

## Faith, Hope, and Charity (#28)

by Ron Banuk

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*Three things will last forever—faith, hope, and love—and the greatest of these is love (1 Cor 13:13).*



If you do a search on the internet for “faith, hope, and charity”, you will be immediately led to Wikipedia’s explanation of the three Catholic saints named Faith, Hope, and Charity. The three sisters have the Latin names, Fides, Spes, and Caritas. Their mother was Sophia, meaning wisdom. In the Eastern Orthodox Church their feast day is 30 September. In Roman liturgy, only the mother is commemorated on 30 September while the triad was formerly honored on 1 August. Today, however, the three are given separate feast dates on 6 Oct, 23 May, and 16 April or 7 Sept. In any event, it should be immediately apparent who Faith, Hope, and Charity are in the above picture. Can you determine who is who? If not, then let’s look at Catholic symbolism for faith, hope, and charity.



What is the symbolism for faith, hope, and charity? Because the first commandment includes the words: *You shall not make for yourself an idol, or any likeness of what is in Heaven above or on the Earth beneath or in the water under the Earth (Dt 5:8)*, Protestants and Jews have been loath to portray heavenly figures. Catholics, however, have stylized the infused virtues of faith, hope, and charity in the symbol shown to the left. Can you tell which is which? In this composite symbol, faith is the center of the triad whereas in the picture above, charity is at the center. The cross points to the saint on the left while the anchor points to the right.

The attributes faith, hope, and love are not just a religious concept, but they embody the keys to success for anybody. An athlete can have the goal of winning a medal. His hopes will be buoyed by a faith in his trainer and love for the sport. Dictators have developed a love for a given cause, generated a faith in their own actions, and fought with the will and determination to hope for a thousand years of prosperity. When the President of the United States, Franklin Roosevelt, died in April of 1945, Robert Oppenheimer, a Jew and the scientific director of the Manhattan Project gave this address on the Hill for the deceased president:

Man is a creature whose substance is **faith**. What his faith is, he is. The faith of Roosevelt is one that is shared by millions of men and women in every country of the world. For this reason it is possible to maintain the hope, for this reason it is right that we should dedicate ourselves to the **hope** that his **good works** [charity] will not have ended with his death. (from the Bhagavad-Gita of the Hindu Scripture)

A highly motivated person with a brain in his head will use faith, hope, and love to accomplish his goals. But how are the Children of God to use these three infused virtues?

**Regarding Faith**, Scripture advises us to *have faith in the Lord your God and you will be safe; have faith in his prophets and you will succeed* (2 Ch 20:20); *the righteous will live by his faith* (Hab 2:4); the Centurion had great faith (Mt 8:10); your faith has made you well (Mt 9:22); the Canaanite woman had great faith (Mt 15:28); if you have faith you can move mountains (Mt 17:20); *have faith in God* (Mk 11:22); faith in Christ Jesus (Ac 24:24); sanctified by faith (Ac 26:18); *the righteous man shall live by faith* (Ro 1:17); *man is justified by faith* (Ro 3:28); your faith is dependent on Christ's resurrection (1 Cor 15:14); faith grows (2 Cor 10:15); *by grace you have been saved through faith* (Eph 2:8); *the shield of faith* (Eph 6:16); *full assurance of faith* (Heb 10:22); *faith is the assurance of things hoped for* (Heb 11:1); *faith produces endurance* (Ja 1:3); *faith without works is dead* (Ja 2:26); faith is the salvation of your soul (1 Pt 1:9). *So we keep on praying for you asking our God to enable you to live a life worthy of his call. May he give you the power to accomplish all the good things your faith prompts you to do* (1 Th 1:11).

