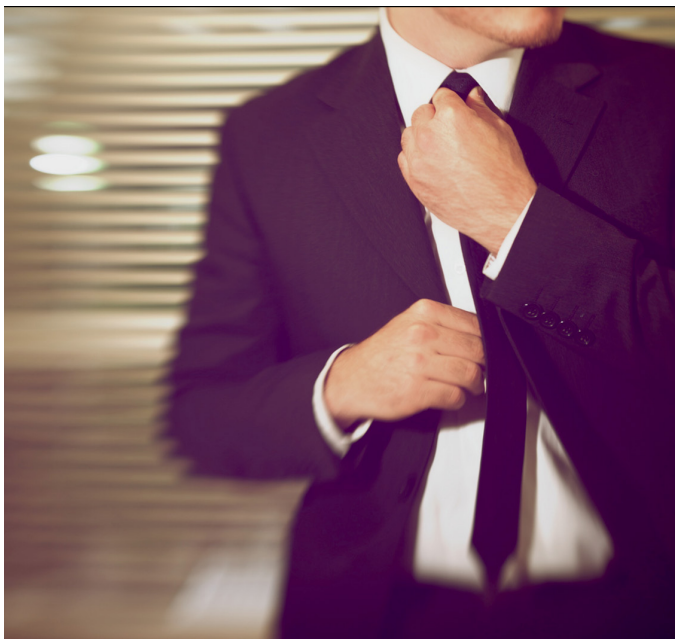




## The truth about sexual lust; Part 14.

### *Religious Lust, Part 2*



#### True spiritual opposition

In *Every Man's Battle*, Satan undermines Calvary's victory through the pens of an ordained minister and a Christian author. Through this unlikely source (unlikely only to those unaware of Satan's strategy), our Adversary has successfully seduced millions of men and women from making Jesus their peace. We

needn't be shocked; Satan seeks opportunity through any righteous-looking source. When the apostle Peter, for instance, attempted to dissuade his Master from the cross (like *Every Man's Battle* co-author Fred Stoeker, Peter thought he was doing the right thing), Jesus said to him, "Get behind me, Satan" (Matthew 16:23).

Since the passage I ended with last week from *Every Man's Battle* is a negative image of truth, we can arrive at truth by turning its elements 180 degrees. Like this:

► "While there may not be spiritual oppression involved in your battle, there'll always be spiritual *opposition*."

Turn this 180 degrees, and it's true: Spiritual oppression and opposition is generated, not by beautiful women or one's inability to optically avoid them, but by beginning a battle against something Jesus Christ has already conquered. The real battle is not against feminine beauty, therefore, but against religious lust.

► "The enemy is constantly near your ear."

This is true—when applied to *Every Man's Battle*. Deception is never so slick as when whispered through Christian books authored by those who unwittingly (or not) reconstruct ordinances abolished at Calvary.

► "He doesn't want you to win this fight, and he knows the lies that so often break men's confidence and their will to win."

Satan *wants* men fighting the battle prescribed by Arterburn and Stoeker; religious lust is the perfect distraction from the cross. I believe most men understand, deep down, the killing machine this battle will become. As men read *Every Man's Battle*, the voice of reason tells them: "This *has* to be nuts." The desire to "do something for God" however (religious lust), opposes this voice. The real fight, therefore, is the fight against throwing the book against the wall; it is *that* fight Satan wants a man to lose. To assure a man loses it, Satan employs



smooth-sounding lies and peer pressure, hoping to break a man's confidence in his own God-given conscience, i.e. his "gut." Satan takes a man's natural repugnance of law and turns it into a "will to win" against flesh. Thus, Satan engages men in the wrong battle.

► "The deceiver will tell you that Steve Arterburn and Fred Stoeker are crazy, and that you'll soon be as crazy as both of them combined if you follow their ideas."

Substitute the phrase, "voice of God and reason" for "deceiver," and this spectacularly telling sentence reads true.

### A slower death

Religion killed the son of God, all the while assuming it was pleasing God.

They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. These things they will do because they have not known the Father or Me. —*John 16:2-3*

Arterburn and Stoker imagine that their book promotes God while servicing men and marriages. How

ironic that their program *disparages* God, eventually *killing* men and marriages. The death may at first be figurative, but the damage is much like death when a wife becomes convinced her husband is evil, or a man believes the lie of Fred Stoeker, that God's favor must be won, first by self-loathing, then by sweat.

