

THE CHILDREN OF GOD AND COMPROMISE WITH THE WORLD  
2 CHRONICLES 17-19

I.

The results of the American Family Survey were released on October 12. This annual poll surveyed the state of marriage and the family in the US. The key finding which stood out to me was that only 45% of American adults agreed that society is “better off” when “more people are married.” This is a drop of 11 points in just four years. Less than half of all Americans supposedly think that marriage is good for society.

I find this to be both fascinating and tragic. By almost any objective standard society is “better off” when “more people are married.” Psychologist and science writer for the *Wall Street Journal* (1/26/2018) Susan Pinker notes in the title of an article which she wrote, **“For long-term happiness, the wedded win the race.”** Married people, on average, report greater happiness in life than the unmarried.

For children, almost all of the negative social behaviors which they experience can be traced to the absence of stable marriages. The statisticians tell us: **“Children from divorced or never-married homes are more likely to die in infancy, more likely to get divorced themselves or become unwed parents later in life, more likely to live in poverty, more likely to fail in school, less likely to graduate from college and get a good job, less likely to be in good physical health, more likely to abuse drugs as teens and adults, have lower life expectancies, have higher rates of mental illness, be at greater risk of suicide and child abuse--- and on and on.”** (Breakpoint, 2/1/2018) And less than half of American adults believe that society is “better off” when “more people are married?”

What are we to make of this situation and what should we do about it? I believe that the passage before us this morning provides us with at least part of the answer. We are looking at lessons from the kings of Judah. The time setting is the ninth and tenth century BC. The place is the Middle East where Israel has been divided into the northern kingdom, which is still called Israel, and the southern kingdom, which is called Judah, after the dominant tribe in that region. The situation is that the northern tribes have rebelled against God and set up their own worship system in the north. Judah has kings who are descended from David and Solomon. God had promised that this line of leaders was according to His will. But these leaders prove to be a mixed lot. In the evaluation of God, some are good, and some are bad. Even the good kings have their glaring faults. Their good and bad experiences have lessons to teach us about our relationship with the God who is really there.

I. A.

(PROJECTOR ON--- I. THE RIGHT BEHAVIOR OF A GODLY LEADER IN AN EVIL WORLD) So in #17 of 2 Chronicles (which can be found on p. 370 In the black Bibles

under many of the chairs) we learn about THE RIGHT BEHAVIOR OF A GODLY LEADER IN AN EVIL WORLD. In vv. 1-6 of #17 we see THE CONCERN FOR SPIRITUAL PRIORITIES. (I. THE RIGHT... A. THE CONCERN FOR...)

According to vv. 1-6, “**Jehoshaphat his son [the previous King Asa’s son] reigned in his place and strengthened himself against Israel. 2 He placed forces in all the fortified cities of Judah and set garrisons in the land of Judah, and in the cities of Ephraim that Asa his father had captured. 3 The Lord was with Jehoshaphat, because he walked in the earlier ways of his father David. He did not seek the Baals, 4 but sought the God of his father and walked in his commandments, and not according to the practices of Israel. 5 Therefore the Lord established the kingdom in his hand. And all Judah brought tribute to Jehoshaphat, and he had great riches and honor. 6 His heart was courageous in the ways of the Lord. And furthermore, he took the high places and the Asherim out of Judah.**”

The Israelites have occupied the promised land of Canaan. Why is this an evil world? King Jehoshaphat’s great great grandpa married lots of women, many of whom came from pagan religious backgrounds. Solomon allowed the introduction of these alternative religions. This paganism and idolatry infected the country. God’s pronounced judgment was that the kingdom would be divided. The northern kingdom went completely off of the rails as its kings promoted a false religious system which had worship sites in Dan and Bethel, instead of Jerusalem. Israel during these years also threatened the southern kingdom militarily.

The main religious threat, identified in v. 3, is the Baals. Baal was the chief Canaanite god. Asherah was either his mother or his consort, his female partner. Jehoshaphat, whose name means “YHWH judges,” sets out to deal with them.