**Regarding Hope**, Scripture advises us to *hope for His lovingkindness* (Ps 33:18), to *hope in God* (Ps 42:5), to *hope continually* (Ps 71:14), to *hope for Your salvation* (Ps 119:166, 1 Ti 5:8), to *hope in His word* (Ps 130:5), to *hope in the Lord* (Ps 130:7), hope results in happiness (Pr 10:28), deferred hope makes one sick (Pr 13:12), the condemned cannot hope (Is 38:18), those who hope in me will never be put to shame (Is 49:23), Gentiles will hope in His name (Mt 12:21), hope in the resurrection (Ac 23:6), *For in this hope, we were saved* (Ro 8:24). Scripture gives us hope (Ro 15:4), hope in Christ not just for this life (1 Cor 15:19), hope for **righteousness** (Gal 5:5), hope in Christ (Eph 1:12), hope from the Gospel (Col 1:23), hope in glorification (Col 1:27), hope in the Living God (1 Th 4:10), hope of eternal life (Tit 1:2) **Justified** by His grace we become heirs according to the hope of eternal life (Tit 3:7). boast of your hope (Heb 3:6), *full assurance of hope* (Heb 6:11), hope is the anchor of the soul (Heb 6:19), draw near to God through hope (Heb 7:19).

**Regarding Love**, Scripture says: *showing lovingkindness to thousands, to those who love Me and keep My commandments* (Ex 20:6, Dt 7:9, 11:1); *Hear, O Israel! The Lord our God is one! You shall love the Lord your God with all your heart, and all your soul, and all your might.* (Dt 6:4 the Shema); *The Lord tests the righteous, but his soul hates the wicked and the one who loves violence* (Ps 11:5); *I hate double minded men, but I love your law* (Ps 119:113); *Let those who love Your salvation say continually: The Lord be magnified!* (Ps 40:16); *you have loved righteousness and hated wickedness* (Ps 45:7); *I shall delight in Your commandments, which I love* (Ps 119:47); *Those who love Your law have great peace. Nothing causes them to stumble.* (Ps 119:165); *The Lord keeps all who love Him, but the wicked, He will destroy.* (Ps 145:20); *I love those who love Me, and those who diligently seek me will find Me* (Pr 8:17); *I the Lord love justice. I hate the robbery in burnt offerings* (Is 61:8). *I will love them (Ephraim) no more* (Hos 9:5). The Lord loved Jacob, but hated Esau (Mal 1:2-3). *Love your enemies and pray for those who persecute you* (Mt 5:44). He who loves father, mother, son, or daughter more than Me is not worthy of Me (Mt 10:37). *If you love Me, you will keep my commandments* (Jn 14:15). *If anyone loves Me, he will keep my word; and My Father will love him, and We will come to him and make Our abode with him* (Jn 14:23). *God causes everything to work together for the good for*

*those that love the Lord (Ro 8:28). It is with your heart that you believe and are **justified** (Ro 10:10). Love is the fulfillment of the law (Ro 13:10). If anyone loves God, he is known [saved] by Him (1 Cor 8:3). I never knew you (Mt 7:23). With love we have the **assurance** of the knowledge of Christ (Col 2:2). Everyone who loves has been born of God and knows God [saved] (1 Jn 4:7). This is how we know what love is: Jesus Christ laid down his life for us (1 Jn 3:16). He who loves God, should love his brother also (1 Jn 4:21).*



Chuck Missler, Bible teacher and ex-engineer, once tried to categorize the traits and workings of the persons in the Godhead into three groups. Eventually he gave up because there was so much cross-pollination among the three that no one group was completely different or independent from the others. The same is true here for the three infused virtues. Notice from the three groupings above, the **righteous** man shall live by faith, but also by hope and love. He shall be **justified** by faith, but also by his hope and love. He shall have **assurance** by faith, hope, and love. Finally he will be saved by his hope (Ro 8:24), saved by his faith (Eph 2:8), and saved by his love (1 Cor 8:3, 1 Jn 4:7).

