, *here’s WHY* we should:

¹² *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms*.

According to Scripture, *the whole universe is a battle ground*. The believer not only has to contend with difficult circumstances, our own inner problems, and outright attacks from other people, but also with *the spiritual forces which are continually fighting against God—and therefore, continually fighting against God’s people*—you and me.

Paul says we are in a *struggle*—the word originally meant *to throw*, and came to be used of the wrestling matches where one tried to *throw* their opponent to the ground and hold him there. Considering the loser of such a match had his eyes gouged out, *this was serious*. It was a real *fight*—not play-acting, or goofing off, *but a struggle*.

Then he tells us that our *struggle* is *NOT against flesh and blood*, in other words, we are not fighting human beings. Our opponent in this life-and-death wrestling match is not anyone we can see, reach out and touch, or grab hold of.

Instead, we *struggle against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms*.

Paul says *The enemy you can see is not the real enemy*. *We are at war with spiritual powers*. **WISE UP!** God says.

We waste our time when we fight *people (flesh and blood)*. We ought to be fighting the *devil* who seeks to deceive people, and control them, and use them to oppose the work of God.

So beat the *devil*, not your children. Pray against demonic *powers*, not the democrats or republicans.

Don’t fight with your family, don’t *struggle* with your boss/employees/neighbors—they’re *flesh and blood*.

Don’t hate the crooks and criminals and vandals—hate the *evil one* and the *evil ones* that motivate them.

I’m not saying those people are innocent, or shouldn’t pay the consequences of what they’ve chosen to do, *but Paul says the enemy you can see is not the real enemy*. There’s a bigger picture here—

AND SOME OF IT IS NOT VISIBLE TO THE HUMAN EYE. So **WISE UP!**

3. So how do we fight this invisible, spiritual enemy? How do you win a wrestling match with someone you can’t grab hold of? We **SUIT UP** Every sport has a uniform—every career has its own set of tools/skills—every army has its own distinguishing dress. And so does the believer:

¹³ *Therefore put on the full armor* the “panoply” *of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand*. And Paul describes the pieces of the armor—

Remember, at this point Paul is chained by the wrists between two Roman soldiers, one on each side—

he has a ready-made picture, right in front of his eyes. As he thinks about it, he applies this to believers. . .

- Put on [Truth](#)

¹⁴ *Stand firm then, with the belt of truth buckled around your waist ...*

The Roman soldier always wore a tunic, an outer garment that served as his primary clothing. It was a large, square piece of material with holes cut out for the head and arms, and it draped loosely over most of the soldier's body. Since the greatest part of combat was hand-to-hand, a loose tunic was a potential hindrance and even a danger. Before battle, it was carefully cinched up and tucked into the heavy leather *belt* or "girdle" that girded his loins.

For the believer, *Truth* is the *belt* that holds the other parts of the armor together—and it held the sword (God's Word)

The Bible says that Satan *is a liar, and the father of lies*. He will try more than anything else to *deceive* you, to get you to believe a lie, to dress up an untruth or a partial truth and pass it off as the whole truth.

He will whisper to you, *that won't hurt you* (when it will) and *you don't have to listen to them* (when you should) and *this will make you feel good* (when it will make you feel awful) and *this is right* (when its very wrong).

When you *put on the belt of truth* and *buckle it around your waist*, you are praying that *you will know the truth*.

That you will recognize and discern what is true, and that you will embrace it and respond to it and obey it.

You will know the truth and the truth will set you free, Scripture says. Gather it up and put it on. *Suit up*.

- Put on [Righteousness](#)

... with the breastplate of righteousness in place,

The *breastplate* consisted of tough leather overlaid with metal plates or chains or animal's hooves or horns, and it covered the torso and protected the chest in battle—and thus, the heart, lungs, intestines and other vital organs.

It was used only in battle, not for normal wear.

Roman soldiers were to face forward in battle, side by side, so the armor needed only to protect their front.

Righteousness is doing or believing or being *right*—what is pleasing and acceptable to God. What is *like* him.

The believer who has on *the breastplate of righteousness* is keeping his heart *right* with God.

It is accepting by faith the *righteousness* of Christ that *puts us right* with God in the first place, but as we are obedient to the Holy Spirit, we *stay right* with God in our daily lives.

