

THINK ABOVE THE BOX
Bible Study Guide for
The Story of Keesh*
By Jack London



Looking at literature through a Biblical lens



LIFE IS SHORT. ETERNITY IS FOREVER.

2 Corinthians 4:18 TLB *So we do not look at what we can see right now, the troubles all around us, but we look forward to the joys in heaven which we have not yet seen. The troubles will soon be over, but the joys to come will last forever.*

* **Content Warning:** *This story includes scenes of animal cruelty and death and may be sensitive to some readers.*



THE STORY OF KEESH

Keesh lived long ago on the rim of the polar sea, was head man of his village through many prosperous years, and died full of honors with his name on the lips of men. So long ago did he live that only the old men remember his name, his name and the tale, which they got from the old men before them, and which the old men to come will tell to their children and their children's children down to the end of time. And the winter darkness, when the north gales make their long sweep across the ice-pack, and the air is filled with flying white, and no man may venture forth, is the chosen time for the telling of how Keesh, from the poorest *igloo* in the village, rose to power and place over them all.

He was a bright boy, so the tale runs, healthy and strong, and he had seen thirteen suns, in their way of reckoning time. For each winter the sun leaves the land in darkness, and the next year a new sun returns so that they may be warm again and look upon one another's faces. The father of Keesh had been a very brave man, but he had met his death in a time of famine, when he sought to save the lives of his people by taking the life of a great polar bear. In his eagerness he came to close grapples with the bear, and his bones were crushed; but the bear had much meat on him and the people were saved. Keesh was his only son, and after that Keesh lived alone with his mother. But the people are prone to forget, and they forgot the deed of his father; and he being but a boy, and his mother only a woman, they, too, were swiftly forgotten, and ere long came to live in the meanest of all the *igloos*.

It was at a council, one night, in the big *igloo* of Klosh-Kwan, the chief, that Keesh showed the blood that ran in his veins and the manhood that stiffened his back. With the dignity of an elder, he rose to his feet, and waited for silence amid the babble of voices.

"It is true that meat be apportioned to me and mine," he said. "But it is often times old and tough, this meat, and, moreover, it has an unusual quantity of bones."

The hunters, grizzled and gray, and lusty and young, were aghast. The like had never been known before. A child, that talked like a grown man, and said harsh things to their very faces!

But steadily and with seriousness, Keesh went on. "For that I know my father, Bok, was a great hunter, I speak these words. It is said that Bok brought home more meat than any of the two best hunters, that with his own hands he attended to the division of it, that with his own eyes he saw to it that the least old woman and the last old man received fair share."

"Na! Na!" the men cried. "Put the child out!" "Send him off to bed!" "He is no man that he should talk to men and graybeards!"

He waited calmly till the uproar died down.

"Thou hast a wife, Ugh-Gluk," he said, "and for her dost thou speak. And thou, too, Massuk, a mother also, and for them dost thou speak. My mother has no one, save me; wherefore I speak. As I say, though Bok be dead because he hunted over-keenly, it is just that I, who am his son, and that Ikeega, who is my mother and was his wife, should have meat in plenty so long as there is meat in plenty in the tribe. I, Keesh, the son of Bok, have spoken."

He sat down, his ears keenly alert to the flood of protest and indignation his words had created.

"That a boy should speak in council!" old Ugh-Gluk was mumbling.

"Shall the babes in arms tell us men the things we shall do?" Massuk demanded in a loud voice. "Am I a man that I should be made a mock by every child that cries for meat?"

The anger boiled a white heat. They ordered him to bed, threatened that he should have no meat at all, and promised him sore beatings for his presumption. Keesh's eyes began to flash, and the blood to pound darkly under his skin. In the midst of the abuse he sprang to his feet.

"Hear me, ye men!" he cried. "Never shall I speak in the council again, never again till the men come to me and say, 'It is well, Keesh, that thou shouldst speak, it is well and it is our wish.' Take this now, ye men, for my last word. Bok, my father, was a great hunter. I, too, his son, shall go and hunt the meat that I eat. And be it known, now, that the division of that which I kill shall be fair. And no widow nor weak one shall cry in the night because there is no meat, when the strong men are groaning in great pain for that they have eaten overmuch. And in the days to come there shall be shame upon the strong men who have eaten overmuch. I, Keesh, have said it!"