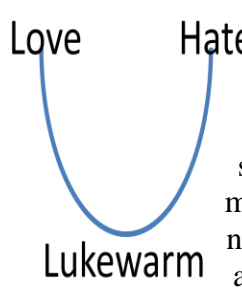
What is the actual order in which a new believer acquires the three infused virtues? Surely once faith is achieved, all three must be there. But the question remains: Does one precipitate the others? Galatians 5:5 says *that by faith we are waiting for the hope of righteousness* and not that a hope for righteousness leads to faith. This means that faith precedes or reinforces hope. The next question is: Does faith precede love? Paul speaks of *faith working through love* (Gal 5:6). This means that love is the stimulus for faith. Also the person on the verge of believing will not lose the fear of taking that leap of faith until *perfect love casts out fear* (1 Jn 4:18). This means that love must come first. There must first be love for the Creator, and then the triad of virtues will follow, interact, and grow. Without love, one could behave like a demon and have a perfect belief in the nature of Jesus Christ, but with no desire to take up his cross and follow him and no hope for righteousness.


The greatest of these three infused virtues is love. *But now faith, hope, love, abide these three; but the greatest of these is love* (1 Cor 13:13). We are commanded to: *Pursue love* (1 Cor 14:1a), and also the two greatest commandments have to do with love. Jesus said: *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it: You shall love your neighbors as yourself. On these two commandments depend the whole law and the prophets* (Mt 22:37-40).


To understand exactly what love, faith, and hope are we must understand their antonyms and the neutral points or null points between these two poles or two extremes.

That trait most opposite love is hate, not the hate of God, but the hate of all things that are contrary to His word. God hates all who deal crookedly (Ps 101:3). We should too. Hatred is intense dislike of a person, place, or thing. Hatred evokes anger. The opposite is love. If you love a person, principle, or thing, you will hate everything that is against that person, principle, or thing. Hence, for everything we love, there is something we must hate. If you love God, you must hate sin. If you love money, you are tied to the root of all evil and you will hate every person who does not make you a favorable deal whether it is legal or not.

Love and hate are coupled. The more you love the Lord, the more you will hate that which is against the Lord. The apostle Paul was a fiery personality with extreme personality traits. When he was in league with the Sanhedrin, he hated Christians to the point of death. When he became a Christian, the reverse was true. John was known to be the one that Jesus loved (Jn 13:23). He is also the one who hated “the Jews” the most and used that expression in a pejorative manner ten times than any other evangelist.

Love Hate  

 At first blush, one might think that there is a linear gradient between love and hate. Actually they find themselves at both ends of a parabolic or catenary curve. The well or low point of the curve is extremely interesting. As one’s fervor for the Lord decreases, so does one’s hate for the world and one slides down both sides of the catenary until the well is reached at the bottom midway between the two. At this point, one has neither love nor hate. He is neither hot nor cold, but lukewarm. In Buddhism this is called Nirvanah where all desire is vanquished. But Jesus says: *Because you are lukewarm and neither hot nor cold, I will spit you out of my mouth* (Rev 3:16).

Faith Apostasy  

 The same trends can be found for the other two intrinsic virtues. Faith at one end is countered by perfidy or apostasy on the other. In this case, one has complete faith in the Savior, but recants all faith in the world (perfidy) or denies all faith in the world (apostasy). As one’s faith and corresponding perfidy decline, one approaches a well of agnosticism where because of doubt, no strong belief can be entertained for either side.

Hope Cynicism  

 Hope has as its antonym cynicism. One is cynical of the ways of the world and societal goals. The minimum in the curve is insouciance or apathy where one does not have the drive or will to long for something or to be cynically opposed to it.



The mind can be divided into three spheres: emotions, intellect, and will. Love corresponds to the emotions, faith to the intellect, and hope to the will. Consequently the minimum for love is not just loveless, but loveless from an emotional standpoint or lukewarm. The minimum for faith is not just faithless, but faithless from an intellectual standpoint or agnostic. And finally the minimum for hope is not just hopeless, but being hopeless because of lack of will or insouciance. For all three intrinsic virtues, the well is not a desirable place to be whereas the opposite is often required.

Unless one is psychotic, it is impossible to separate the three spheres of the mind. They work together. But there are some dysfunctional people who are unemotional to the point of being able to fool a lie detector. They probably know, but do not feel the difference between right and wrong. These same people can almost never make a decision and keep to it. An example would be making a decision for Jesus Christ. For the body to be healthy, all three spheres must work together.