I am convinced that such religious condemnation potentially leads to literal death, sometimes even by suicide. Self-hatred carries a heavy price tag. How many men despair beneath the success/failure cycle imposed by Arterburn and Stoeker's religious challenges? From the book, page 150—

On a practical note, if you live in a four-season region, late spring and early summer calls for a fresh dose of diligence as warmer temperatures allow women to wear less clothing. Plan to heighten your defenses at those times."

How many people has guilt killed? How many unnecessary tears have been shed beneath God's supposed scowl? How many marriages has *religious* lust shattered—has anyone ever calculated *that*? How could we possibly know? I suspect the number is too great to calculate.



## “Youthful lusts”

2 Timothy 2:22—

Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them who call on the Lord out of a pure heart.

It is assumed these “youthful lusts” about which Paul warns Timothy are necessarily sexual. It is assumed Paul warns Timothy against the raging hormones of a teenager. Is this so?

At the time of this writing, Paul had already known Timothy for 15 years. It is true that Timothy was a young man when Paul met him, but, with the passing of fifteen years, he was certainly not a teenager. What is the context of this admonition?

Paul uses the word “lust” two more times in this letter. By examining these warnings more closely, we will see that the context is not sexual, but something far more ominous and sinister.

### **A form of devoutness; the snare of religious gratification**

2 Timothy 3:1-7—

Now this know, that in the last days perilous periods will be present, for men will be selfish, fond of money, ostentatious, proud, calumniators, stubborn to parents, ungrateful, malign, without natural affection, implacable, adversaries, uncontrollable, fierce, averse to the good, traitors, rash, conceited, fond of their own gratification rather than fond of God; *having a form of devoutness, yet denying its power*. These, also, shun. For of these are ‘those who are slipping into homes and are leading into captivity little women, heaped with sins, being led by various lusts and gratifications, always learning and yet not at any time able to come into a realization of the truth.

When we first see the phrase, “fond of their own gratification rather than fond of God,” we think of physical gratification. But no. There is something worse than that afoot, defined by Paul in the next clause: “Having a form of devoutness, yet denying its power.”

Nothing gratifies a human more than the belief that he or she is outperforming contemporaries in the God-pleasing department. This, however, is only a *form* of devoutness; human morality campaigns fail to impress the Deity. If religious people truly were fond of God, they would look upon the cross and abandon flesh. They would look at the cross and say, “I am just like everyone else.” The

sinner commended by Jesus was humble and aware of his lack, whereas the Pharisee flaunted his assumption of moral superiority; he loved his flesh. The Pharisees were so sickeningly fond of their own moral attainments, they overlooked a fondness for God; they didn’t really need Him. They proved their innate hatred of Him when they crucified His Son.

### **The lust for religious learning**

What is the specific crime of those of 2 Timothy, chapter 3, who are “being led away by various lusts and gratifications”? How are they lusting and being gratified? By watching daytime television? By overeating? By masturbating to photos of the opposite sex? Far from it. Consider the context: “... being led by various lusts and gratifications, *always learning and yet not at any time able to come into a realization of the truth.*”

There is a deep, human gratification inspired by out-performing others in the learning department. In this case, however, it is worthless learning. It is learning that continually gathers facts but never realizes

