

**Entering Into His Rest #4;  
The Lord Shall Fight for You**

**2008 Feast of Tabernacles, Fourth Day  
October 17, 2008; Townsend, TN**

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Edited Sermon Transcript

Well, I'm going through a series during this Feast of Tabernacles, brethren, on the subject of "Entering Into His Rest"—the rest that Jesus Christ is going to bring to this earth with His new regime, the Kingdom that He is going to bring and establish upon this earth by the authorization of His Father. It will be established according to the very laws of God by which He is going to teach humanity how to live and how to thrive for the first time—no longer under the curses of Satan's inspiration, as god of this world, no longer under the mismanagement of human governments which have been an absolute curse for the last six thousand years. We are talking about a glorious time when, finally, the earth will rest from the labors of its abuse, and humanity will finally have rest, even against their own wills. Jesus Christ is going to rule with a rod of iron, and it's not going to be a democracy. He's not going to allow any additional input—He needs no additional input—on how to organize a government, and how to rule in providing a society for human beings that will be successful. He is going to teach humanity how to do it right. He is going to have a lot of opposition from human beings who still think they know better, but He is going to prevail. And that thousand-year reign of Christ *is* going to be a paradise. It is going to be everything that humanity has always hoped for.

And, then, in that second resurrection—the time of the White Throne Judgment—all of those who come up in that great time after the Millennium are going to inherit a paradise in which they, too, will finally learn to do it God's Way for the first time.

You and I are a part of the firstfruits. You and I have been called out of this world now with probably the hardest job of all human beings, which is why Mr. Armstrong said that those of the firstfruits would have the higher offices within that

Family government. You are having to do it in a time of great pressure, difficulties and problems, in the very end times, when things are getting worse and worse as we move toward the culmination of the sins of the world—when the sins of the world will come to the full. And here we are, trying to keep that world from encroaching in upon us. We are trying to come out of this world, and it is a hard thing to do.

Well, the ancient Israelites found that it was a hard thing to do, as well, because they had been so caught up in, and absolutely brainwashed, if you will, by the concepts of Egypt. They wanted to be liberated—they didn't want to be slaves anymore—but what did they do as soon as they came out of Egypt? They wanted to bring Egypt with them. They didn't think about it in that way—they didn't want the curses of Egypt—but they brought with them into the wilderness, and into their service to God, the orientation of carnality, which is symbolized by Egypt. And it became their downfall.

You and I, as the antitype of that challenge, are also coming out of that same world, and yet, you see, we have the same natural proclivities, which means we are struggling, as well, to identify and to set aside all of those Egyptian ideologies, and to say, "We're not going to try to bring Egypt into the worship of the true God." He's not going to accept that kind of idolatry.

And, so, that is what you and I have to do. It is our mission. If we want to enter into His rest—if we really want to be there in the Day of Christ's return, and be a part of that First Resurrection, and to rule with Him as kings and priests in that glorious government—you and I have to figure out how to apply the Holy Spirit to our lives and put Egypt and Babylon aside. And, hopefully together, in the unity of that Spirit, we will be successful.

I want to address this morning, then, the next key element in the analysis of ancient Israel and their failures—which are an example for you and me. And it is the fact, brethren, that God promised to fight their battles for them. God promised to fight the battles for ancient Israel, if they would do their part.

Notice Exodus 23 and verse 20. Exodus chapter 23 and beginning in verse 20. Here we read: "Behold, I send an Angel before thee . . ." Of course, we know that in this particular case it was Jesus Christ Himself in the form of that pillar that

went before them, as we've already seen—a cloud by day and fire by night. And so, in this case, He was referred to as an "Angel." Sometimes this term refers to one of the angelic host that serves the God Family, but in many cases in the Old Testament, this reference to the "the Angel of the Eternal," refers to Christ Himself.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him [this God], and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

This does not mean He isn't a God of love, mercy, forgiveness, and forbearance. But He is saying that if one comes with a hardened orientation in their own way, and they refuse to repent, the ultimate end of that orientation of mind—which is the unpardonable sin—is death. He requires a change of mind and heart. We have to give up our way.

Verse 22: "But if thou shalt indeed obey his voice, and do all that I speak"—even as I gave to you in my last message: the requirement of obedience to the statutes, the commandments and the judgments. That's what we are taking about.

