

**Module 4:  
The Global Economy**

**Trainer's Guide**

**A Popular Economics Education  
Workshop Series**

produced by  
**United for a Fair Economy**  
for the  
**Episcopal Network for Economic Justice**

**January 2003**

## Module 4

# The Global Economy

“God was always on the side of the oppressed and exploited, not because they are morally better than their oppressors. No, he is on their side simply and solely because they are oppressed. He wants them to be fully human. And when he liberates the oppressed he also liberates the oppressor.”

— Bishop Desmond Tutu

### Workshop Objectives

1. Introduce basic concepts about the global economy
2. Connect global issues to issues in the U.S.
3. Expose the intersection between concentrated corporate power and the establishment of the rules (e.g., trade agreements) governing international trade.
4. Identify the connections between decisions made by International Financial Institutions (the IMF, the World Bank, the WTO) and the effects of these decisions on people’s lives.
5. Explore how congregations might act to oppose the most recent rule changes of international trade (FTAA).

# Agenda

## 1. Introduction and Agenda Review (10 mins.)

- a. The trainer asks one of the participants to lead the group in the following prayer, or leads it her/himself.

O God, you have called us forth from self-seeking bondage, comfort, and complacency, to freeing and redeeming action for justice everywhere and in the world. We hear your calling to be your servants in the service of all those who are oppressed. At every turn we hear your voice in the cries of the poor, the hungry, the imprisoned, and the broken, for you have made yourself one with those who seek justice, freedom, and peace. We pledge ourselves now to pursue relentlessly that living, breathing justice which transforms persons and peoples. To your will for justice we recommit ourselves and pledge our funds, our actions, and ourselves. Through Christ we pray. Amen.

- b. The trainer frames the workshop: “We’re not against globalization but we think the global economy should work for everyone. What we have now is a global economy that works primarily in the interest of large corporations and big investors. Workers’ rights, environmental protections, and democracy are being curtailed.”

The trainer then reviews the key points of the workshop:

1. The story of globalization is a story of race, class, and gender.
2. Concentrated corporate power is pitting workers and communities against each other in a “race to the bottom” to maximize their profits at the expense of workers, the environment, democracy, and justice.
3. Decision-making is shifting from places where we have some influence (Congress, states, cities) to places where we have none (the WTO, IMF, World Bank).
4. The “structural adjustment” policies of the IMF and the World Bank have manipulated the economies of 90 countries (mostly in the global “south”) for the benefit of large transnational corporations and investors but the detriment of many families.
5. Corporate globalization is also increasing inequality in the United States, particularly for women and people of color.
6. People around the world are changing this system and there are ways we can too.

**The Global Economy:  
Why should we care?**

	<b>Security</b> Jobs, wages, depression, war, famine, migration
	<b>Democracy</b> Corporations and global institutions gaining power over local governments
	<b>Environment</b> Resource depletion, pollution, global warming
	<b>Justice</b> Growing extremes of poverty and wealth.

11

- c. The trainer reviews the agenda. [Write your own agenda on the easel pad before the start of workshop.]

### Agenda Outline

1. Welcome and Agenda Review
2. The Race to the Bottom
3. Who's Writing the Rules
4. What Does This Mean for Us?
5. Next Steps
6. Evaluation & Closing Prayer



## 2. The Race to the Bottom (15 minutes)

Prior to the start of this activity, the trainer places a large map of the world on a wall that is accessible and visible to the participants.

- a. This activity examines how we are personally connected to the global economy. In pairs, participants introduce themselves to their partner (name, affiliation, etc.) and then check the label on an article of clothing or footwear their partner is wearing. Participants then write the name of the country it came from on a post-it note. When done, participants go up to the front of the room and place the post-it where it belongs on the world map.
- b. When this is done the trainer asks participants to reflect on what the map now shows. For example, "What strikes you about this map?"

**Talking point:** Thirty years ago there were virtually no sweatshops in the United States. Now, sixty percent of the garment factories in the U.S. are sweatshops, according to the U.S. Department of Labor, which is supposed to be enforcing labor laws in this country. The definition of a sweatshop is that it is ILLEGAL. In two ways. First, sweatshops break wage and hour laws. They pay below minimum wage, or they cheat workers out of their overtime. Second, sweatshops violate health and safety laws. They are dangerous places to work.