Jehoshaphat ruled over Judah from about 873-848 BC. According to v. 1 he “strengthened himself against Israel.” Israel in the north is ruled by evil King Ahab. He appears early in Jehoshaphat’s rule to pose a military threat to Judah. (TWELVE TRIBES) So the king establishes fortified cities, primarily on Judah’s northern border. The author of the story appears to regard this as a good move to protect the country from a potential enemy.

According to v. 4 Jehoshaphat sought out God, which is evidenced in following God’s commandments. (PROJECTOR OFF) The king was proud, or courageous, in the ways of the Lord. His focus was not upon Himself but upon the Lord. The result was that the Lord was with him. His kingdom was strong and well established. Surrounding nations were bringing him honor and tribute.

This reflects a general Biblical principle. When people follow the divine owners’ manual, life tends to go better. Such is what we find when people follow God’s principles concerning marriage.

The story continues in vv. 7-9: **“In the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah; 8 and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah; and with these Levites, the priests Elishama and Jehoram. 9 And they taught in Judah, having the Book of the Law of the Lord with them. They went about through all the cities of Judah and taught among the people.”**

In the first two years of his rule Jehoshaphat seems to have been sharing the throne with his father. So now in the first year of his independent rule he appears to make spiritual reform his top priority. He sends out five government officials, nine Levites, and two priests to provide a tuition-free education in God’s law. At this time they probably had the first five books of the Old Testament available to them, perhaps also Joshua and Judges and Ruth, maybe also the books of Samuel.

B.

In vv. 10-19 of #17 we also find THE CONCERN FOR LEGITIMATE SECURITY. (PROJECTOR ON--- I. A. B. THE CONCERN FOR LEGITIMATE SECURITY) In v. 10 we read, **“And the fear of the Lord fell upon all the kingdoms of the lands that were around Judah, and they made no war against Jehoshaphat.”**

Historical accounts in the Bible are not always in chronological order. It could be that this good foreign affairs situation is the result of the great victory described in #20, which we will look at next week. Perhaps it is also due to the great victory that his father Asa had over the Egyptians and Ethiopians during his reign. We should also trace this situation to the blessing of God for right behavior from Judah’s king. Even pagan countries in that time and place associated victories and defeats to the professed gods of the various countries.

According to v. 11, **“Some of the Philistines brought Jehoshaphat presents and silver for tribute, and the Arabians also brought him 7,700 rams and 7,700 goats.”** (PHILISTINE ARAB MAP) The Philistines were to the west of Judah. The Arabs in view here were probably to the south and west.

Then in vv. 12-19 we are told, **“And Jehoshaphat grew steadily greater. He built in Judah fortresses and store cities, 13 and he had large supplies in the cities of Judah. He had soldiers, mighty men of valor, in Jerusalem. (PROJECTOR OFF) 14 This was the muster of them by fathers' houses: Of Judah, the commanders of thousands: Adnah the commander, with 300,000 mighty men of valor; 15 and next to him Jehohanan the commander, with 280,000; 16 and next to him Amasiah the son of Zichri, a volunteer for the service of the Lord, with 200,000 mighty men of valor. 17 Of Benjamin: Eliada, a mighty man of valor, with 200,000 men armed with bow and shield; 18 and next to him Jehozabad with 180,000 armed for war. 19 These were in the service of the king, besides those whom the king had placed in the fortified cities throughout all Judah.”**

This adds up to 1.16 million troops in the standing army with additional troops in the fortified cities. This seems like an extraordinarily high number. If we are to take this literally, then it is almost certain that these were citizen soldier, something like our National Guard, or Army Reserves. Some scholars argue that the original word for “thousands” should be translated as “commanding officers,” or “military units.” We don’t know what size those military units would have been.

The overall message is clear. King Jehoshaphat is doing well. He has right priorities. He is seeking God. The result is peace and prosperity. Even his enemies are providing income for the nation. The lesson for the audience of the original author of the Chronicles and for us is the same. Right behavior in an often evil world brings blessings.