But if thou shalt indeed obey his voice, and do all that I speak; then [God says] I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Again, I referenced this earlier in the Feast, brethren: what an absolute blessing it is to have the promise of God to be out in front of you, fighting your battles for you—defending you, so that you yourself do not have to engage in the battle. That's what we are going to talk about this morning. I gave you the analogy about me being a smaller child. I was really little when I was growing up—I was always shorter than everyone else in my class. As I told you, the way I survived is that I learned to run fast. I didn't have a big older brother to take care of me. My sister was pretty tough, so she could hold her own, but it's nice to have

a big friend, isn't it—some guy that kind of gives you a little power? So, you might be picked on if you are by yourself, but they see who you are with and they say, "I'm not touching him with a ten-foot pole." That's the same thing, in essence, that God promised to ancient Israel: "You as a people, O Israel, are vulnerable. Here you are, this vagabond slave group that just came out into the wilderness. You are not warriors—you are not even trained in defending yourselves—let alone able to direct your own paths." And here God is saying, "But don't you worry, because I am going to fight your battles for you. I'm going to take care of you—you don't have to worry. If you do your part—if you do what is required of you and honor me—I'm going to be the one that defends you in every way." He says, "I will cut them off."

But what did God mean when He promised to fight for them? To what extent did He mean that? Did it just mean that He would help Israel to become the victor when they themselves fought wars with their enemies? Because that's the way it ended up. We know that Israel fought many wars, didn't they? And many Israelites died in battle—in combat. But is that what God intended?

God commanded Israel not to kill. It's one of the ten Commandments. Now, we understand—because Mr. Armstrong clarified it—that this means primarily not to murder. "Thou shalt not [murder]." But, obviously, as a result of the judicial system, for example, there is an appropriate time to kill—to take life. There were death penalties for capital crimes. So God *did* command the Israelites, in executing judgment on His behalf, to take the lives of murderers, rapists, idolaters, Sabbath breakers, and things of that nature, but God never intended Israel, ever, to have to pick up a sword or a staff in order to defend themselves physically in a war. Is that surprising to you? That fact was surprising to me until I went back and reviewed Mr. Armstrong's old booklet on "Military Service and War." And if you haven't read it, go back and find it. I'm not going to quote from it this morning for the sake of time. But go back and read it. And it was in reading this old material that I saw what Mr. Armstrong taught, and he is the one who said that Israel should never have had to engage in hand-to-hand combat, nor any physical battles in which they took the lives of other human beings. They never should have had to do it.

And when I first saw that, I thought, "Well, wait a minute. God is the one who told them, in a number of different cases, 'You go in and you kill all of them.

You wipe out man, woman and child and don't leave a single one of them.' So, how do I reconcile that with what Mr. Armstrong said?" So that's what I want to go through in the course of describing this promise of protection that God gave to you and me, as members of the Body of Jesus Christ—the antitype of ancient Israel. God really meant that *He* would be the one that would fight *instead* of Israel. When He said, "I promise to take care of you," and that "my Angel is going to walk before you, and defend you," He meant, "you should never have to engage directly in killing in order to defend yourselves." God was going to do it.

Exodus 14 and verse 13. Exodus 14 and beginning in verse 13: "And Moses said unto the people, Fear ye not, stand still . . ." Now, this is at the edge of the Red Sea. Pharaoh is coming with a vengeance to kill them. And God didn't say to them at this time, "Okay, here are your swords, and your knives, and all of your implements of war. I'm just going to let you be the victor, but you go out and face Pharaoh yourselves." That's not how He did it.

And Moses said unto the people, Fear ye not, stand still [He didn't say, "Go and fight," He said, "Stand still"], and see the salvation of the [Eternal] [Who was going to do the fighting? God], which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

God had already said, "I'm going to make an example out of Pharaoh and his army." They were feared and revered by all of the other nations of the world. They were the greatest army on the face of the earth at that time—the greatest military power—and God said, "Do you think they are tough? I'm going to destroy them and make a real example out of them in the sight of all of humanity." And that's exactly what He did.

. . . for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. [Verse 14:] *The [Eternal] shall fight for you, and ye [shall do what?] shall hold your peace [That means that they were literally to stand still, get out of the way, and watch God do the fighting].*

How did God actually fulfill His promise? He destroyed Pharaoh and his army by supernatural means, not by hand-to-hand combat using Israelite forces.

Notice Deuteronomy 1 and verse 29. Deuteronomy 1 and beginning in verse 29. You see, God can legally kill. He is the one who created human beings and all living things. Deuteronomy 32:39 says, "I kill and I make alive; I wound and I heal." It is God's prerogative, but it is *not* man's prerogative, to take life, because God built into the laws that govern humanity upon this earth a curse when man kills and takes the life of another human being. There is a built-in curse, whether or not we recognize it, or are able to identify it right away. There is a penalty that comes in that situation, as we are going to see in a moment. But here in Deuteronomy 1 and beginning in verse 29—Moses speaking here:

Then I said unto you, Dread not, neither be afraid of them. The [Eternal] your God which goeth before you [How?], he shall fight for you, according to all that he did for you in Egypt before your eyes.