To illustrate this I often bring one member of the congregation forward to sit beside a table with a small box off to his side just out of sight. I will then say, I want you to do just one thing. Move the box to your right closer to you. The first thing the demonstrator will do is to turn and look for a box. Wait, I exclaim. I didn't say to turn and look. So then the demonstrator will make an effort to look forward while groping for the box. Wait, I will say. You are now groping and reaching. But how else can I get it the demonstrator will say. Of course, he will be right. How else can he get the box? There are probably a hundred things a coordinated person must do to move the box closer to him, not just one thing as I commanded. When we make a decision for Jesus Christ we do not kiss our brains goodbye and take a leap. We use all three spheres of our brain. We use love, faith, and hope to be born again.

My friend the theologian will then ask: Does that mean that there is another requirement for salvation besides faith? You must be born again (John 3:16) and you must grow in sanctification the rest of your life (1 Cor 6:11). And then as the first two references to who shall be saved in the NT say: The one who has endured to the end shall be saved (Mt 10:22, 24:13; 2 Ti 2:12) and you cannot do this without faith.

Since love reigns supreme, how is that developed? First develop a liking—a liking for a sport, a branch of study, a person, Jesus Christ. Do you like dressing in tights, wearing a helmet, and pedaling beside the road? If not, then you will never develop a love for cycling. Do you like the way Jesus stood up to the money changers in the Temple? Do you like Him for exposing the hypocrisy of the Sadducees? Do you like the way He suffered on the cross for your redemption? If not, then you do not love Him and I guarantee that you are not saved. It is impossible to love unless you first like. This is not taught in Catholic seminary. I once studied to be a priest. At that time it was often said: I love you (because the Bible demands it), but I do not like you. This, of course, was an insult to whomever it was said. C.S. Lewis once said: You cannot proceed to the greater without first mastering the lesser. In this case, the greater is love and the lesser is "like". When you die and go through the tunnel, you will be asked by Jesus Christ himself if you love Him. If yes, then the kingdom is yours; if not, then the nether regions are yours. But even if you have loved Jesus Christ, you will be asked further if you have learned to love others. Some people with a selfish nature have never learned this and will be confined to a lower level of Heaven. We will be rewarded by our deeds of love.

The obvious question, then, is: How do we teach others to love. This is extremely difficult. I remember a visiting pastor from South America who addressed our mega-church in Southern California with the memories of his three-word sermon. After the initial singing and announcements, he approached the pulpit, waited till all eyes were on him and said: Love. He then went to a seat about 20-feet removed from the podium and sat down. One minute later, he returned to the podium and once again said: Love. Then he sat down this time for three minutes, returned to the podium one final time and reiterated: Love. This then concluded the sermon. Songs were sung and the people were dismissed. I could see that he had a genuine interest to inculcate love in his parishioners, but I do not think it worked. So what is the best way to teach the love that John who abided in Christ knew better than anyone?

The television series called Brain Games (Season 4 Episode 1) investigated whether behaviors are learned or inbred. The specific behavior under investigation was Compassion. Two groups

of ten people each were selected to grade the people they met in a one-on-one interview. The people interviewed were told to be either good natured or testy. The ten people in each group were then told to show compassion to the hard-luck story of each person. On the way to the interview, all members of Group A were either bumped in the hallway with no apology, given a dirty look, or became the object of someone's contumely. Group B, on the other hand, was given preferential treatment, good morning salutations, etc. It should be no surprise that the compassion shown by Group B was far higher than that for Group A. Medically we are talking about compassion, but actually it is love. When the contestants were analyzed, it was discovered that the secretion of oxytocin from the brain preceded all acts of compassion. Some people are born with the ability to show more compassion or excrete more oxytocin, but it has also been proven that this process can be developed with usage as can almost any character trait. So in summary, it looks like love can be taught, not so much by lecturing, training, or the words from a sermon, but by demonstrable acts like making eye contact, showing empathy, and meaning what you say as opposed to fighting for a parking space or not answering your e-mail. The ultimate example of love was Jesus Christ's sacrificial death on the cross.