- c. The trainer summarizes: "Transnational garment companies have changed the rules to make it easy for corporations and investors to go anywhere in the world with their money and their factories in search of lower wages. They can also come back to the U.S. and say, 'can you match that?'"
- d. The trainer asks participants to imagine that they work for a corporation in the Global Opportunities Department. Their job is to decide where to locate a new factory and to cut production costs. "In addition to cutting wages, what are some other ways production costs can be cut?" The trainer asks for suggestions and writes them on a flip chart, adding a few of the following ones if people don't name them:
  - Fewer labor laws
  - Don't let workers organize unions
  - Repress workers and unions with military or police
  - Don't enforce the environmental laws you have, allow companies to pollute
  - Give corporations tax breaks and tax holidays
  - Build Free Trade Zones for corporations
  - Build infrastructure, such as roads, sewer lines, airports, etc., to enable corporations to export their goods more cheaply.
  - Don't enforce the laws you have
  - Fewer environmental laws

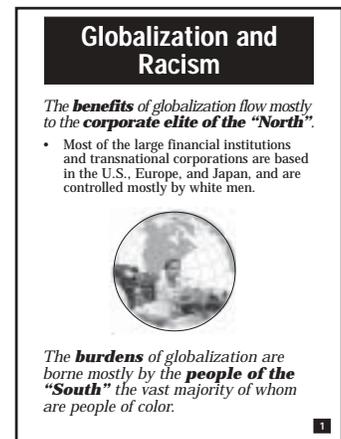
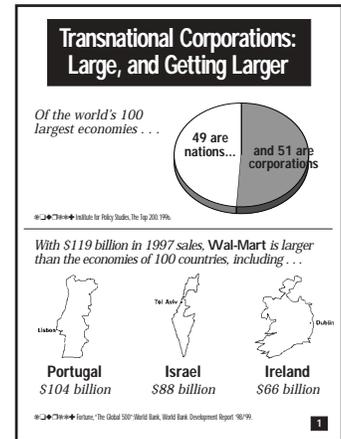
- e. The trainer sums up this section by characterizing the global economy as a “race to the bottom.”

**Talking Points:** The race to the bottom is increasing corporate power at the expense of workers, the environment, global equity, and democracy.

The race to the bottom is putting a global ceiling on wages, working conditions, labor rights, environmental standards, taxes, and democracy. Our standards are being lowered in the developed countries. But the standards are also being held down in the developing countries because everybody is competing with everyone else.

This isn't just happening accidentally. Corporations are driving the process and they are benefitting from higher profits — though consumers are also benefitting from lower prices.

What is making this all possible is that the rules have been changed so that corporations and investors have the freedom to move their factories and their money anywhere in the world. Meanwhile, people don't have the same freedom to move across borders for better jobs, cleaner environments, or greater democracy.



**“Ideally, you’d have all your plants on barges.”**

— Jack Welch, former CEO of General Electric, in a 1998 interview in which he bragged about how GE closed a factory in Mexico and moved it to Korea in 45 days.

### 3. Who's Writing the Rules? (30 minutes)

This section looks at how the rules have been changed and who is changing them. The trainer or host organization will need to obtain a copy of *Uprooted: Refugees of the Global Economy* or *Banking on Life and Debt*. See the section in this Guide called "Resources for Further Study" for information on ordering these inexpensive videotapes.

- a. The trainer introduces the video tape. The video tape traces the post-WW II change which led to the current world economic order and describes structural adjustment, the name given to a set of "free market" economic policies imposed on countries by the World Bank and the IMF as a condition for receiving financial assistance." [Play only the first 15 minutes of the video tape.]
- b. The trainer asks participants to share their feelings, impressions, comments and questions about the video tape.

#### Talking Points:

*Structural adjustment programs (SAPs)* are austerity programs designed by the IMF that obligate governments to:

- cut social programs such as education, health care, food subsidies/food stamps
- freeze wages and take away labor rights
- sell off publicly owned agencies and businesses to private investors
- stop growing and making things for their own people and start producing goods for export
- open their economies to transnational corporations and investors.

Over 90 countries around the world now have structural adjustment programs. That means that the IMF exercises some control over the economic destiny of half the world's population.