II. A.

In the first 27 verses of #18 (PROJECTOR ON--- II. THE DANGEROUS ATTRACTION OF AN EVIL WORLD) we learn about THE DANGEROUS ATTRACTION OF AN EVIL WORLD. In v. 1 we are told about THE DANGER OF A CULTURAL TRADITION. (II. THE DANGEROUS... A. THE DANGER OF A CULTURAL TRADITION) Verse 1 tells us, **“Now Jehoshaphat had great riches and honor, and he made a marriage alliance with Ahab.”**

The cultural tradition throughout the Ancient Near East was for kings to have lots of wives and lots of kids and to marry off the kids to members of the royal family from other countries. This was a practical way to strengthen relationships among countries. It was a practical outworking of good foreign policy. Everybody was doing it.

The first problem with that tradition was that Ahab was an evil king. Jehoshaphat should not have been marrying off his kids with Ahab’s kids. (1 KINGS 16:30) The testimony of the Bible, according to 1 Kings #16 v. 30, is this: **“And Ahab the son of Omri did evil in the sight of the Lord, more than all who were before him.”** Do you really want your children to marry into a family like that?

The second problem was that God’s people were not to intermarry with those with other religious connections. In Deuteronomy #7 Moses warned that kings were not to multiply wives for themselves. Furthermore, according to Deuteronomy #7 vv. 3 & 4 (DEUTERONOMY 7:3) they were not to intermarry with people from other religious backgrounds. The Bible says, **“You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, (DEUTERONOMY 7:4) for they would turn away your sons from following me, to serve other gods. Then the anger of the Lord would be kindled against you, and he would destroy you quickly.”**

Everybody might be doing it, but God’s people are not supposed to get their moral standards from what everyone else is doing. In this case, the woman whom Jehoshaphat’s son marries will have a very negative influence on Judah. She will end up murdering many of Jehoshaphat’s grandchildren.

B.

The second attraction of an evil world is THE DANGER OF SUPERFICIAL UNITY. (II. A. B. THE DANGER OF SUPERFICIAL UNITY) That is the warning of vv. 2-11.

According to v. 2, **“After some years he [Jehoshaphat] went down to Ahab in Samaria. And Ahab killed an abundance of sheep and oxen for him and for the people who were with him, and induced him to go up against Ramoth-gilead.”**

Ahab came into power about the same time when Jehoshaphat did. Both rulers were aware of their common ancestry and history. There was some desire on the part of both of them to pursue unity. That was part of the motivation, no doubt, in having Jehoshaphat's son marry Ahab's daughter. Ahab is also looking for help in fighting a foreign adversary.

Ramath Gilead (SAMARIA RAMATH GILEAD MAP) was originally part of the northern kingdom. It had been captured by Syria, or Aram. Ahab wants it back. He puts on a really nice spread for Jehoshaphat. He wines him and dines him and convinces him to help defeat the Syrians.

Verse 3: **“Ahab king of Israel said to Jehoshaphat king of Judah, ‘Will you go with me to Ramoth-gilead?’ He answered him, ‘I am as you are, my people as your people. We will be with you in the war.’”** The year is about 865 BC.

Verses 4-6: **“And Jehoshaphat said to the king of Israel, ‘Inquire first for the word of the Lord.’ 5 Then the king of Israel gathered the prophets together, four hundred men, and said to them, ‘Shall we go to battle against Ramoth-gilead, or shall I refrain?’ And they said, ‘Go up, for God will give it into the hand of the king.’ 6 But Jehoshaphat said, ‘Is there not here another prophet of the Lord of whom we may inquire?’”** Jehoshaphat is skeptical about the connection of these prophets to YHWH, the God of Israel. We learn in 1 Kings #18 that the royal household of Ahab had 400 prophets who were dedicated to the Asherim. Maybe these are the same people.

Verse 7 adds, **“And the king of Israel said to Jehoshaphat, ‘There is yet one man by whom we may inquire of the Lord, Micaiah the son of Imlah; but I hate him, for he never prophesies good concerning me, but always evil.’ And Jehoshaphat said, ‘Let not the king say so.’”** “Micaiah” means “Who is like YHWH?”