So now that we know that love, faith, and hope are the ingredients of any great athlete, leader, or follower of Jesus Christ, how do we integrate it into our lives? Former football coach at Notre Dame and nationally known motivational speaker Lou Holtz (1937-) once gave a commencement speech on the four ingredients to success in life. The first and foremost ingredient was to do something. What is your job? Whatever it is, do it well. The remaining three ingredients are in support of the main ingredient and you already know what they: Love, faith, and hope. If you do not do your job well, then you cannot preach Jesus Christ. Who would listen to you if you were a carpenter who didn't know the difference between a nail gun and a stapler? Nobody. Find a job that stirs your heart, then you will stir the hearts of others when you go about your ministry. We are in this world, but are not a part of it (Ro 12:2) then that passion must ultimately glorify God, but there is no one way to do that. Every

saved person is allegorically a Bride of Christ. And if you looked around at Christian women, you will quickly notice that no two married women are the same. Not only are they born with different skill sets and attributes, but the situations in which they find themselves demand different actions based on the financial situation, their children's and husband's needs, and a range of issues. So then our job in this world for the years we are allotted is to perfect ourselves as the Bride of Christ.

If Lou Holz is correct, then we have all the ammunition we need to answer the ultimate question: What is the purpose of man? In Covenant theology, the purpose of God is to save man. Consequently man's purpose is to save his soul. I certainly heard that when I was in Catholic seminary, and that is probably the correct statement for that group since very few Catholics know if they are saved. For perhaps 10% of the world population that know they are saved, Dispensationalists say that man's purpose is to praise and glorify God. A.W. Tozer, who is quoted by more Christians than I think is proper, claims that man's purpose centers on worship.

The *openbible.info* pole by theologically inclined Christians places fearing and obeying God (Ecc 12:13) as number one with praising and glorifying God (1 Cor 10:31) as number two. I, like Pastor Joe Sweet of Shekinah Worship Center, take the allegorical approach. Since all the saved people in today's world are Brides of Christ, our job is to prepare ourselves to be his perfected bride by performing our daily duties well with love, faith, and hope thus praising, glorifying, and worshiping him in everything we do.

### **Why only Three Infused Virtues?**

So far we have learned that the three infused virtues are not endemic only to the religious world but to the whole world. How we use them as Christians is dependent on our role as the Bride of Christ. These three virtues are the energy for whatever we do in life.

But why are there only three infused virtues and not four or more? Why are not love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22) also motive forces? The answer is because of the manner in which the Creator made the human mind. There are only three mechanical compartments to the human brain: emotions, intellect, and will. To each of these correspond love, faith, and hope in the religious world or compassion, trust, and zeal or drive in the world at large. God could have created robots with only two compartments for intellect and will, but He did not. So then, all three components must be given to the Lord. You cannot say: I have half a mind to come to Jesus. You must come with your entire mind.

Did we have to wait 2000 years for modern psychiatry to develop the three components of the mind to prove that three infused virtues are needed—no more and no less? How did our medieval theologians like Thomas Aquinas know? How did Paul know (Ro 5:5, 1 Cor 13:7, 1 Cor 13:13, Gal 5:5-6, Eph 1:18-19, 1 Thes 1:3, 1 Thes 5:8) and express this seven times? How did David in the OT know (Ps 25:5)? They all read the greatest psalm in the Psalter: Psalm 119 on the Commandments. This the longest psalm deals solely with God's Commandments. When the rich young man inquired about salvation, did not Jesus ask if he kept the Commandments? There are 22 octaves to this acrostic psalm. The penultimate octave (Shin) mentions Faith, Hope, and Love. Then the last octave (Taw) couples the intellect to faith (v 169), the will to hope (v 173), and emotions to love (v 174). This is an amazing revelation.

### **How Can One's Belief System Be Changed?**

This concept has occupied the minds of those that will coerce (Secret agencies, Muslims bent on world domination, and preachers) for millennia. Of these three groups, the first two have learned that propaganda or indoctrination combined with torture, intimidation and drugs can profoundly change the belief system of a person. The personality is broken by making the mind go berserk. Once one goes berserk, there is no returning to the former self—ever. The person is completely changed. His transformation assumes another personality and becomes a Manchurian candidate or one who out of primal fear has opened his mind to demonic infestation.