Jeers and scornful laughter followed him out of the *igloo*, but his jaw was set and he went his way, looking neither to right nor left.

The next day he went forth along the shore-line where the ice and the land met together. Those who saw him go noted that he carried his bow, with a goodly supply of bone-barbed arrows, and that across his shoulder was his father's big hunting-spear. And there was laughter, and much talk, at the event. It was an unprecedented occurrence. Never did boys of his tender age go forth to hunt, much less to hunt alone. Also there were shaking of heads and prophetic mutterings, and the women looked pityingly at Ikeega, and her face was grave and sad.

"He will be back 'ere long," they said cheerfully.

"Let him go; it will teach him a lesson," the hunters said. "And he will come back shortly, and he will be meek and soft of speech in the days to follow."

But a day passed, and a second, and on the third a wild gale blew, and there was no Keesh. Ikeega tore her hair and put soot of the seal-oil on her face in token of her grief; and the women assailed the men with bitter words in that they had mistreated the boy and sent him to his death; and the men made no answer, preparing to go in search of the body when the storm abated.

Early next morning, however, Keesh strode into the village. But he came not shamefacedly. Across his shoulders he bore a burden of fresh-killed meat. And there was importance in his step and arrogance in his speech.

"Go, ye men, with the dogs and sledges, and take my trail for the better part of a day's travel," he said. "There is much meat on the ice—a she-bear and two half-grown cubs."

Ikeega was overcome with joy, but he received her demonstrations in manlike fashion, saying: "Come, Ikeega, let us eat. And after that I shall sleep, for I am weary."

And he passed into their *igloo* and ate profoundly, and after that slept for twenty running hours.

There was much doubt at first, much doubt and discussion. The killing of a polar bear is very dangerous, but thrice dangerous is it, and three times thrice, to kill a mother bear with her cubs. The men could not bring themselves to believe that the boy Keesh, single-handed, had accomplished so great a marvel. But the women spoke of the fresh-killed meat he had brought on his back, and this was an overwhelming argument against their unbelief. So they finally departed, grumbling greatly that in all probability, if the thing were so, he had neglected to cut up the carcasses. Now in the north it is very necessary that this should be done as soon

as a kill is made. If not, the meat freezes so solidly as to turn the edge of the sharpest knife, and a three-hundred-pound bear, frozen stiff, is no easy thing to put upon a sled and haul over the rough ice. But when they arrived at the spot, they found not only the kill, which they had doubted, but that Keesh had quartered the beasts in true hunter fashion, and removed the entrails.

Thus began the mystery of Keesh, a mystery that deepened and deepened with the passing of the days. His very next trip he killed a young bear, nearly full-grown, and on the trip following, a large male bear and his mate. He was ordinarily gone from three to four days, though it was nothing unusual for him to stay away a week at a time on the ice-field. Always he declined company on these expeditions, and the people marvelled. "How does he do it?" they demanded of one another. "Never does he take a dog with him, and dogs are of such great help, too."

"Why dost thou hunt only bear?" Klash-Kwan once ventured to ask him.

And Keesh made fitting answer. "It is well known that there is more meat on the bear," he said.

But there was also talk of witchcraft in the village. "He hunts with evil spirits," some of the people contended, "wherefore his hunting is rewarded. How else can it be, save that he hunts with evil spirits?"

"Perhaps they be not evil, but good, these spirits," others said. "It is known that his father was a mighty hunter. May not his father hunt with him so that he may attain excellence and patience and understanding? Who knows?"

Nonetheless, his success continued, and the less skilful hunters were often kept busy hauling in his meat. And in the division of it he was just. As his father had done before him, he saw to it that the least old woman and the last old man received a fair portion, keeping no more for himself than his needs required. And because of this, and of his merit as a hunter, he was looked upon with respect, and even awe; and there was talk of making him chief after old Klash-Kwan. Because of the things he had done, they looked for him to appear again in the council, but he never came, and they were ashamed to ask.

"I am minded to build myself an *igloo*," he said one day to Klash-Kwan and a number of the hunters. "It shall be a large *igloo*, wherein Ikeega and I can dwell in comfort."

"Ay," they nodded gravely.