Part of God's armor is holy living—God supplies the power, we supply the willingness.

The life we live—the choices we make, the direction we take—*either fortifies us against Satan's attacks or makes it easier for him to defeat us*. Do what is *right*. Take this *righteousness* and cover your heart.

So KEEP YOUR HEART RIGHT. Pray that you will make the right decisions/choices so that you will be *right* with God/your spouse/with your children or parents/with your boss/teachers/neighbors/fellow believers.

- Cover ourselves with [Peace](#)

¹⁵ *and with your feet fitted with the readiness that comes from the gospel of peace.*

Soldiers needed to wear sandals or boots (technically, a half-boot) so they could advance toward the enemy undistracted about what they might step on; this gear was essential to their *readiness*, or *preparation* for battle.

In addition to being strong and tough and durable to protect his feet, the sandal's soles were usually impregnated with bits of metal or hobnails (like modern football cleats) to give him greater traction and stability when he *took his stand* in battle.

Because we have this *peace* with God, because he has resolved the eternal issues of this life and eternity, because he has resolved the conflict between you and him brought about by your sin,

we should have a *readiness* to share this *gospel of peace* with others. Every morning we should put it on and pray, "Lord I know/see/work with/go to school with those who are struggling, fighting, at war with others and themselves—give me an opportunity to show and to share your *peace* with them."

You want every place where you put your feet to be a place you spread the kingdom of light, not of darkness.

You want to be a living example of, and the messenger of, *the gospel of peace* everywhere you go.

- Suit up in [Faith](#)

¹⁶ *In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.*

Roman soldiers commonly used two kinds of *shields*—one was rather small, round, 2 feet in diameter, and secured to the arm by 2 leather straps. It was relatively light, and used to parry swords in hand-to-hand fighting. The second kind of *shield*—and the one that Paul refers to here—was large, rectangular, about 2½ feet wide and 4½ feet high. It was designed to protect the entire body of the soldier (who was smaller than average man today).

It was made of a solid piece of wood (in fact, the name comes from the word *door*—imagine taking one off) and was covered with metal or heavy oiled leather.

The soldiers who carried these shields were in the front lines of battle, and normally stood side by side with their shields together, forming a huge phalanx extending as long as a mile or more. The archers stood behind this protective wall of shields and shot their arrows as they advanced against the enemy. Anyone who stood behind or crouched behind these shields was protected from the enemy arrows and spears—and *flaming arrows*.

These “fiery darts” were one of the most dangerous weapons in ancient warfare. It was an *arrow* or small missile whose end was wrapped in cloth or tipped with tow dipped in pitch, then set afire and the dart was thrown or shot.

The pitch burned fiercely, and on impact would spatter burning bits for several feet, igniting anything it touched.

In addition to piercing their bodies, it could inflict serious burns on soldiers and destroy their clothing and gear.

It was like a fire bomb.

However, when it struck the great oblong shield, the dart sank into the wood and the flame was extinguished.

The devil will stand back and shoot these “fiery darts” at you—“You’re not good enough/God couldn’t love you/ You’ve messed up too bad/If others really knew you, they wouldn’t love you either/This job won’t last/ You’re not smart enough/You’ll never be married/You’re going to fail at this” or you fill in the _____.

Any blasphemous or lustful thoughts or fearful or doubtful feelings or angry or hateful words, and so on.

Faith is what will extinguish those *flaming arrows*. When you believe God, you put out the enemy’s fire.

When you put your trust in him, those “fiery darts” can’t penetrate your armor.

So every morning renew and acknowledge and declare your *faith* in God—“I believe in you, and I believe you.

I believe that what *you* say is true, O Lord—I believe you will keep your promises and do what you say.

I believe that you will provide for all my needs, and I do not need to go outside your will to meet them.

I believe that I am what your word says I am, that I have what it says I have, that I can do what it says I can do.

In *you* I put my trust, my faith.”—and Satan’s darts have nowhere to go.

- Put on [Salvation](#)

¹⁷ *Take the helmet of salvation ...*

The Roman soldier never went into battle without his *helmet*, made of thick leather covered with metal plates, or of heavy molded or beaten metal. They usually had cheek pieces to protect the face.