From the Christian perspective, coercion can never be used because the Holy Spirit is a gentleman and will never force or trick one into doing good. But beliefs can change and from a

preacher's perspective it is often the person asking the hard questions or seemingly showing the most resistance that will change. So just what is this process?

In psychology the gold standard for the thought reform model belongs to Robert Lifton. He has shown that for a person to be an integral human being there must be consistency among thought, emotion, and behavior, otherwise there will be cognitive dissonance. This is almost completely correct. The Biblical model posits thought plus emotion plus will leading to behavior or doing. But this is trifling. His model is essentially correct.

Researcher Steven Hasan built on this model by adding the concept of information (initially called "propaganda" by Catholics) input. Illustratively, the model looks like this:



This model shows how information, propaganda, or political correctness can change the belief system and ultimately the behavior of a person. Initially, the three spheres of the brain represented by faith, hope, and charity are in balance. Suddenly new information arrives. If that information does not first affect the emotions, then nothing happens. Proof of this is the presentation of statistical proof to a Liberal that people and not guns cause deaths or that unrestricted welfare causes the dissolution of the family. He will look at you as though you were crazy. Facts mean nothing. You must reach his emotions. Once the emotions (love/hate) are reached there will be a cognitive dissonance such that actions (doing) will be stirred to find new information that will modify the thoughts (faith). Then changed thoughts will enrage cognitive dissonance to another level such that the hopes and aspirations of the person begin to change. Finally what the reformed person does (behavior) is consonant with all three spheres of his brain (faith, hope, and charity) and we have a convert. The key to changing thought lies in the emotions.

Love  
Admiration  
Liking  
Acceptance  
Lukewarm

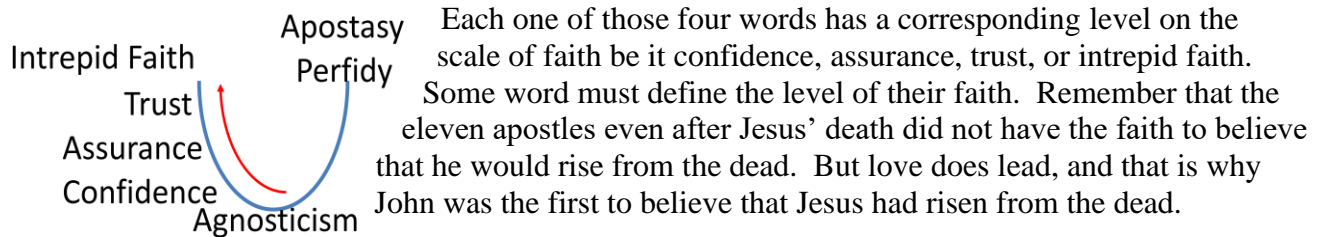
Hate

So the process of change begins in the emotions with love. But since many a pastor will say that he does not ask or gage the level of love a convert has, I have this question. As a pastoral illustration, how many have dunked a new convert who overtly hated Jesus Christ?



The question may shock you, and yet the only question you may hear from the podium is: Do you believe in Jesus Christ? Of course, the convert believes in Jesus Christ at this point, but he cannot get to this point unless he also loves Jesus Christ. Since hate and lukewarmness toward Jesus Christ can be ruled out, the question becomes how far up the catenary, the new believer has progressed in love.

Moving away from lukewarm, is the proper word acceptance, liking, admiration, or love? Of the Twelve, John was highest in love.



Right at the very beginning of Jesus' ministry after the Wedding in Cana, John says: and His disciples believed in Him (Jn 2:11b). Three years later in Caesarea Philippi, Peter made the statement: You are the Christ, the Son of the Living God (Mt 16:16b) as a confession of faith. Truly this man had grown in faith. But immediately after Jesus' death, even though He had predicted seven times that He would rise from the dead on the third day, Peter refused to believe this without a personal apparition of Jesus Christ. So then Peter was not yet full of faith. Since the three infused virtues grow equally, Peter was not yet full of love and hope. John who had more love than the others, also was the first to believe.