"But I have no time. My business is hunting, and it takes all my time. So it is but just that the men and women of the village who eat my meat should build me my *igloo*."

And the *igloo* was built accordingly, on a generous scale which exceeded even the dwelling of Klash-Kwan. Keesh and his mother moved into it, and it was the first prosperity she had enjoyed since the death of Bok. Nor was material prosperity alone hers, for, because of her wonderful son and the position he had given her, she came to be looked upon as the first woman in all the village; and the women were given to visiting her, to asking her advice, and to quoting her wisdom when arguments arose among themselves or with the men.

But it was the mystery of Keesh's marvellous hunting that took chief place in all their minds. And one day Ugh-Gluk taxed him with witchcraft to his face.

"It is charged," Ugh-Gluk said ominously, "that thou dealest with evil spirits, wherefore thy hunting is rewarded."

“Is not the meat good?” Keesh made answer. “Has one in the village yet to fall sick from the eating of it? How dost thou know that witchcraft be concerned? Or dost thou guess, in the dark, merely because of the envy that consumes thee?”

And Ugh-Gluk withdrew discomfited, the women laughing at him as he walked away. But in the council one night, after long deliberation, it was determined to put spies on his track when he went forth to hunt, so that his methods might be learned. So, on his next trip, Bim and Bawn, two young men, and of hunters the craftiest, followed after him, taking care not to be seen. After five days they returned, their eyes bulging and their tongues a-tremble to tell what they had seen. The council was hastily called in Klash-Kwan's dwelling, and Bim took up the tale.

“Brothers! As commanded, we journeyed on the trail of Keesh, and cunningly we journeyed, so that he might not know. And midway of the first day he picked up with a great he-bear. It was a very great bear.”

“None greater,” Bawn corroborated, and went on himself. “Yet was the bear not inclined to fight, for he turned away and made off slowly over the ice. This we saw from the rocks of the shore, and the bear came toward us, and after him came Keesh, very much unafraid. And he shouted harsh words after the bear, and waved his arms about, and made much noise. Then did the bear grow angry, and rise up on his hind legs, and growl. But Keesh walked right up to the bear.”

“Ay,” Bim continued the story. “Right up to the bear Keesh walked. And the bear took after him, and Keesh ran away. But as he ran he dropped a little round ball on the ice. And the bear stopped and smelled of it, then swallowed it up. And Keesh continued to run away and drop little round balls, and the bear continued to swallow them up.”

Exclamations and cries of doubt were being made, and Ugh-Gluk expressed open unbelief.

“With our own eyes we saw it,” Bim affirmed.

And Bawn—“Ay, with our own eyes. And this continued until the bear stood suddenly upright and cried aloud in pain, and thrashed his fore paws madly about. And Keesh continued to make off over the ice to a safe distance. But the bear gave him no notice, being occupied with the misfortune the little round balls had wrought within him.”

“Ay, within him,” Bim interrupted. “For he did claw at himself, and leap about over the ice like a playful puppy, save from the way he growled and squealed it was plain it was not play but pain. Never did I see such a sight!”

“Nay, never was such a sight seen,” Bawn took up the strain. “And furthermore, it was such a large bear.”

“Witchcraft,” Ugh-Gluk suggested.

“I know not,” Bawn replied. “I tell only of what my eyes beheld. And after a while the bear grew weak and tired, for he was very heavy and he had jumped about with exceeding violence, and he went off along the shore-ice, shaking his head slowly from side to side and sitting down ever and again to squeal and cry. And Keesh followed after the bear, and we followed after Keesh, and for that day and three days more we followed. The bear grew weak, and never ceased crying from his pain.”

“It was a charm!” Ugh-Gluk exclaimed. “Surely it was a charm!”

“It may well be.”

And Bim relieved Bawn. "The bear wandered, now this way and now that, doubling back and forth and crossing his trail in circles, so that at the end he was near where Keesh had first come upon him. By this time he was quite sick, the bear, and could crawl no farther, so Keesh came up close and speared him to death."

"And then?" Klash-Kwan demanded.

"Then we left Keesh skinning the bear, and came running that the news of the killing might be told."

And in the afternoon of that day the women hauled in the meat of the bear while the men sat in council assembled. When Keesh arrived a messenger was sent to him, bidding him come to the council. But he sent reply, saying that he was hungry and tired; also that his *igloo* was large and comfortable and could hold many men.