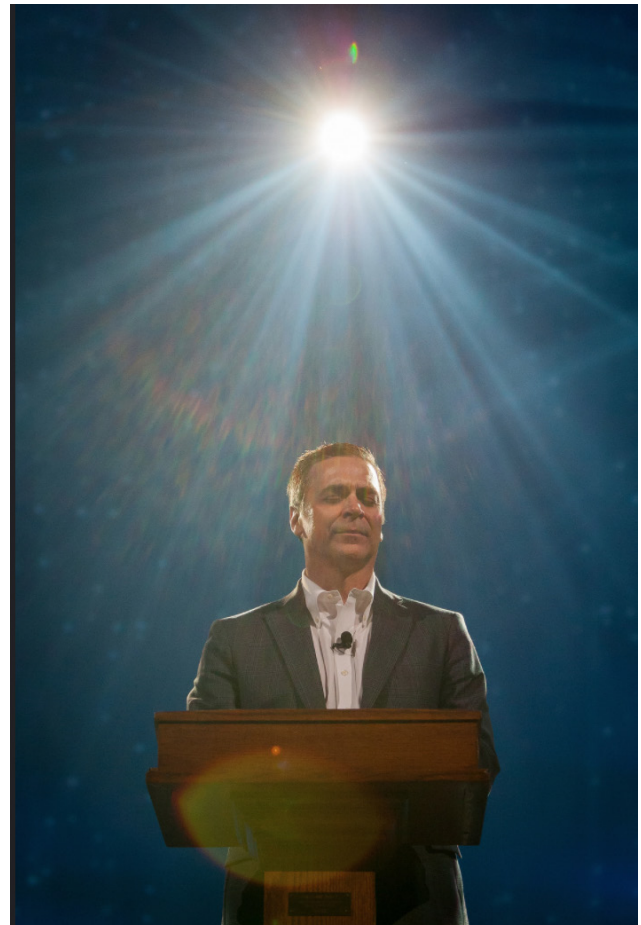


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truth. What other kind of learning can the apostle be talking about here but religious learning—the same brand in which the Pharisees boasted? The Pharisees lusted for God’s Word to the point of attaching portions of Scripture to their hands and forehead. The result? They killed God’s Son. They were forever reading the *words* of truth, yet never coming to a realization *of* that truth.

Thus also, Arterburn and Stoker. They have written a 312-page book condemning men for appreciating feminine beauty. They have written a 312-page book telling men to hate their natures and contort their eyes. Their desire is to teach men a special brand of learning that they, themselves, have deemed necessary for the full acceptance of God.

And yet, for all these 312 pages, Arterburn and Stoker have never realized the truth that sexual desire is a gift of God, and that, even if it were a sin, God no longer reckons sin to our account.

### **The lust for religious teaching**

Here is another “lust” passage from 2 Timothy. Again, it is a religious, not a sexual, context. 2 Timothy 4:3-4—

For the era will be when they will not tolerate sound teaching, but, their hearing being tickled, they will heap up for themselves teachers in accord with their own a desires, and, indeed, they will be turning their hearing away from the truth, yet will be turned aside to myths.

The word “desire” here is the Greek word, *epithumia*, the same word translated “lust” in 2 Timothy 3:6. Those who are lusting in this passage, are “heaping up for themselves *teachers* in accord with their own lusts ...” The context is teaching—not sex. Those who lust are doing so for the sake of teaching that tickles their hearing. People love to “do things for God,” and any body of knowledge emphasizing this will find a following. Such knowledge, however, is the opposite of “sound teaching.” The sound teaching you are hearing from me is that sexual desire is normal and that it is the religious prohibition of sexual desire (as we shall see in the next chapter) that eventually causes and fuels addiction.

The hearing of Stephen and Fred has been turned aside from the truth of human nature into the myth

that God expects men to shun that nature. Thus, Arterburn and Stoker lust for a self-imposed sexual holiness (wherein behavior produces righteousness), and will heap up for themselves teachers supporting this warped view. Lacking these, they will write the book themselves.

### **“Great men of God”**

Clyde Pilkington writes in, *The Church in Ruins; Brief Thoughts On 2 Timothy, Paul’s Last Letter to the Church*—

In 2 Timothy 2:22, Paul tells Timothy to “Flee also youthful lusts.” But what exactly was Paul calling Timothy to do, according to the context? Is sexuality the only youthful lust? How many young men, especially family men, have set their hearts to “attempt great things for God”? Then, while ensnared in the busyness of “serving God” according to their own passionate imaginations (i.e. lusts), they have neglected their primary responsibilities of being husbands and fathers.

Multitudes of young men have been carried away with the biographies and examples of “great men of God,”—by Bible colleges, institutes, universities, and seminaries—and have been pulled into the religious system by the powerful gravity of *acceptability, honor, prestige and respectability*.



Undoubtedly, many of them have done so with a sincerity and love for the Lord; but the subtlety of the Adversary has used these very passions to accomplish his own purposes. Paul verifies that these lusts are *religious* lusts; he uses the word two more times in this epistle—and they, just like this one, are firmly planted in the context of religion.

### Despising the free

Do you think Fred and Stephen want to hear that believers who openly admire female beauty are just as accepted by God as *they* are? Do you think they want to hear that all the self-imposed mental and optical gymnastics they have sweated through to gain God's smile, are so much wasted effort? Do you think these men want to hear that, not only are other men just as accepted by God as they are, but that these other men, being *less* religious, actually outdo Fred and Stephen in the revelation department, trusting the cross of Christ more than they?