### **Trinitarian Aspects of Faith, Hope, and Charity**

Are we saved by Jesus Christ? Of course the answer is yes. But was not Jesus Christ raised from the dead by the Father? And did not John say that Jesus Christ's role as a prophet was to explain the Father. And when Jesus Christ ascended to Heaven, did He not send the Holy Spirit to the Bride of Christ. So then the seven acts of Redemption History, as memorialized in the seven Jewish feasts, involved both the Father for the Resurrection (Feast of First Fruits) and the Holy Spirit (Feast of Weeks or Pentecost) as well as Messiah's death on the cross (Feast of Passover). In fact, we are saved by God.

Faith, Hope, and Charity behave in a similar fashion. We are not saved by one alone, but by all three in concert. A Biblical anthropomorphism states that good and evil come from the "hand of God", and by Biblical synecdoche (a part for the whole) we are saved by the "hand" of God and we are saved by "faith".

### **The Catalyst for Change**

We now know that faith, hope, and charity are the driving burners for the intellect, will, and emotions of any individual on Earth. The last paragraph showed how one's viewpoint or world view can be changed by bombarding the intellect with contrary information thereby creating a dissonance among the intellect, will, and emotions leading to change. But there is something

missing. Why does the bombardment work better on some people rather than others? Missing is the catalyst or accelerant for dissonance.

The process for changing an entire nation was astutely explained 32 years ago (1983) by former KGB agent Yuri Bezmenov (d 1993). The significance of ideology is just coming into the American consciousness, and yet the Soviets understood it years ago as does their leading political scientist Alexander Dugin (b 1962) today. In the attached 7-minute video (<https://youtu.be/wTmbcyeZ9ic>), Yuri Bezmenov explains that only 15% of the KGB budget is devoted to espionage. Where does the lion's share go? To funding ideological subversion; and just what is that?

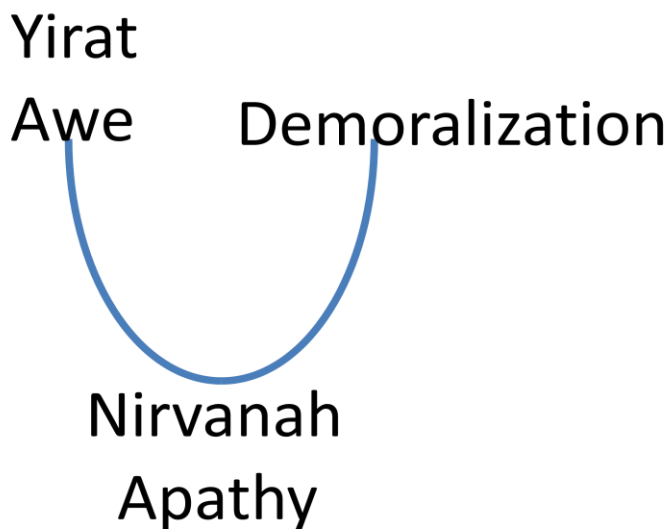
Normally new facts just bounce off a person's intellect like drops of water on a duck's back, as you have noticed with any diehard liberal or anybody with a refined contrary viewpoint. To make the contrary information penetrate using strong-arm techniques, you must first demoralize the person. This involves torture and drugs, and torture becomes effective when combined with degradation resulting in demoralization. And this is the first stage of Yuri Bezmenov's ideological subversion—Demoralization. The next stages are then Destabilization and Crisis. Demoralization on a national scale according to Yuri Bezmenov normally takes about 20 years, Destabilization 2-5 years, while the Crisis will take place within a year or as the Bible says: Babylon will fall within a day (Rev 18:8). The process of demoralization can involve the loss of religious values resulting in a change of mores or the degradation of self-esteem and cultural heritage. The demoralization of America has been taking place since 1963 when Christianity and its principles have been slowly removed from our culture resulting in laws reflecting a non-Christian mores and a new look at our flawed slave-holding founding fathers, the economic opportunist who discovered the continent, and the white capitalist racists that built the greedy system.