And curiosity was so strong on the men that the whole council, Klash-Kwan to the fore, rose up and went to the *igloo* of Keesh. He was eating, but he received them with respect and seated them according to their rank. Ikeega was proud and embarrassed by turns, but Keesh was quite composed.

Klash-Kwan recited the information brought by Bim and Bawn, and at its close said in a stern voice: "So explanation is wanted, O Keesh, of thy manner of hunting. Is there witchcraft in it?"

Keesh looked up and smiled. "Nay, O Klash-Kwan. It is not for a boy to know about witches, and of witches I know nothing. I have but devised a means whereby I may kill the ice-bear with ease, that is all. It is headcraft, not witchcraft."

"And may any man?"

"Any man."

There was a long silence. The men looked in one another's faces, and Keesh went on eating.

"And . . . and . . . and wilt thou tell us, O Keesh?" Klash-Kwan finally asked in a tremulous voice.

"Yea, I will tell thee." Keesh finished sucking a marrow-bone and rose to his feet. "It is quite simple. Behold!"

He picked up a thin strip of whalebone and showed it to them. The ends were sharp as needle-points. The strip he coiled carefully, till it disappeared in his hand. Then, suddenly releasing it, it sprang straight again. He picked up a piece of blubber.

"So," he said, "one takes a small chunk of blubber, thus, and thus makes it hollow. Then into the hollow goes the whalebone, so, tightly coiled, and another piece of blubber is fitted over the whale-bone. After that it is put outside where it freezes into a little round ball. The bear swallows the little round ball, the blubber melts, the whalebone with its sharp ends stands out straight, the bear gets sick, and when the bear is very sick, why, you kill him with a spear. It is quite simple."

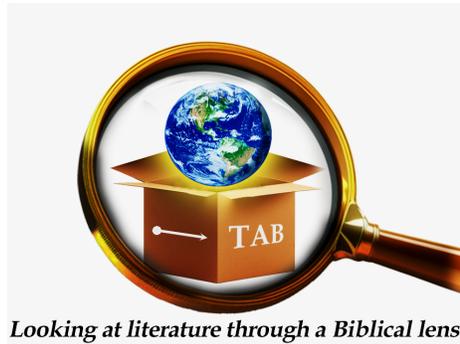
And Ugh-Gluk said "Oh!" and Klash-Kwan said "Ah!" And each said something after his own manner, and all understood.

And this is the story of Keesh, who lived long ago on the rim of the polar sea. Because he exercised headcraft and not witchcraft, he rose from the meanest *igloo* to be head man of his village, and through all the years that

he lived, it is related, his tribe was prosperous, and neither widow nor weak one cried aloud in the night
Because there was no meat.

The End

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Looking at literature through a Biblical lens

1. Jack London's story begins by telling the tale of a young 13 year old Inuit youth who became a legend and leader of his tribe. This transformation came about when he decided to fight for his family's rights according to tribal law, which was sadly neglected by the elders of his tribe.

"The father of Keesh had been a very brave man, but he had met his death in a time of famine, when he sought to save the lives of his people by taking the life of a great polar bear. In his eagerness he came to close grapples with the bear, and his bones were crushed; but the bear had much meat on him and the people were saved. Keesh was his only son, and after that Keesh lived alone with his mother. But the people are prone to forget, and they forgot the deed of his father; and he being but a boy, and his mother only a woman, they, too, were swiftly forgotten, and ere long came to live in the meanest of all the igloos."

How sad a situation after his father actually gave his life to save the tribe from starvation years before! God instructs us to not neglect people in their distress:

Zechariah 7:9-10 AMP "Thus has the LORD of hosts said, 'Dispense true justice and practice kindness and compassion, to each other; and do not oppress *or* exploit the widow or the fatherless, the stranger or the poor; and do not devise *or* even imagine evil in your hearts against one another.'

Acts 20:35 TLB "And I was a constant example to you in helping the poor; for I remembered the words of the Lord Jesus, 'It is more blessed to give than to receive.'"

Matthew 25:40 GW "The king will answer them, 'I can guarantee this truth: Whatever you did for one of my brothers or sisters, no matter how unimportant [they seemed], you did for me.'"