Self-made moralists hate seeing other people happy. This is why they either secretly or overtly despise those who enjoy—guilt-free—the simple pleasures of life.

Since they can't kill them, they will secretly condemn them.

A normal person can smell religious lust a mile away. Those emanating the odor, however, are immune to the stench. Arterburn and Stoeker have no idea how it strikes normal, nature-affirming people to read sneering, self-righteous sentences such as:

- ▶ “Or maybe you’ve considered God’s standard too ridiculous to take seriously” (pg. 43).
- ▶ “God knows we’re Christians and that we can choose to be pure. So why don’t we?” (pg. 42).
- ▶ “Since we found God’s standard too difficult, we created a mixture—something new, something comfortable, something mediocre” (pg. 42).
- ▶ “Since many Christians don’t read their Bibles very often, many men have no clue about God’s standard for sexual purity” (pg 45).
- ▶ “Can you see that you’ve been living the mixed standards of mere excellence? Stopping short but still looking Christian enough? Or have you aimed for obedience and perfection, where you’re truly called to go? How will you know? By the cost you’re willing to pay” (pg. 96-97).
- ▶ “It costs something to send your child to Christian school” (pg. 57).
- ▶ “It costs something to join a few thousand men at a conference to sing praises to God and learn how we should live” (pg. 57).



▶ “It costs something to have regular family devotions, complete with Dad leading worship songs and heartfelt prayer” (pg. 57).

▶ “God is your Father and he expects obedience. Having given you the Holy Spirit as your power source, He believes His command should be enough for you” (pg. 57).

▶ “Obedience is hard, requiring humility and meekness, very rare elements indeed” (pg. 58).

▶ “You likely have mixture in your sexual standards, and you likely have *at least a hint* of sexual impurity in your life. You won’t pay the price of true obedience” (pg. 57).

### Job as poster-boy; um, bad example

“I made a covenant with my eyes not to look lustfully at a girl.” —Job 31:1

Because of the above verse, Fred Stoeker credits Job (yes, *that* Job—the Job of the Bible) as the inspiration for his patented “eye-bouncing” technique and his all-out war against—*himself*. Fred writes on page 72-73—

If, because of his Deity, Jesus’ personal standard seems unattainable to you, let’s look at another manhood role model from Scripture in the area of sexual purity ... his name was Job, and in our minds this man is the essential role model of sexual purity in Scripture. In the book of the Bible that tells his story, we see God bragging about Job to Satan:



“Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil” (Job. 1:8).

Was God proud of Job? You bet! He applauded His servant’s faithfulness in words of highest praise. And if you walked in purity, blameless and upright, He would speak just as proudly of you. Joy would abound in His heart.

In this juvenile, cartoon-like passage from *Every Man’s Battle*, Fred Stoeker not only misapprehends the purpose of the book of Job, he glibly hop-scotches through a mental Candy-land, imbibing the intoxicant of a pre-Calvary righteousness: *If only we could be good boys and girls—pure, blameless, and upright—then God’s heart would explode with joy! God would love to speak proudly of us to His Son Jesus* (“Look, my Son, at how all these amazing people are being so pure and doing everything right!”), *but we keep disappointing Him by sinning and then leaning on Jesus’ cross.*

Fred imagines that if only we would be like Job, we would land ourselves in a bliss of blamelessness, where even God would be forced to declare to the universe: “You know, I would like to tell you that Fred Stoeker has fallen short of my glory, but—you know—I really can’t. I mean, the guy is doing *everything* right. Wait until I tell my Son about this! I am *so* proud of Fred!”



Caught in this religious stupor, Fred pictures God being able to “speak proudly” of us; Fred wants a gold star on his little report card.

Scripture, however—specifically the New Testament—is a record of God speaking proudly of His Son’s

accomplishment; Jesus gets the gold star, not us. Jesus came to Earth on behalf of sin because there was “no one righteous, no not one” (Romans 3:10). Thus, “salvation from a human is futile” (Psalm 60:11). Was Job the only exception to this? Or could it be that Job’s self-declared righteousness was a character flaw that only the severest trial could remedy?