The *IMF* is predominantly controlled by seven of the wealthiest countries in the world. There is a board of directors and each director's vote depends on how much money his country puts in. The U.S. contributes over 15% of the IMF's budget so the US director gets 17% of the vote. That gives the US Treasury Department effective veto power over the decisions of the IMF.

### Who Makes the Rules?

*The Power Behind the Throne*

	<b>Transnational Corporations</b> Make nations compete to offer the lowest wages, environmental standards, taxes, etc., in a race to the bottom.
	<b>Big Investors</b> Can make or break a country by pouring money in or shutting it off.
<i>The Throne</i>	
	<b>National Governments</b> Represent corporations and investors, more than the majority.
	<b>International Financial Institutions</b> Unelected quasi-governmental organizations that write the formal rules of the global economy.

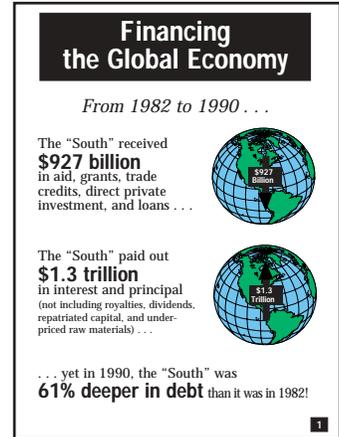
### International Financial Institutions

	<b>World Bank</b> Funds roads, dams, and power plants, and restructures the economies of the "South"
	<b>IMF</b> Collects debt and restructures the economies of the "South"
	<b>WTO</b> Writes and enforces economic rules (that give corporations power over governments)

## Talking Points:

The *World Bank* also uses structural adjustment programs, withholding urgently needed loans until poor countries adopt an SAP. However, the World Bank has much more money for loans than the IMF does (because it gets 80% of its money by selling World Bank bonds to large investors, such as banks and colleges and pension funds). So the World Bank spends most of its time on big loan projects. The Bank used to fund huge dams and roads in countries such as India, but that led to so much social displacement and destruction that people rebelled and started attacking the Bank. Now the Bank says it has stopped lending to these projects.

The World Bank pursues a “free” market, corporate-friendly agenda. For example, the Bank encourages privatization of state-run programs and services such as public education and water supply. In addition, 40% of the World Bank’s loans go to coal and oil-based energy projects that are increasing Third World pollution and global warming. Basically, the Bank is subsidizing transnational oil and energy corporations. Nine out of ten energy projects financed by the Bank benefit at least one corporation headquartered in the wealthy Group of Seven nations (G-7: United States, Canada, France, Germany, Italy, Japan, and the United Kingdom. With the addition of Russia in 2001, this group became the Group of Eight or G-8).

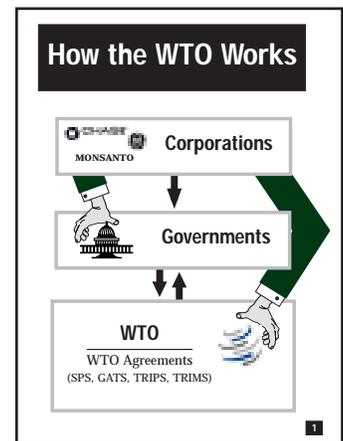


- c. *Optional:* The trainer briefly describes the World Trade Organization (not featured in the *Banking on Life & Debt* video tape).

The General Agreement on Tariffs and Trade (GATT), created at the same time as the IMF and the World Bank, was supposed to increase trade between countries, and replace the protectionism and isolationism that led to the Great Depression, fascism, and World War II. The GATT freed up global trade by gradually doing away with many tariffs, which are taxes on goods moving across borders, as well as other trade barriers.

In 1995, protracted trade talks (known as the Uruguay Round) resulted in GATT being replaced by the World Trade Organization (WTO). The WTO serves as a kind of world economic government, setting the rules for the global economy. In theory, the WTO is like the UN, 134 member countries, one country one vote. In theory, these countries voluntarily negotiate international trade agreements on topics like agricultural exports and patents and even food safety. In reality the WTO serves the transnational corporate agenda.