Matthew 10:42 NLT "And if you give even a cup of cold water to one of the least of my followers, you will surely be rewarded."

"You're asking, Where is He? / And you don't know where to go now to find Him..."

- Karl Kohlhase



[▶ The Least Of These](#)

2. Keesh changed from a boy to a man the night he went into the council meeting and said his peace about how the tribe was treating him and his mother.

"It was at a council, one night, in the big igloo of Klosk-Kwan, the chief, that Keesh showed the blood that ran in his veins and the manhood that stiffened his back. With the dignity of an elder, he rose to his feet, and waited for silence amid the babble of voices. "It is true that meat be apportioned to me and mine," he said. "But it is often times old and tough, this meat, and, moreover, it has an unusual quantity of bones." The hunters, grizzled and gray, and lusty and young, were aghast. The like had never been known before. A child, that talked like a grown man, and said harsh things to their very faces!"

The fact that the tribal elders were insulted at Keesh's audacity (only a boy) to call them out (full grown men) is quite different than another 12 year old young man that you might know about:

Luke 2:46-47 AMP Three days later they found Him in the [court of the] temple, sitting among the teachers, both listening to them and asking them questions. All who heard Him were amazed by His intelligence *and* His understanding and His answers.

"That He was astonishing the temple teachers with His wisdom and knowledge speaks to His extraordinary abilities, while His listening and asking questions of His elders shows that He was utterly respectful, taking the role of a student as was fitting for a child of His age."

- gotquestions.org

What happened during Jesus' childhood? | GotQuestions.org

The following Scripture makes an important point exemplified by both Keesh and Jesus:

1 Timothy 4:12 ERV You are young, but don't let anyone treat you as if you are not important. Be an example to show the believers how they should live. Show them by what you say, by the way you live, by your love, by your faith, and by your pure life.

*"Let's not give people any reason to despise us for our youth. Let's boldly live out Paul's instruction in the second part of **1 Timothy 4:12** by following Christ's example in our speech, conduct, love, faith, and purity. No matter our age, we, like Timothy, can set an example for our fellow believers."*

- Ava Murbarger

Setting an Example: Living Out 1 Timothy 4:12 - The Rebellion



Looking at literature through a Biblical lens

Think Above the Box: What about *you*? Are there any ministries, projects, volunteer opportunities, etc. that you could start or join at your church, school or community? Ask God for wisdom!

"Throughout the pages of Scripture, we see youth used by God: David is estimated to have been less than 20 years old, when he slayed Goliath. Shadrach, Meshach, and Abednego were likely young men, when they faced the decision to either bow down or be thrown into a fiery furnace. Of course, we know that Timothy was young, since Paul wrote to him about

his youth. Time and time again we see youth used by God. In the Scriptures, in Christian history, and today, it's a big part of what He does. Of course, youth are just crazy enough to believe that God can do incredible things. They are passionate, bold, and they don't let life experiences stop them from obeying Jesus." - Nathan Burd

How Can Youth Be Used by God? - Forge

3. *"The next day he went forth along the shore-line where the ice and the land met together. Those who saw him go noted that he carried his bow, with a goodly supply of bone-barbed arrows, and that across his shoulder was his father's big hunting-spear. And there was laughter, and much talk, at the event. It was an unprecedented occurrence. Never did boys of his tender age go forth to hunt, much less to hunt alone. Also there was shaking of heads and prophetic mutterings, and the women looked pityingly at Ikeega, and her face was grave and sad."*

Keesh left the village with a determined air about him despite the mocking and scorn of the tribe. Then:

"Early next morning, however, Keesh strode into the village. But he came not shamefacedly. Across his shoulders he bore a burden of fresh-killed meat. And there was importance in his step and arrogance in his speech...The men could not bring themselves to believe that the boy Keesh, single-handed, had accomplished so great a marvel. "

So how did he do it? The elders accused him of witchcraft and hunting with evil spirits, as there was no way a mere boy could have accomplished what Keesh had done by himself.

"It is charged," Ugh-Gluk said ominously, "that thou dealest with evil spirits, wherefore thy hunting is rewarded." ... "Is not the meat good?" Keesh made answer. "Has one in the village yet to fall sick from the eating of it? How dost thou know that witchcraft be concerned? Or dost thou guess, in the dark, merely because of the envy that consumes thee?"