Verses 9-11: **“Now the king of Israel and Jehoshaphat the king of Judah were sitting on their thrones, arrayed in their robes. And they were sitting at the threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them. 10 And Zedekiah the son of Chenaanah made for himself horns of iron and said, ‘Thus says the Lord, “With these you shall push the Syrians until they are destroyed.”’ 11 And all the prophets prophesied so and said, ‘Go up to Ramoth-gilead and triumph. The Lord will give it into the hand of the king.’”** (PROJECTOR OFF)

True prophets are often those who go against the tide of public opinion and what even other supposed prophets are saying. Consider our modern example of the supposed prophets who were assuring people that Donald Trump was going to be reelected president.

But such are the pressures that the people of God often face to join with others for the sake of unity. We have need for caution in this. We Christians can end up in alliances with others who claim to be Christians but who deny the basics of the Christian faith. In the New Testament the Apostle Paul warns Christians about approving and uniting with those who deny fundamental truths of the gospel. A classic example of this is the World Council of Churches. In 1948 it adopted a statement which read, **“We are a fellowship of churches which accepts Jesus Christ our Lord as God and Savior.”** That sounds fine, right? But some years later they welcomed into fellowship the Unitarian Church, which denies the deity of Jesus.

C.

We come then to vv. 12-17 and THE WARNING OF GOD ABOUT WORLDLY COMPROMISE. (PROJECTOR ON--- II. A. B. C. THE WARNING OF GOD ABOUT...)

The story continues in vv. 12-14: **“And the messenger who went to summon Micaiah said to him, ‘Behold, the words of the prophets with one accord are favorable to the king. Let your word be like the word of one of them, and speak favorably.’ 13 But Micaiah said, ‘As the Lord lives, what my God says, that I will speak.’ 14 And when he had come to the king, the king said to him, ‘Micaiah, shall we go to Ramoth-gilead to battle, or shall I refrain?’ And he answered, ‘Go up and triumph; they will be given into your hand.’”**

Micaiah initially tells Ahab what he wants to hear. I suspect that that he speaks in a sarcastic tone, which the king immediately recognizes. Thus we are told in v. 15: **“But the king said to him, ‘How many times shall I make you swear that you speak to me nothing but the truth in the name of the Lord?’”** Ahab is not really interested in the truth. His actions deny this. Earlier in his reign he had a confrontation with the prophet Elijah on Mt. Carmel. The king brought with him prophets of Baal, not prophets of YHWH.

Verse 16: **“And he [Micaiah] said, ‘I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the Lord said, “These have no master; let each return to his home in peace.””** The people of Israel are lost. Ahab is not a true shepherd. But in the context of the prophecy it is implied that he is going to die.

The story continues in vv. 17-22: **“And the king of Israel said to Jehoshaphat, ‘Did I not tell you that he would not prophesy good concerning me, but evil?’ 18 And Micaiah said, ‘Therefore hear the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing on his right hand and on his left. 19 And the Lord said, “Who will entice Ahab the king of Israel, that he may go up and fall at Ramoth-gilead?” And one said one thing, and another said another. 20 Then a spirit came forward and stood before the Lord, saying, “I will entice him.”**

**And the Lord said to him, “By what means?” 21 And he said, “I will go out, and will be a lying spirit in the mouth of all his prophets.” And he said, “You are to entice him, and you shall succeed; go out and do so.” 22 Now therefore behold, the Lord has put a lying spirit in the mouth of these your prophets. The Lord has declared disaster concerning you.”**

Note in v. 21 that these false prophets are called Ahab’s prophets. We get a fascinating glimpse here of what is playing out in the heavenly realm. These false prophets are going to be used to accomplish God’s sovereign judgment. This will mean disaster for King Ahab.

The chapter concludes in vv. 23-27: **“Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, ‘Which way did the Spirit of the Lord go from me to speak to you?’ 24 And Micaiah said, ‘Behold, you shall see on that day when you go into an inner chamber to hide yourself.’ ---This implies that Zedekiah is soon to meet his doom. 25 And the king of Israel said, ‘Seize Micaiah and take him back to Amon the governor of the city and to Joash the king’s son, 26 and say, “Thus says the king, Put this fellow in prison and feed him with meager rations of bread and water until I return in peace.”” 27 And Micaiah said, ‘If you return in peace, the Lord has not spoken by me.’ And he said, ‘Hear, all you peoples!’”**

The statement of Ahab implies that Micaiah has already been under arrest. The king allows Micaiah to live, I suspect, so that he will be able to return from the battle and put Micaiah to shame and prove him to be wrong.