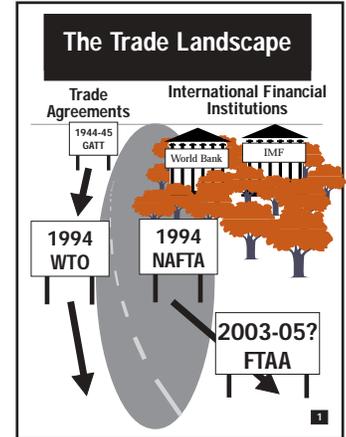
The "North" and "South" are generalizations. They are used to describe differences between the rich, industrialized countries and the poorer, developing countries. But there are also differences within the North and the South. There are poor people in the North and rich people in the South. There are people of color in the North. There are elites in the South who have more money and power than most of us. So "North" does not necessarily equal "white" and "rich."



d. The trainer briefly reviews Chart 10: The Trade Landscape.

e. The trainer concludes this section with the following key points:

- Decision-making is shifting from places where we have some influence, such as Congress, to places where we have almost none: the WTO, World Bank, IMF, etc.
- The IMF and the World Bank are controlled by the rich nations of the world. The countries that put the most into them have the most votes.
- Giant corporations have great influence in the WTO, IMF, and World Bank. They use that influence not just against smaller competitors — companies that just operate within one country, for example — but also against smaller governments and even against large governments when those get in their way.
- The World Bank and the IMF manipulate the economies of debtor nations through Structural Adjustment Programs which have deepened poverty, undermined food security and self-reliance, and led to unsustainable resource exploitation, massive environmental destruction, population dislocation and displacement, and an increase in militarism.



#### 4. What Does this Mean for Us? (15 minutes)

- a. The trainer tells the story of David and Goliath (1 Samuel 17: 14-51) or asks participants to read it (see handout).
- b. The trainer asks participants to share their thoughts about the meaning of the and how it might relate to what they have just heard about the global economy.

**Talking Points:** David's passion for justice and his faith in God gave him the courage to take on the giant.

David was not a trained soldier nor did he have armor or weapons. He learned to trust his resources (the stone and the slingshot).

David used his imagination and his creativity. He sees the battlefield differently. He sees what others do not see. He sees "outside the box."



PAUL LACHNE ILLUSTRATION

## 5. Next Steps (15 mins.)

- a. The trainer asks participants to name signs of hope regarding resistance to corporate globalization. This can be done in pairs, using post-it notes, which can be placed on a sheet of flip chart paper labeled “Our Signs of Hope”, or in a brainstorm as a whole group, with the trainer writing the signs on the paper.
- b. The trainer reviews Chart 11: Signs of Hope and the Signs participants shared.
- c. The trainer asks participants to name actions that their congregation can take to address corporate globalization. Some Next Steps to recommend are:
  - FTAA protests
  - Anti-sweatshop campaigns (Clean Clothes Campaigns, municipal anti-sweatshop purchasing ordinances, etc.)
  - Legislative campaigns to support ???
  - The World Bank Bonds Boycott campaign
- d. The trainer reviews resources for those participants who want more information about globalization.

### Signs of Hope

*People's movements around the world are battling harmful global rules.*

- Building a hemispheric movement against the FTAA
- Forcing debt cancellation on to permanent agenda of IMF & World Bank (Intl. Jubilee Movement)
- Preventing privatization of water services in Bolivia
- Expanding the market for Fair Trade coffee & other goods
- Stopping the Multilateral Agreement on Investment (MAI)



MARGARET SCOTT ILLUSTRATION

## 6. Evaluation & Closing Prayer (5 mins.)

- a. The trainer can either hand out workshop evaluation forms or ask the group to say what parts of the workshop worked for them and what changes they would suggest. The responses are written on a flip chart.
- b. The trainer ends with the following prayer (or asks a participant to lead the group in the prayer).

We shall not rest until god's reign of righteousness and peace is realized on earth as it is in heaven. We shall not seek the illusory comfort of easy answers but will do the hard work of seeking God's will with each new decision. We shall not succumb to the false gospel of individualism but shall pursue *shalom*, the hope of peace and justice for all God's people. We shall not be seduced by the appeal of nationalism but shall consider ourselves citizens of an order ruled by God to whom belongs all honor and glory, authority and power, world without end. Amen.

# Resources for Further Study

## Recommended Readings

*A Citizen's Guide to the World Trade Organization.* A 28-page booklet available from the Apex Press, Suite 3C, 777 UN Plaza, New York, NY 10017. Send \$2.00 plus a SASE with 55¢.