Did you know that Jesus, the Son of God, was also accused of using demons and evil spirits to perform His miracles?

Matthew 12:24 TLB But when the Pharisees heard about the miracle, they said, "He can cast out demons because he is Satan, king of devils."

"In the Gospel of John, Jesus' teachings about His divine nature and mission led some to accuse Him of being demon-possessed and insane. After Jesus declared, "I am the good shepherd," and spoke of laying down His life for the sheep, many of the Jews said, "He is demon-possessed and insane. Why would you listen to Him?" (John 10:20).

- biblehub.com

Topical Bible: Demons: Jesus Falsely Accused of Being Possessed

1 Peter 5:8 AMPC Be well balanced (temperate, sober of mind), be vigilant *and* cautious at all times; for that enemy of yours, the devil, roams around like a lion roaring [in fierce hunger], seeking someone to seize upon *and* devour.

"Devil thought he had won the final round / Devil thought he could keep you 6 feet down / You could hear hell singing that victory song / But a funny thing happened, the devil thought wrong ... / You came rising right out of that grave / My sin went running and my soul got saved / Son of God's always been a bit of a rebel / You brought life to me and death to the devil ... "

- Anne Wilson



▶ Anne Wilson - Devil (Live In Nashville)



Looking at literature through a Biblical lens

Think Above the Box: Keesh could have reacted to the tribe by being vengeful and selfish, but he graciously shared the meat with everyone. Do you think that Satan might have tempted him to get "what was his" and to let the people starve? Have you ever been in a situation where Satan convinced you that payback, retaliation and revenge is justified? Did you give in or "give death to the devil" as in the above song? How can we avoid that "roaring lion" and stay on God's side during times like this in our life?

Romans 12:17-21 ESV Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." Do not be overcome by evil, but overcome evil with good.

4. Curiosity and envy had gotten the best of the tribal elders, resulting in sending two spies out to find out just how Keesh, a mere 13 year old, was so successful in his solo hunting expeditions:

"But in the council one night, after long deliberation, it was determined to put spies on his track when he went forth to hunt, so that his methods might be learned. So, on his next trip, Bim and Bawn, two young men, and of hunters the craftiest, followed after him, taking care not to be seen. After five days they returned, their eyes bulging and their tongues a-tremble to tell what they had seen."

And what a story Bim and Bawn brought back! It was a mystery that some frozen ice balls that the polar bear ate ended up in an easy kill for Keesh. The elders met Keesh at his igloo to question him:

"Klosh-Kwan recited the information brought by Bim and Bawn, and at its close said in a stern voice: "So explanation is wanted, O Keesh, of thy manner of hunting. Is there witchcraft in it?" Keesh looked up and smiled. "Nay, O Klosh-Kwan. It is not for a boy to know about witches, and of witches I know nothing. I have but devised a means whereby I may kill the ice-bear with ease, that is all. It is headcraft, not witchcraft."

Headcraft, not witchcraft! Sometimes things that seem impossible except through the use of magic or evil spirits, come about through a person using their ingenuity, which is a gift from our Creator. Did you know that Arthur C. Clarke once said, "Any sufficiently advanced technology is indistinguishable from magic?" At one

time, tools such as the compass, magnets, chemistry, electricity and photography were thought to be the work of supernatural forces, not science. Such was the hunting method of Keesh. How could some frozen round ball of ice cause a mighty bear to roll over and die? Keesh used his ingenuity to devise a simple method of disabling a creature much larger than himself. What does God tell us in the Bible about this?

Proverbs 2:6 TLB For the Lord grants wisdom! His every word is a treasure of knowledge and understanding.

Matthew 25:14 AMPC His master said to him, Well done, you upright (honorable, admirable) and faithful servant! You have been faithful *and* trustworthy over a little; I will put you in charge of much. Enter into *and* share the joy (the delight, the blessedness) which your master enjoys.

“Ingenuity, in the context of the Bible, refers to the ability to devise creative solutions, demonstrate resourcefulness, and apply wisdom in practical situations. This concept, while not explicitly named in Scripture, is illustrated through various narratives and teachings that highlight human creativity and problem-solving as gifts from God.” - biblehub.com

Topical Bible: Ingenuity

James 1:2-5 NIV Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything. If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you.