The crux of the book of Job is that even a religious man who is relatively blameless (that is, in relation to his peers) falls short of God’s righteousness. Job failed to realize this truth—thus, the trial. It is the pre and mid-trial Job, certainly not the Job of chapter 42, who feels like rehearsing his moral accomplishments. Once God speaks from the whirlwind in chapter 38, Job realizes his mistake and “repents on dust and ashes” (42:6).

God rebuked Job’s three friends for blaming the trial on some secret sin; they had assumed Job *did* something wrong. This is always the accusation that religious people level against the rest of us: “You people are *doing* iniquity.” The worse iniquity, however, is religious pride—the justifying of one’s self in God’s sight. Ironically, the sin of the accusers is worse than that of the accuse-ees. Thus, God rebukes the moralists, but gives a man like Elihu, who correctly fingers the problem, a pass—

And burn doth the anger of Elihu son of Barachel the Buzite, of the family of Ram; against Job hath his anger burned, because of his justifying himself more than God; and against his three friends hath his anger burned, because that they have not found an answer, and condemn Job. —Job 32:2-3

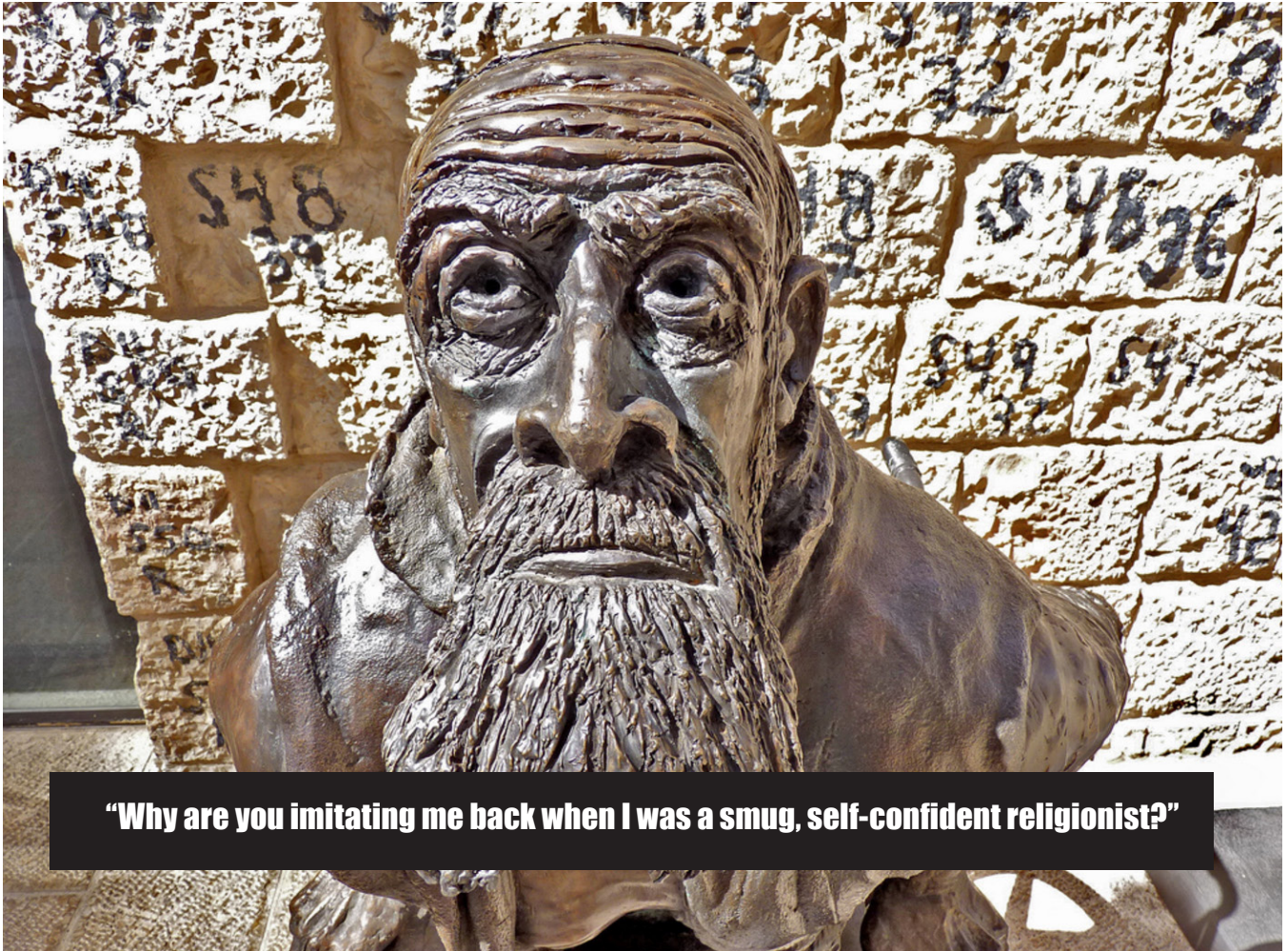
Fred, innately fond of religion, is infatuated with the pre-trial Job. The man who defends himself to God—Fred can relate to *that* man. Fred loves the part where Job says, “Pure am I, without transgression, Innocent am I, and I have no iniquity” (33:9). If Fred knows about the humbled Job—the post-trial, educated man who says, concerning his former braggadocio: “Lo, I have been vile!” (40:4)—he looks the other way at it.