*False Profits: Who Wins, Who Loses When the IMF, World Bank, and WTO Come to Town.* Booklet. \$2 postpaid from 50 Years Is Enough (see next page).

*Unpacking Globalization - A Popular Education Tool Kit.* A 145-page publication of the Economic Literacy Action Network (ELAN) containing seven interactive workshops and support materials. Available from United for a Fair Economy for \$24 postpaid.

Anderson, Sarah and Cavanaugh, John, with Lee, Thea. *Field Guide to the Global Economy.* New York: The New Press, 2000.

Aristede, Jean Bertrand. *Eyes of the Heart: Seeking a Path for the Poor in the Age of Globalization.* Monroe, ME: Common Courage Press, 2000.

Barker, Debi and Mander, Jerry. *Invisible Government: The World Trade Organization — Global Government for the New Millennium?* International Forum on Globalization. 1999. 50 pp. Available from Teaching for Change <[www.teachingforchange.org](http://www.teachingforchange.org)> for \$8.

Barnett, Richard, and Cavanaugh, John. *Global Dreams: Imperial Corporations and the New World Order.* New York: Touchstone Press of Simon and Schuster, 1994.

Brecher, Jeremy and Tim Costello. *Global Village or Global Pillage: Economic Reconstruction from the Bottom Up.* Great example of global resistance. Boston: South End Press, 1998.

Ching Louie, Miriam and Burnham, Linda. *WEDGE - Women's Education in the Global Economy.* A workbook of activities, games, skits, and strategies. Women of Color Resource Center, 2000. 2288 Fulton Street, Suite 103, Berkeley, CA 94704-1449.

Finn, Daniel R.. *Just Trading - On the Ethics and Economics of International Trade.* Abingdon Press, 1997.

Greider, William. *One World, Ready or Not: The Manic Logic of Global Capitalism.* New York: Simon & Schuster, 1997. Long but very clear introduction to global production and investment.

Korten, David C. *When Corporations Rule the World.* Kumarian Press, 1995. How corporate power rose, its intellectual basis, how the system works, what it does to people, and one man's vision of an alternative.

Knitter, Paul F.. *Subverting Greed: Religious Perspectives on the Global Economy.* Orbis Books, 2002.

MacEwan, Arthur. *Neo-Liberalism or Democracy? Economic Strategy, Markets, and Alternatives for the 21st Century.* St. Martin's Press, 1999 (20% discount: call 1-800-221-7945 x 270).

Rahnema, Majid, and Bawtree, Victoria (editors). *The Post-Development Reader.* Boston: Zed Books, 1997. Excellent essays on women, neocolonialism, the environment, development and official ideologies.

Ross, Andrew (editor). *No Sweat: Fashion, Free Trade, and the Rights of Garment Workers.* Verso, 1997. Cutting-edge design and analysis of the global garment assembly line.

Shiva, Vandana. *Stolen Harvest: The Hijacking of the Global Food Supply.* South End Press, 1999. Reviews human and environmental impacts of corporate-engineered international trade agreements, particularly the impact of industrial agriculture on small farmers, the environment, and the quality and healthfulness of the foods we eat.

## Videotape

**“Banking on Life and Debt,”** 30 minutes. The World Bank, the IMF, structural adjustment, and three case studies (Brazil, Phillipines, Ghana). Narrated by Martin Sheen. 1995. Produced by Maryknoll World Productions, PO Box 308, Maryknoll, NY, 10545-0308, 800-227-8523.

“Deadly Embrace,” 30 minutes. The World Bank, structural adjustment, and Nicaragua. \$25 from Elizabeth Canner, 617-666-5122 or <lizcanner@hotmail.com>.

“Global Village or Global pillage,” 28 minutes. How people around the world are challenging corporate globalization and fighting the “race to the borrom.” Preamble Center’s World Economy Project (see next page for address). 1998. \$25 per copy, \$10 for students and low-income.

“Where are the Beans”, 13 minutes. How the lives of people in Honduras have changed by the structural adjustment policies forced o the Honduran government by the IMF. Mennonite Central Committee. 1995. Available from Teaching for Change <[www.teachingforchange.org](http://www.teachingforchange.org)> for \$20.