Now, how did he say that God was going to take care of these armies that threatened Israel? The specific example given was what He did in Egypt, and what did God do in Egypt? Did He inspire Israel to rise up in the midst of their captors and cast off the chains of servitude—to basically have a revolution? Did they go fighting the Egyptians door-to-door, with hand-to-hand combat, in order to set themselves free with the help of God? No. God did it supernaturally, didn't He? He told them basically, "You stay put there in Goshen and let me do it." And that's exactly what He did. And through supernatural miracles—ten of them, culminating in that final, most egregious loss for the Egyptians in the death of their firstborn—He humbled that entire nation. Supernaturally, God did it. Israel didn't lift a hand in warfare to set themselves free. God did the work. And that is precisely what Moses refers to, then, as an example of what God was going to continue to do for them in the future. It should have remained that way. That should have been the means by which Israel was protected and safeguarded from the warring nations around them. But it didn't turn out that way. Israel had to fight, didn't they? We are going to see why. Yes, God promised to fight their future enemies in the very same way He had done in Egypt. In Egypt they never had to lift a finger in war. Notice Deuteronomy 20 and verse 1. Deuteronomy 20 and beginning in verse 1:

When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the [Eternal] thy God is with thee, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle,

that the priest shall approach and speak unto the people, And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

Now, I understand. We can say, "Well, yes, God was going to help *them*. And this is God telling *them* to go out and confront the enemy on a battlefield." But, Mr. Armstrong said specifically—go back and read the article—that they never should have had to engage in killing. Even if they lined up against a foe, God was going to go before them and do the fighting so that the Israelites never had to lift any arms in aggression. The Israelites should never have had to fight and do the killing themselves.

Exodus 23 and verse 27. Here is how God specifically defined how He was going to do it. Exodus 23 and beginning in verse 27: "I will send my fear before thee . . ." Remember, He said that the Angel of the Eternal—Jesus Christ Himself—was going to be out in front of Israel. We already saw that it was in that pillar of cloud by day, and of fire by night. That was the source by which God led and guided Israel—to show them where to go, when to stop, how long to stop, when to pick up and move, and where to move. But this same Christ, in that pillar, was likewise going to be their defender and protector, and He was going to be out in front of them facing the enemy so that Israel was protected in the rear ranks. That's the way it was intended to be done. He said here in verse 27: "And I will send . . ." And notice the "I"—this is God speaking. He's not saying, "I will just support *you* in doing it," He's saying "*I* will do these things."

*I will send my fear before thee, and will destroy all the people to whom thou shalt come [you see, this isn't a description of Israel doing the fighting; this is a description of Israel moving forward, but God wiping out their enemies before they got there], and I will make all thine enemies turn their backs unto thee.*

He's indicating here that there won't even be any battle, because God supernaturally is going to create dissension in the ranks of the enemy and have them flee. There's going to be no army left to fight. Verse 28:

And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year [He says, "I'm not going to decimate all of these heathen people in the land at the same time." The original plan was that He was going to slowly push these people out, little by little, so that Israel could safely inhabit all of those lands]; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

Now, if you keep reading, there are later texts in which God tells them to go out and fight. I understand, and we are going to look at the reason why. How did that come about, if that was not the original intent? I would never, on my own, have figured out, or come to the conclusion, that God never intended Israel, themselves, to fight, hand-to-hand, but it was Herbert Armstrong who wrote it. It's part of the faith once delivered. That's why I accept it.

As an example, back home I've been going through this long series on "The Fundamentals of Belief of Church of God, The Eternal," and I am in the middle of covering Fundamental 24 on the concept of divine revelation. And I am hammering, and hammering, and hammering this principle that God always reveals Truth through a chosen servant, who then is commissioned to teach the people with whom God is working. It always works that way, and God can be counted upon to reveal the Truth and not error. And I apologize to you—but I'm not really sorry—for continuing to hammer, and hammer, and hammer the point.

And some of you might think, "Well, okay, I get it. I get it. Why keep harping on it?" Because, brethren, the members of God's church who get tripped up are the ones who have, in mind, theoretically, paid homage to the idea of divine revelation through a chosen servant, but then, when they are put into a physical trial under which they actually have to prove whether or not they believe it, they make the wrong choice. And this subject might be one example of that.