Afraid as he is of his sexual flesh, Fred Stoeker is, as previously stated, particularly taken with Job’s mid-trial pronouncement in 31:1—

“I made a covenant with my eyes not to look lustfully at a girl.”

The statement, according to Fred, is what makes Job the “poster boy” for *Every Man’s Battle*. Job’s statement, however, is the equivalent of the nation Israel declaring at the foot of Mt. Sinai, “All that God has spoken, we will do” (Exodus 19:8).





**“Why are you imitating me back when I was a smug, self-confident religionist?”**

This foolish pronouncement of Israel, dripping with self-confidence, was a divinely-inspired set-up for failure. We now know, through Paul, that “the law came in so that the transgressions would *increase*” (Romans 5:20). Confidence in flesh (religious pride) is one of the greatest transgressions a human can commit. This truth (“the law came in so that the transgressions would *increase*”—Romans 5:20) was hid from Israel so that she could become, by design, a living example of how “the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able (Romans 8:7).”

Thus, Israel became the “before picture” of grace; she thought she could please God, but the inevitable and pre-planned result was failure. (“The law has become our escort to Christ, that we might be justified by faith,” Galatians 3:24.) Thank God, then, for the example of Israel. If God’s favor depended on our behavior, we’d still be sweating to please Him.

Some people, however, are *still* sweating to please Him. Many of them, unfortunately, decide to write books.

### **What happened to that memo?**

In an early installment, I showed you how the apostle Paul—in Philippians 3:6—once considered himself blameless. (Interesting that God uses the same word to describe the pre-trial Job: “blameless.”) Once he realized the grace of God, however, Paul called his supposed perfection, “garbage” (Philippians 3:8). I then showed you how the author of *Every Man’s Battle*, Fred Stoeker, made blamelessness his goal. Thus, Fred hoped to arrive at a place that the enlightened Paul had gladly abandoned. Paul at last realized the fact that in his flesh lived no good thing (Romans 7:18). Once Paul realized his flesh had been crucified with Christ (Romans 6:6), he forfeited all confidence in it (Philippians 3:3). In other words, Paul had grasped the cross.

Paul got the message about flesh, and so did Job. Israel will eventually get it, but it will take the Tribulation. Fred Stoeker has yet to grasp Calvary. To him, the cross is a challenge. To him, flesh is yet capable of

reformation. Fred's confidence, therefore, is still in himself, rather than in the cross.

God's message, again, is: *Human beings are incapable of doing what they want for Him.* This is good news, not bad. The revelation of this truth puts humans in a reclining mode, able to apprehend Christ's ability, rather than in a fighting mode, able only to admire their own accomplishments. Israel at Mt. Sinai; Job in the first 37 chapters; the Paul of Philippians 3:6—these are all divinely-inspired *before* pictures of people hoping to impress the Deity. These pictures are inevitably followed by a breaking, which is inevitably followed by a realization of truth, the truth of flesh's futility. How stupid, therefore, to point to Israel's Exodus 19:8 proclamation, or Job's self acclamations, or

side of the fence, convincing millions of men to emulate him.

### **Taking the bait; the birth of religious lust, and how to fight it**

It was the pre-trial, self-confident Job, rather than the humbled man of chapter 42, who first stoked in Fred Stoeker the fires of religious lust. I quote the following only so that my male readers can recognize the rising heat of religious lust, and then battle like hell (this is the true battle every man should fight) against it. From pages 74-75 of *Every Man's Battle*:

When I first gave serious consideration to Job's example, I meditated upon his words for days on end. Job and I were different in only one way—our actions. God called him "blameless." I wasn't yet blameless, but I *was* a man, just as Job was, so there was hope.