Cavalrymen of the period would ride into the line, swing their heavy broadswords (3-4 feet in length) at the heads of enemy soldiers, trying to split their skulls or decapitate them.

For the most part, *THE BATTLE IS IN YOUR MIND*. If Satan can gain a foothold here, he has all but won the battle.

Salvation is the *helmet* that protects your brain, your mind, your thinking. You want to think *Christian-ly*.

As we heard earlier in this letter, you *take off the old man, are renewed in your mind, and put on the new man*.

Romans 12:1 tells us *to offer your bodies as living sacrifices, holy and pleasing to God-- this is your spiritual act of worship.* ² *Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-- his good, pleasing and perfect will.*

³ *For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.*

Wearing *the helmet* means you think like someone who has been saved. Your mind is being renewed, you fill in those mental ruts that lead to doubt or discouragement or anger or lust or laziness or pride,

(“I don’t go there anymore—God has given me *salvation*, and that changes the way I think”)

and you dig new mental ruts that lead to the Lord. You cover your *mind* with *the helmet of salvation*.

- And take up the [Scripture](#)

... and the sword of the Spirit, which is the word of God.

The *sword*, the common one carried by soldiers, up to 1½ or 2 ft long, the principal weapon in hand-to-hand combat.

It was carried in a sheath or scabbard attached to their *belts*, and was always at hand and ready for use.

(It was this *sword*, the *machaira*, that the soldiers carried when they arrested Jesus in Gethsemane, and which Peter used when he cut off the ear of the high priest's servant in [Matthew 26](#).

It was also the *sword* Herod's executioners used in [Acts 12](#) when they put James to death.)

Scripture is the *sword*. [Hebrews 4:12](#) For the word of God is living and active. Sharper than any double-edged sword,

Read the temptation accounts—when the devil tried to get Jesus to sin, *he always parried him with God's word*.

This is the believer's offensive weapon. It not only defends you ("Sorry, Satan, but *it is written ...*"), but it also advances the cause of the kingdom—as you share the word with others, you teach them ...

- about *salvation*, which can change the way they think, and protect their *mind*,
- about *faith*, which can extinguish all those "fiery darts" the enemy throws at us,
- about how to have *peace* with God, and resolve all those contentious questions/problems/issues,
- about *righteousness* and how to keep your heart *right* with God and with other people,
- and about *truth*, so that they can recognize it and not be deceived by one of the enemy's lies.

All of these are vitally important to you, and all the soldiers who, with you, are *taking their stand*.

During World War I, British admiral Lord David Beatty commanded a flotilla at the Battle of Jutland. As the battle began, British and German ships engaged each other long-range. A heavy cruiser, the *Lion*, was hit by an artillery barrage and quickly sunk. Next the *Indefatigable* was hit in its powder magazine and blown to pieces. Then the *Queen Mary* was sunk, taking a crew of 1,200 sailors straight to the bottom.

A flaw in the design of the British ships was soon recognized. Though their hulls were heavily armored, their wooden decks offered almost no protection against enemy artillery shells dropped from above. Only after the British began to armor their ships on top as well as on the sides did they stop losing ships to German long-range artillery.

Effective armor is a crucial element in spiritual warfare too. *If you leave anything unprotected, the enemy will find a way to exploit that chink in your armor.*

4. So, number four, lets [PRAY UP](#)

¹⁸ *And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.*

In *Pilgrim's Progress*, John Bunyan tells of Christian's weapon called *prayer*—when everything else failed, it enabled him to defeat the fiends in the valley of shadow.

Paul concludes his letter with a reminder about the importance of prayer. It is not only the most important weapon, it is more than that. It is the very air that the Christian soldier breathes, the atmosphere in which he fights, and the all-pervasive strategy in which warfare is waged.

The Message translates this verse, *In the same way, prayer is essential in this ongoing warfare.*

Pray hard and long. Pray for your brothers and sisters. Keep your eyes open. Keep each other's spirits up so that no one falls behind or drops out.

Tired of being on the run? Of being defeated by the enemy? Of being accused by your own thoughts?
Of living in the shadow of failure? Of watching your spouse or children get beat down by life?

Satan trembles when he sees, the weakest saint upon his knees. [TAKE YOUR STAND](#) this morning:

I can't think of a better way to conclude our study of this letter, and this service. Let's [pray](#) ...