**“Uprooted: Refugees of the Global Economy,”** 28 minutes. Three stories (Marcel from the Phillipines, Jessy & Jaime from Bolivia, and Luckner from Haiti) of the immigrant experience reveal the real stories behind the economic policies of the International Financial Institutions. 2001. Avail;able in English and Spanish from the National Network for Immigrant and Refugee Rights (510-465-1984) for \$20..

“Zoned for Slavery - The Child Behind the Label”, 20 minutes. Brand name sweatshops in Central America; intervIEWS with young workers, family members, union representatives. Labor Committee for Human Rights, Crowing Rooster Arts. 1995. Available from Teaching for Change <[www.teachingforchange.org](http://www.teachingforchange.org)> for \$20.

## Organizations

### **50 Years is Enough Network**

1025 Vermont Ave. NW  
Washington, DC 20005  
Tel: (202) IMF-BANK  
Fax: (202) 879-3816  
E-mail: wb50yearsAigc.apc.org  
Coalition of groups working on World Bank and IMF policies.

### **180/MDE (Movement for Democracy & Education)**

Web: www.corporations.org/democracy/  
180/MDE helps build a campus-based movement for political empowerment and participatory democracy through education and organizing.

### **Alliance for Democracy**

PO Box 683  
Lincoln, MA 01773  
Tel: (781) 259-9395  
Fax: (781) 259-0404  
Web: www.ea1.com/alliance  
Coordinates MAI-Free Zones.

### **Dollars and Sense**

One Summer Street  
Somerville, MA 02143  
Tel.: (617) 628-8411  
Fax.: (617) 628-8411  
E-Mail: dollars@igc.org  
Publish a magazine on economics.

### **Global Exchange**

2017 Mission Street, Suite 303  
San Francisco, CA 94110  
Tel: (415) 255-7296  
Fax: (415) 255-7498  
Reality Tours, Public Education,  
Fair trade, Material Assistance,  
Human Rights Week

### **Global Trade Watch/Citizens Trade Campaign Public Citizen**

215 Pennsylvania Avenue SE  
Washington, DC 20003  
Tel: (202) 546-4996  
Fax: (202) 547-7392  
Web: www.citizen.org  
Coordinates the fight against the "Africa NAFTA" bill, Fast Track, and other new corporate globalization legislation.

### **Grassroots International**

179 Boylston Street, 4th Floor  
Boston, MA 02130  
Tel: (617) 524-1400  
E-mail: grassroots@igc.org  
Material aid to development programs in the Global South; education and advocacy.

### **International Forum on Globalization**

Building 1062, Fort Cronkhite  
Sausalito, CA 94965  
Tel: (415) 229-9350  
Fax: (415) 229-934  
E-mail: ifg@ifg.org  
Web: www.ifg.org  
Education

### **Jubilee 2000**

222 East Capitol Street, NE  
Washington, DC 20003-1036  
Tel: (202) 783-3566  
Fax: (202) 546-4468  
E-mail: coord@j2000usa.org  
Web: www.j2000.usa.org/j2000/  
An international, religious-based campaign to cancel the debt of the most indebted South countries.

### **Just-Act**

333 Valencia Street, #101  
San Francisco, CA 94103  
Tel: (415) 431-4204  
E-mail: colin@justact.org  
Web: www.justact.org  
Youth Action for Global Justice

### **National Labor Committee**

275 Seventh Avenue - 15th Floor  
New York, NY 10001  
Tel: (212) 242-3002  
Fax: (212) 242-3821  
Web: www.nlcnet.org  
Campaigns around sweatshop abuses; Cross border organizing

### **National Network for Immigrant & Refugee Rights**

310 8th St, Suite 307  
Oakland, CA 94607  
Tel: (510) 465-1984  
Fax: (510) 465-1885  
E-mail: nnirr@nnirr.org  
Web: www.nnirr.org

### **Student Environmental Action Coalition (SEAC)**

Web: www.seac.org  
A student and youth run national network of progressive organizations and individuals whose aim is to uproot environmental injustices through action and education.

### **Student Alliance to Reform Corporations (STARC)**

Dwight Hall, Yale University  
PO Box 209008,  
New Haven, CT 06520-9008  
Web: www.corpreform.org/home.html

### **Transnational Resource and Action Center**

PO Box 29344  
Presidio Building - 1016 Second Floor  
San Francisco, CA 94129  
Tel: (415) 561-6568  
Fax: (415) 561-6493  
E-mail: corpwatch@igc.org  
Web: www.corpwatch.org

### **United Students Against Sweatshops (USAS)**

Tel: 800-23UNITE, x204 or 545  
Web: http://home.sprintmail.com/~jeffnkari/USAS/  
An international coalition devoted to stopping sweatshop labor.