Perhaps when you read this short tale, the ancient Bible story of David and Goliath came to mind. Let's take a quick look at the following video:

“The illustration of David and Goliath is one of many examples of the supernatural power of our Lord. He cares deeply for His children and wants only our best. Sometimes that involves trials and battles, but these are ultimately for our good and His glory.” - gotquestions.org

▶ What can we learn from the account of David and Goliath?

EXTRA CREDIT: Now, let's take a look at what Scripture says about witchcraft. Watch/read the following:

“Since early times, people have sought supernatural experiences God did not endorse. The nations that surrounded the Promised Land were saturated with such practices, and God had stern words for His people concerning any involvement with them.”

What does the Bible say about witchcraft / witches?

5. The council's spy, Bawn, described what he and Bim saw, *“And after a while the bear grew weak and tired, for he was very heavy and he had jumped about with exceeding violence, and he went off along the shore-ice, shaking his head slowly from side to side and sitting down ever and again to squeal and cry. And Keesh followed after the bear, and we followed after Keesh, and for that day and three days more we followed. The bear grew weak, and never ceased crying from his pain.”*

Keesh explained his method to the elders, *“So,” he said, “one takes a small chunk of blubber, thus, and thus makes it hollow. Then into the hollow goes the whalebone, so tightly coiled, and another piece of blubber is fitted over the whale-bone. After that it is put outside where it freezes into a little round ball. The bear swallows the little round ball, the blubber melts, the whalebone with its sharp ends stands out straight, the bear gets sick, and when the bear is very sick, why, you kill him with a spear. It is quite simple.”*

It is time to address the elephant [or polar bear!] in the room regarding the use of such a torturous device to fell a large 300 pound polar bear. Such a cruel way to die - four days of agony as the bear’s insides get torn apart. How does one reconcile this fact against Keesh providing abundant meat to keep the entire tribe from starving to death while keeping the hunter safe from being killed by the bear, as his father Bok was? Let’s start with God’s word here:

Genesis 9:3 ERV In the past, I gave you the green plants to eat. Now every animal will also be food for you. I give you everything on earth—it is yours.

Deuteronomy 12:15 GW In whatever city you live, you may slaughter and eat as much meat as you want from what the LORD your God has blessed you with. Clean and unclean people may eat it as if they were eating a gazelle or a deer.

1 Corinthians 10:25 GNT You are free to eat anything sold in the meat market, without asking any questions because of your conscience.

Proverbs 12:27 TLB A lazy man won’t even dress the game he gets while hunting, but the diligent man makes good use of everything he finds.

“And this is the story of Keesh, who lived long ago on the rim of the polar sea. Because he exercised headcraft and not witchcraft, he rose from the meanest igloo to be head man of his village, and through all the years that he lived, it is related, his tribe was prosperous, and neither widow nor weak one cried aloud in the night because there was no meat.”

“It is not wrong to hunt; however, Proverbs 12:27 says that the man who hunts for game and just kills it, and does not take possession of it for eating is a slothful man. The diligent hunter takes his game for food (roasting) and considers it a precious possession, as he has food for his family’s table. “
- Betty Miller

What the Bible Says About Hunting

EXTRA CREDIT: *“Therefore, based on what I see in the Bible, I believe it is perfectly acceptable to hunt animals for food just as they did in Bible times. In this era, hunting animals for their hide is not really necessary, however, a case could be made that this is also acceptable. But, I believe as good stewards, if an animal is hunted down and killed, no usable part of it should be wasted.”*
- Steve Shirley

Is hunting a sin? - JesusAlive.cc



Looking at literature through a Biblical lens

Think Above the Box: Living in our modern age with grocery stores and pre-packaged meat being so far removed from the actual process that goes from live animal to frozen steaks, it seems hard to identify with the method of hunting that Keesh employed or the dodging of mass starvation that he saved the entire tribe from. Imagine that you are out on the ice with only a spear for a weapon. Would you welcome a few of Keesh's ice balls to avoid being torn apart by a polar bear? Could you devise a similar weapon that is more humane? Check out this short video for another take on the situation. Please note: not for the squeamish! What are your thoughts?