In this section we see the dangerous attraction of an evil world. The people of God are always faced with temptations and pressures to compromise their godly beliefs with an unbelieving world. We need wisdom to recognize these attractions, and we need strength from God to resist them.

III. A.

(III. THE CONSEQUENCES OF WORLDLY COMPROMISE) In the remainder of our passage we learn about THE CONSEQUENCES OF WORLDLY COMPROMISE. In v. 28 of #18 through v. 24 we are exposed to THE JUDGMENT OF GOD. (III. THE CONSEQUENCES... A. THE JUDGMENT OF GOD) According to vv. 28 & 29, **“So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. 29 And the king of Israel said to Jehoshaphat, ‘I will disguise myself and go into battle, but you wear your robes.’ And the king of Israel disguised himself, and they went into battle.”**

This is the typical reaction of people who go against God’s word. They try to hide. So it was that Adam in the Garden of Eden tried to hide from God after his sin. As to why King Jehoshaphat goes along with Ahab’s plan, I do not know. Perhaps he believed the testimony of Micaiah who said that it was Ahab’s life which was in danger and not his own.

Verse 30: **“Now the king of Syria had commanded the captains of his chariots, ‘Fight with neither small nor great, but only with the king of Israel.’”** Perhaps this was the standard Syrian battle strategy at this time, with which Ahab was familiar.

Verse 31: **“As soon as the captains of the chariots saw Jehoshaphat, they said, ‘It is the king of Israel.’ So they turned to fight against him. And Jehoshaphat cried out, and the Lord helped him; God drew them away from him.”** Jehoshaphat has compromised with evil. He could justly be punished for his wrongdoing. But Jehoshaphat cries out to God. We have a God who is inclined always to be gracious toward those who will turn to Him in faith.

Verses 32-33: **“For as soon as the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. 33 But a certain man drew his bow at random and struck the king of Israel between the scale armor and the breastplate. Therefore he said to the driver of his chariot, ‘Turn around and carry me out of the battle, for I am wounded.’”**

To an observer of this battlefield scene the shot of the Bowman appeared to be random. He did not know that he was shooting at the king of Israel. It appeared also that it was mere chance that the arrow struck at a vulnerable place between the armor and the breastplate. But the sovereign God was bringing all of this to pass. He was carrying out his judgment upon an evil man. He was fulfilling the prophecy which he had brought through His true prophet.

There is a Jewish tradition recorded by the historian Josephus (*Antiquities* 8.15.5) and an early commentary on this text that the Bowman was Naaman, who would become the chief Syrian general and who would become the object of God’s healing in 2 Kings #5.

Verse 34: **“And the battle continued that day, and the king of Israel was propped up in his chariot facing the Syrians until evening. Then at sunset he died.”** Such is the judgment of God upon an evil king whose life is marked by compromise with evil. He married a strong woman who had a pagan background and promoted worship of Canaanite gods. He opposed Elijah on Mt. Carmel. Such is the ultimate end of those who turn to evil and never turn to the true God.

B.

We come then to THE WARNING OF GOD (III. A. B. THE WARNING OF GOD), described in #19 vv. 1-3. According to vv. 1 & 2, **“Jehoshaphat the king of Judah returned in safety to his house in Jerusalem. 2 But Jehu the son of Hanani the seer went out to meet him and said to King Jehoshaphat, ‘Should you help the wicked and love those who hate the Lord? Because of this, wrath has gone out against you from the Lord.’”**



It is an uncomfortable place to be for the child of God as the object of God's wrath. Such is what compromise with the world can produce. Jehoshaphat has barely escaped with his life. This escape and Micaiah's prophecy should make the lesson clear. But God sends another prophet to the king to reinforce the lesson. This Jehu is the son of a prophet who had rebuked the king's father back in #16.

Jehoshaphat may have convinced himself that he was just helping out his extended family and coming to the aid of fellow Hebrews. But God says that his actions were loving one who hates God. Jehoshaphat's actions were bad. He was guilty of a terrible compromise.