## David and Goliath

David was the youngest of the eight sons of Jesse. The family lived in Bethlehem, a few miles south of Jerusalem. David took care of his father's sheep in the pasture fields around Bethlehem. He stayed with the sheep day and night, wrapping himself at night in a thick, warm blanket that his mother had woven from the sheep's fluffy gray wool.

Sometimes wild animals would try to steal and eat the young lambs. David was strong and brave and fought the wild animals to rescue the sheep. Once he killed a lion that was stealing a sheep. Another time he killed a bear that was carrying away a lamb. Living in the fields with the animals in his care had made David strong and fearless.

In the long evenings before the flickering yellow firelight he played his harp and sang songs that he made up as he watched over his sleeping animals. He loved to look at the twinkling stars studded in the dark, deep midnight blue sky overhead. He thought about the greatness of God who had created all things. He knew how he loved his sheep and how he was willing to risk his life to protect them.

During his long nights, playing his harp, singing the songs he made up he often thought and sang about God. He sang about God's love and protection of the people God had created. These people were to God like the sheep were to David. Many of the songs were about God and His love and protection of the people who are the sheep of God's pasture are in the book of Psalms, which means "songs" of praise and gratitude to the great God who created the whole universe and all of the animals and people upon the earth.

David's three oldest brothers were soldiers in the army of King Saul. The country was in a desperate battle against the great armies of the Philistines. The Philistines lived in the country south of David's country, and they had many giants who lived in their country. One of the tallest and strongest of the giants was named Goliath, and Goliath had four brothers who also were giants.

Every day and evening for forty days Goliath would stalk to the cliff of the hill upon which the Philistine armies were camped and call across the valley to the hill where King Saul's army was staying.

Goliath yelled, "Choose a man from among you to come fight me. If he can kill me the Philistines will be your servants. If I kill him all of you will become servants of the Philistines."

This thundering giant of a man who was over nine feet tall struck fear into the hearts of King Saul's soldiers. Everyone was terrified of fighting this formidable giant.

One day Jesse gathered bread, wheat and cheeses into a sack and said to David, "Take this bundle of food to your brothers on the battlefield so that they may have good country food to eat."

When David arrived at King Saul's camp on the hill overlooking the valley below the Philistines' camp on the opposite hill David heard Goliath yelling across the valley to the terrified soldiers of Israel.

David knew that God would help him, so he went before King Saul and said, "I will go against this heathen man who defies the armies of the living God."

King Saul answered, "You are not able to go against this Philistine, for you are a young man, and this giant has been a trained soldier all of his life."

David replied, "I used to keep my father's sheep, and when a lion or a bear came and took a lamb from the flock I went after it and delivered the lamb from its mouth and killed the lion or bear. The Lord who delivered me from the paw of the lion and the bear will deliver me from the hand of this Philistine."

Since no other soldier was willing to fight the giant Goliath, King Saul decided to allow David to fight the giant. King Saul took off his heavy iron coat and helmet and dressed David in them. But the armor was too heavy for David. He took off the armor and carried with him only his sling. He stooped at the brook in the valley and gathered five smooth brookstones and placed them in his shepherd's pouch.

The giant Goliath cursed David by his heathen gods and shouted, "Am I a dog that you come against me with sticks?"

Breathing a quick prayer, David placed one of the smooth stones in his sling, drew back his hand and slung the stone quickly straight into the forehead of the giant, denting his brow deeply. The giant fell face down onto the ground. David quickly ran to the giant, grasped his sword from its sheath, stabbed the giant with the sword and then cut off the giant's head.

All of the Philistine soldiers ran away in a panic, the soldiers of King Saul chasing them. After all of the Philistines had fled the soldiers plundered their tents, carrying away all of the valuable belongings that the Philistines had left behind. Once again God had come to the rescue of His people, caring for them like a shepherd caring for his beloved sheep.

The people in the towns nearby shouted, danced and sang for joy because of David's victory over Goliath.