After a few days, my mind turned to the word "covenant"—an agreement between God and man. *What exactly am I to do when I make a covenant?* I could say the words to make a promise, but I was uncertain whether I could keep my word.

And my eyes? Could I really expect my eyes to keep their end of the bargain? *Eyes can't think or talk! How do they keep a promise?*

Day after day, my mind returned to this covenant concept, trying to picture it, all the while remaining in my sin. Yet something was stirring deep in my soul.

I remember the moment—the exact spot on Merle Hay Road in Des Moines—when it all broke loose. I'd failed God with my eyes for the thirty-millionth time. My heart churned in guilt, pain, and sorrow. Driving down Merle Hay Road, I suddenly gripped the wheel and through clenched teeth, I yelled out: "That's it! I'm through with this! I'm making a covenant with my eyes.

I don't care what it takes, and I don't care if I die trying. It stops here. It stops *here!*"

I made the covenant and built it brick by brick. Later, Steve and I will show you the blueprint for building that brick wall, but for now, study my breakthrough:

### **THE BREAKTHROUGH FROM HELL**



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**"Fred Stoeker never emerges on the other side of the revelation, where broken people happily extol Christ over self."**

Paul's boasting in his Pharisee status, and not only cheer it, but attempt to emulate it. This is as stupid as tacking up the verse which says, "Pride precedes a disaster, and an arrogant attitude precedes a fall" (Proverbs 16:18), and then encouraging people to become proud and arrogant.

Fred continually camps on the leeward side of Calvary; he never gets to the breaking; he never emerges on the other side of the revelation, where broken people happily extol Christ over self. As a spiritually immature person, Fred's breaking is yet future. No one ought to begrudge him this path and his place on the self-righteous side of it, but the man unfortunately wrote a book from the pride



- I made a clear decision.
- I decided once and for all to make a change.

I can't describe how much I meant it. Floods of frustration from years of failure poured from my heart. I'd just had it! I wasn't fully convinced I could trust myself even then, but I'd finally and truly engaged the battle. Through my covenant with my eyes, all my mental and spiritual resources were now leveled upon a single target: my impurity.

With that covenant I had also chosen manhood, to rise above my natural male tendencies. That was a huge step for me, as you'll see later on.

In light of the above passage, here is some advice from Martin Zender: Whenever you feel a stirring deep in your soul to make a bargain with God that will finally enable Him to call you "blameless"—battle like hell against it; you are entertaining the voice of Satan.

Any *Battle* reader taking Fred seriously and setting out to imitate Job's pre-trial morality, primes himself for a trial of his own. And it won't be against glistening, female joggers.

Job eventually says concerning his eye covenant—and, in fact, concerning all of his religious braggadocio:

"Lo, I have been vile!" (40:4)

Battle won.

### Jock straps and Army helmets?

In order to seduce men into the same religious club that they belong to, Arterburn and Stoeker resort to war talk, jock banter, and classic playground bullying techniques. These authors rightly surmise that most males lust after "he-man" power, any he-man power. The problem with many Christian males, however, is that their wives and their churches have, to a degree, successfully feminized them. These men, becoming "saintly" and "civilized," and "such good husbands," have toned down their war-whooping over sports and battlefield achievements. And yet every man needs *something* to pound his pecs over. What, then, can the modern, feminized, church man wax manly over? Religious accomplishment, that's what. Better yet if that accomplishment can include sexual control; what higher peak of male conquering could there possibly be? What could make a wife happier and earn a husband more saint points with the sinless Jesus, Who *never* looked at a *Playboy* cover?



When a man turns to the back page of *Every Man's Battle* and sees those twelve he-dudes challenging him to join them, he rises to the prospect of a *new* gang he can hang with, where the victories are measured, not in touchdowns or enemy castles taken, but in feminine beauty resisted. Indeed, this sort of victory is probably harder than winning a Super Bowl or taking Iwo Jima; all the better for the scoring of points with God, Jesus, and wives.