That is one side of the coin—the catalyst for evil. And what about the other side of the coin—the catalyst for good? Obviously strong-arm techniques cannot be used. (The Holy Spirit is a gentleman.) The catenary curves shown above applies here as well. On one side you have Demoralization. At the low point you have apathy or nirvana where all desires and passions have been extinguished. Your head is completely in the sand while the shakers and breakers reconstruct the world, or your nation, or you. So what is the opposite of Demoralization—*Yirat* or Awe. Fear of the Lord is the beginning of wisdom, knowledge, and life (Ps 111:10, Pr 1:7, Pr 19:23) where the word for “fear” is *yirat* in Hebrew meaning “awe”. Is there a modern-day example of this?

The more imbued one is in his belief, the more studied and practiced he is, the more difficult it is to convert him to another point of view. The life study that builds a Rabbi is one such example. Perhaps one or two per century convert to Christianity. The same is true of Imams. Now how about ten Imams all graduates from Al-Azhar University standing around you in a circle? Impossible? Tom Doyle tells the story in *Dreams and Visions: Is Jesus Awakening the Muslim World*.

Hasan had for two years been attempting to convert Muslims to faith in Jesus Christ in secret in Cairo, Egypt, the intellectual center of Islam and riskiest place in the world for evangelism. So

far he had zero converts. Now he would pay for his efforts. Two hours before the morning call to prayer, he was awakened with gun to his temple. He was then escorted through the early morning streets by an Imam with a gun to his back. Nobody questioned the procedure as Imams have complete authority for such matters. It was assumed he would be executed. It seemed like his studies of the Koran, Hadith, and Scholarly Teachings would come to naught as he was led up the staircase of a 5-storey-walkup to a roof. He stood at the edge of a building with a 10-ft gap to the rooftop of the neighboring abandoned and boarded-up warehouse. This was the only means of access and he was told to jump. He cleared the gap and entered a hatch into a candle-lit room. After being led to the center of a room, he was surrounded by ten Imams all graduates from the world's center for Arabic literature and Sunni Islamic learning—Al-Azhar University. Hasan thought he was dead for sure, but then he heard an amazing thing from the Imam who kidnapped him. Each of the ten Imams had separately and privately had a vivid dream in which Jesus Christ spoke to him. Now all ten were secret believers and wanted Hasan, who was the only Christian they knew of in Cairo, to teach them the Bible. For highly educated people, it is God alone who can produce the *yirat* that will be the catalyst for a change in belief systems. The catenary is as follows. Either side will be a catalyst for a change in belief.



### Single Word for Faith, Hope, and Charity

It has been said before in this article that faith, hope, and charity are the driving burners for the intellect, will, and emotions of any individual on Earth. If every ardent Christian, every world leader, and every acclaimed athlete has it, then might there be a single word for it. The closest single word is probably “will”, with “drive”, “zeal”, “perseverance”, and “motivation” being close contenders. If works are the outpouring of one’s faith, then the will to accomplish that must be there.

The Germans, in my opinion, have never made a good big-screen movie. Even when the director of *Das Boot* copied the best submarine features of warfare, the movie was a flop, maybe because the Germans had run the Jews out of the Movie business and Jews are excellent at producing movies. There is one exception in the German film industry and that movie is called *Triumph des Willens (Triumph of Will)* by Lennie Riefenstahl in 1935. It stands as the world's all-time best propaganda film. The movie glorifies the misdirected will the Germans had during WWII.

Another example comes from a German sportswriter in the 1980s who preceded all his stories with: Perseverance is the first and foremost prerequisite for success. Perseverance comes from one's will. Coach Lou Holz (b 1937) mentioned above mentioned faith, hope, and love as the driving burners for whatever it is in life you are trying to do. He could well have used the word "motivation".

A Biblical word akin to the three burners is "fire". The Lord is sometimes described as a raging fire (Ez 1:4, Lam 2:3). Displeasing to the Lord is "strange fire" (Lev 10:1). Those showing a burning zeal for the ungodly are lit by a strange fire whereas those properly motivated are on fire for the Lord.