Are there areas of life where we may be guilty of that? We are commanded in the New Testament to love the lost and to share the gospel with those around us. That requires the development of meaningful relationships. But are there places where we develop unhealthy connections with people at school, at work, in business, or in marriage?

In 2 Corinthians #6 vv. 14 & 15 (2 CORINTHIANS 6:14) the Apostle Paul warned fellow Christians, **“Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? (2 CORINTHIANS 6:15) What accord has Christ with Belial? Or what portion does a believer share with an unbeliever?”**

The story in our text continues in v. 3 (PROJECTOR OFF): **“Nevertheless, some good is found in you, for you destroyed the Asheroth out of the land, and have set your heart to seek God.”** YHWH recognizes that Jehoshaphat had done good things. He has shown a heart to seek God. He has tried to promote genuine worship in Judah. Yet good people can mess up. We all need to be on guard against worldly compromise

C.

The remainder of #19 describes THE REPENTANCE OF THE GODLY. (PROJECTOR ON---THE REPENTANCE OF THE GODLY) Verse 4 says, **“Jehoshaphat lived at Jerusalem. And he went out again among the people, from Beersheba to the hill country of Ephraim, and brought them back to the Lord, the God of their fathers.”**

The king of Judah seems to be getting back on track spiritually. He visits his people from the south to the north, encouraging them to draw close to the Lord.

Verse 5: **“He appointed judges in the land in all the fortified cities of Judah, city by city...”** Jehoshaphat is concerned about the promotion of true justice throughout the land.

According to vv. 6 & 7, **“...and [he] said to the judges, ‘Consider what you do, for you judge not for man but for the Lord. He is with you in giving judgment. 7 Now then, let the fear of the Lord be upon you. Be careful what you do, for there is no injustice with the Lord our God, or partiality or taking bribes.’”** Throughout most of history and in much of the world today judicial systems are marked by bribery. Judges are influenced by money or political pressure. In Russia and in China the dictator in

power determines the outcome of political trials. In Russia, for example, the main opposition figure, Alexei Navalny, who recently became a Christian, was poisoned by the government. He went to Germany to get treatment to save his life. When he returned, he was arrested by the government for violating the terms of his parole in going to another country.

The story concludes in vv. 8-11: **“Moreover, in Jerusalem Jehoshaphat appointed certain Levites and priests and heads of families of Israel, to give judgment for the Lord and to decide disputed cases. They had their seat at Jerusalem. 9 And he charged them: ‘Thus you shall do in the fear of the Lord, in faithfulness, and with your whole heart: 10 whenever a case comes to you from your brothers who live in their cities, concerning bloodshed, law or commandment, statutes or rules, then you shall warn them, that they may not incur guilt before the Lord and wrath may not come upon you and your brothers. Thus you shall do, and you will not incur guilt. 11 And behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the governor of the house of Judah, in all the king's matters, and the Levites will serve you as officers. Deal courageously, and may the Lord be with the upright!’”**

Thus the king establishes an organized court system, which includes a court of appeals. There is also a certain separation established between the political and religious branches, what we would call “a separation of powers.”

So it is that the children of God are always faced with a temptation to compromise with the world system around us. The younger generation is especially susceptible to this. Mark Regnerus is a sociology professor at the University of Texas. He is also a Catholic. He wrote a book entitled *Cheap Sex: The Transformation of Men, Marriage, and Monogamy*. He says, **“It’s not science that’s secularizing Americans, it’s sex.”** Christian young people live in a culture which says that when people love each other, anything goes. As long as no one gets hurt, it is all OK. We have birth control and abortion, if we need it. Biblical standards of morality are just outdated. Ninety percent of American young people have sex before getting married, including a majority of Christian young people. Cohabitation before marriage has become accepted. So it is that our view of marriage has become dumbed down.

God help us! Our Divine Manufacturer has given us an Owner’s Manual that tells us about the right way to live life. It is tempting to ignore it, especially with the pressures we face from the world in which we live. But we stray from it to our own peril. We need wisdom to recognize the danger from compromise with the world, and we need strength from God to overcome the temptation.