The only difference between the he-men of the world and the fake little he-men that Arterburn and Stoeker produce, is that the *Every Man's Battle* soldiers have traded in their sports and war awards for religious baubles. Instead of, "taking one for the team," these former jocks and soldiers "take one for Jesus." Instead of "roughing-up" one another in football huddles and bunkers, they're doing so at conferences and rallies. The testosterone levels are the same (it still smells like a locker room), but now these men are "sweating for Jesus."

### Appealing to the macho lust for he-manhood

Besides naming their book, "Every Man's *Battle*," here is how Stephen Arterburn and Fred Stoeker shame, prod and incite male lust away from traditional masculine attainments and toward religious, feminized ones—

**Page 4:** "God offers you freedom from the slavery of sin through the cross of Christ, and He created your eyes and mind with an ability to be trained and controlled. We simply have to stand up and walk by His power in the right path. *Men need a battle plan.*"

**Page 6:** "We need real men around here—men of honor and decency, men with their hands where they belong and their eyes and minds focused on Christ. If roving eyes or sexually impure thoughts or even sexual

addictions are issues in your life, Steve and I are hoping you'll do something about it. Isn't it time?"

**Page 50:** (From Fred): "I was asking myself, *How far can I go and still be called a Christian?* The question I should have been asking was, *How holy can I be?*"

**Page 59:** "A search for mere excellence is an inadequate approach to God, leaving us vulnerable to snare after snare. Our only hope is obedience. If we don't kill every hint of immorality, we'll be captured by our tendency as males ..."

**Page 62:** "Our maleness brings a natural, uniquely male form of rebelliousness. This natural tendency gives us the arrogance needed to stop short of God's standards. As men, we'll often choose sin simply because we like our own way."

**Page 70:** "Regarding sexual integrity, God wants *you* to rise up and get it done."

**Pages 83-84:** "When you talk to ... World War II veterans who embody the title of Tom Brokaw's book *The Greatest Generation*, they say they don't feel like heroes. They simply had a job to do. When the landing-craft ramps fell open, they swallowed hard and said,



"It's time." Time to fight. In your struggle with sexual impurity isn't it time?"

**Page 84:** "Sure, fighting back will be hard. It was for us. When we began our fight, we fully expected to take a beating at first, and we did. Our sin had humbled us. But we wanted victory over that sin and the respect of our God."

**Page 84:** "Your life and home are under a withering barrage of machine-gun sexuality that rakes the landscape mercilessly. Right now you're in a landing craft, inching closer to shore and a showdown. God has given you the weapons and trained you for battle. You can't stay in the landing craft forever. Sooner or later the ramp will drop, and then it will be your time

to run bravely into the teeth of battle. God will run *with* you, but He won't run *for* you. It's time to plunge ahead and go like a man."

**Page 103:** "You're in the landing craft ready to attack your sexual sin. You've made your decision. You've decided to follow your leaders as you storm the beach. The landing-craft ramp falls open. With a shout, you step courageously into the fray."

**Pages 84-85** (From Fred): "I didn't want to wait anymore ... I was angry. I wanted to win right away and to win decisively—not somewhere down the road where age might bring victory through the back door. I wanted to win when the battle was hottest. You should too. If you don't win now, you'll never know whether you're truly a man of God."

**Page 92:** "God is waiting for you ... to rise up and engage in the battle ... You'll be holy when you choose not to sin."

**Page 93:** "Your battle ... will require sacrifice, intensity, and honor ... By winning this war, your life will be blessed ... Your victory will recover what was lost through sin. Victory will help you regain and revitalize your relationship with God."

**Page 98:** "It can be done. The world has not yet seen what God can do with an army of young men free of sexual fevers."

**Page 93:** "If you're a father, have you worked hard enough to keep your son pure so that he might qualify for such an army?"

**Page 101:** "God is waiting to bless you. Your wife needs you to step up. Your kids need you to break generational sin. Your church needs you to serve. Do you agree it's time? The landing-craft ramps are falling open, and it's time to hit the beach."

### You don't want to be a sissy, do you?

What if you just can't make the grade? What if you balk at the top of the landing-craft ramp, doubting your ability to conquer self? What if you chicken out and doubt your ability to *ever* perfectly please the Almighty God? What if you can't stop your "sexual fevers"?

**Page 77:** "By now you understand God's command that you should eliminate every hint of sexual immorality from your life. If you do that as Job did through his covenant with his eyes, then you're God's man. If you don't eliminate every hint, are you a sissy? Maybe so."

—MZ (*To be continued.*)