[Why Grizzly Bears Only Eat the Best Parts of Salmon? - YouTube](#)

6. The Story of Keesh demonstrates that even a very young man can make a difference for the good of his people. Scripture provides many examples for us!

"Whether you're 9 or 29 ... these biblical figures can exemplify how you ... can live a life for Christ—even at an early age."
- Hope Bollinger

[Young and Remarkable: 29 Relevant 'Under-30' Heroes of the Bible - Bible Study | Crosswalk.com](#)

REAL LIFE: Camp Mystic flood survivor Skyler Derrington, 12 years old, talks about how God has a plan for all of us and how she is handling the loss of so many friends who died in the deadly Texas flood on the Guadalupe River on July 4th, 2025 and how her faith in Jesus keeps her going.

▶ Camp Mystic survivor gets HUGE surprise from Christian music star

"All my hopes and all my fears / Every trial, every tear / In the chaos, You remain / Faithful all the way / Through the victories / Through the scars / Let me echo who You are / For the glory of Your name"
- Lauren Daigle



▶ Lauren Daigle - "Let It Be A Hallelujah" (Official Lyric Video)

APOLO-GET-ITS The use of whalebone was an essential part of Keesh's hunting strategy. The Inuits hunted the Bowhead, Narwhal and Beluga whales, all of which helped supply the tribe with blubber, meat and oil. Now, let's take a look at the largest whale, the *Balaenoptera musculus*, better known to most of us as the blue whale.

"Elephants are big and many dinosaurs were bigger, but blue whales are the largest animals to have ever existed. With such an enormous size, how do the blue whales move, eat, and survive? Join Eric Lyons as he looks at the amazing design in this true wonder of Creation!"

- Eric Lyons

▶ **Wonders of Creation: Blue Whales**

EXTRA CREDIT: Since we are discussing sea creatures and bones, let's check out this little guy.

"Medical researchers have learned that the black ghost knifefish, native to South America, is actually able to re-grow its backbone if it is severed. The black ghost knifefish can even re-grow the spinal cord within the backbone and the supporting muscle structure!"

- [Creation Moments](#)

[Growing Backbone/Black Ghost Knifefish - Creation Moments.com](#)

JUST FOR FUN DEPARTMENT: We can't have a section on whales and not get into the Jonah story, right?

"Swallowed by Faith" is a powerful Christian worship song inspired by the story of Jonah. A reminder that no matter how far we run, God's love and mercy never fail! Even in the darkest places, His light will guide us home. Be encouraged! Trust in God's plan, even when it seems uncertain. Like Jonah, we may face storms, but God's grace always leads us back to His purpose."

- [Endless Gospel](#)



▶ **The Story of Jonah and the Whale | Swallowed By Faith | Faith Song | Praise Song 202**

LOVE TO LINK!

The depth of content offered in the Think Above the Box Study Guides would not have been possible without the many talents and Spirit-inspired links that are included for each book. Isn't it great that while you use the study guides you can click on a link and go to these great sites without searching for them?

We would like to express our deep appreciation and gratitude to all the Bible publishers, pastors, bloggers, filmmakers, musicians and Christian media websites for the vast amount of information they provide online. Your efforts are truly a blessing to all who access your sites!

TAB highly encourages students to explore each of the links at their leisure as it is like going down a holy rabbit hole!

[Karl Kohlhase - YouTube](#)

[Got Questions](#)

[The Reblution](#)

[Biblia](#)

[Forge](#)

[Biblehub](#)

[Anne Wilson](#)

[Bible Resources](#)

[JesusAlive.cc](#)

[Crosswalk.com](#)

[Fox News](#)

[Lauren Daigle - YouTube](#)

[Apologetics Press](#)

[Creation Moments](#)

[Endless Gospel](#)

Afterword

Please check out [Think above the Box](#) for more study guides, blogs, and links to thought-provoking material.

*And please leave us a note on our site about your experience!
We would love to hear your comments!*



Looking at literature through a Biblical lens



LIFE IS SHORT. ETERNITY IS FOREVER.

2 Corinthians 4:18 TLB *So we do not look at what we can see right now, the troubles all around us, but we look forward to the joys in heaven which we have not yet seen. The troubles will soon be over, but the joys to come will last forever.*