You know, you might pick up your Bible and say, "Well, I think God always intended Israel to fight, just as it says they did. And He was simply promising to give them the power to be victorious over their enemies." Well, that's great, except, are you an apostle? I don't claim to be an apostle, and I'm not interested in my interpretation, brethren, and respectfully, I'm not interested in

your interpretation either. I'm here because I believe that Herbert Armstrong was the man in this age whom God inspired with revealed Truth on all of these issues. And, so I found the documentation that said Israel should never have had to fight, had they obeyed. And that's what I am going to teach. That's why we are here. Oh, you can come up with some other texts in the Bible, if you want, to try and refute that, but all you are doing—if you do so—is trying to refute our fundamental belief that God reveals Truth through a chosen servant. That's how we get Truth, not because an individual member—or whoever—has come up with a better argument based on the scholastic interpretation of a text. That's not how we get our doctrine, but that's certainly how all of these other groups out there—who came out of our parent organization—get their doctrine. But we have been a remnant body for nearly thirty-five years now, holding fast to the concept that Truth comes only by divine revelation, and it comes through a chosen servant. That man was Herbert Armstrong. Tie goes to Herbert Armstrong. If we are not sure, if it is in doubt, and we find the documentation that shows what was originally taught, the tie goes to Herbert Armstrong—not to me, not to you, not anyone else. This subject is just one possible example of that.

So, Mr. Armstrong said that they never should have had to fight. It was not God's intention for them to kill. Israel was commanded not to kill, but to drive out these nations that were inhabiting the Promised Land. He didn't say to kill them, He said to drive them out. He said to drive them out, once God had made the Canaanites to run from before them. He said, in essence, that symbolically, He was going to send hornets before them.

Now, have you ever been attacked by a swarm of bees or hornets? Do you know what happens when there is a swarm of hornets before you? Whoever is in front of you is going to turn and run. You don't have to face them—you don't even have to get close to them in hand-to-hand combat. Those people are gone. That's what God promised He was going to do supernaturally to drive out those people from before them as they marched. But they were going to have to march in faith—staring the enemy in the eye, just as they had faced Pharaoh and his army eye to eye at the Red Sea. But then, at the last minute, God had moved that pillar around behind them and protected and safeguarded them—they never came into physical contact with Pharaoh or the Egyptians. And then, ultimately, after Israel had passed safely through the sea, God destroyed that entire army in the ocean. That's how it should have continued to happen.

Numbers 33 and verse 50. Numbers 33 and beginning in verse 50:

And the [Eternal] spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; Then ye shall *drive out* all the inhabitants of the land from before you, and destroy [what? What were they supposed to destroy? Human life?] all *their pictures*, and destroy all *their molten images*, and quite pluck down all their high places [meaning their sanctuaries and temples of false worship; that's what they were supposed to destroy]: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

Now, by the time they had crossed the Jordan River and entered into the land, the children of Israel had already disqualified themselves from the *full* protection of God, and yes, they ended up having to fight and to war in order to take the Promised Land. But God did help them—I'm going to show you how and why that came about. But it was never the original intention of God that they should have to do it themselves.

Why, then, did Israel have to fight? Why did they have to go to war? Why did they physically, personally, have to kill in order to take possession of that Promised Land? It is because, my dear brethren, they disobeyed God, and they would never trust Him implicitly. They disqualified themselves from the ultimate protection that God had intended to give to them, and therefore, part of the curse was that they themselves had to fight. After all of the miracles that God had performed as evidence of His will and determination to protect them, Israel still refused to believe when they were faced with the very next trial.

Notice Exodus 17 and verse 6. Exodus 17 and beginning in verse 6. This comes about at a place called Rephidim—one of the locations at which they provoked God. They showed Him disrespect, and the way they showed Him disrespect is that they didn't trust Him. They, basically by accusing Moses, accused God of abandoning them—leaving them to starve, or to die of thirst in the wilderness. It was an absolute slap in the face of God, because He had already promised He was not going to let anything happen to them. But they turned around and said, "We don't believe you, God, because all we can see is that there is no water, and that we are all going to die." All they were saying is, "God, you

are a liar." It was one of those provocations that we read about in Hebrews 3 and 4 on opening night—one of the provocations in the wilderness that caused God to be removed from them, because they wouldn't believe Him. So this takes place at Rephidim:

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the [Eternal], saying, Is the LORD among us, or not?

It was a flippant, sarcastic retort of disrespect toward God. They were faced with a light trial, and which one of us, brethren, if we had been in a fiery wilderness and had just used the last of the water in our canteens, would not have done the same thing? The last drops of water are gone and you have no visible place to get water—no source—and you are dozens, hundreds, of miles from the next place that you are aware of that has water. Now, what would you think? Your carnal mind would do what my carnal mind would do: you would panic, and you would say, "We're going to die." Unless you had God there and you believed His promise when He said: "It doesn't matter how bad it gets, it doesn't matter how dire the circumstances are—whatever inevitabilities you believe exist that cannot be solved—I *will* take care of you, and you *will* be spared. And I will not let anything happen to you."

Now, that would take what? It would take faith. It would take faith to believe that, because human beings, when their lives are threatened—maybe not even their own lives, but that of their families, their loved ones, their little children—don't naturally have faith. You see, we have a real weakness in that regard. So, we know that what they did was what you and I would have done in that situation. We would have turned and we would have looked for somebody to blame, and we would have said, "We are already dead. Well, in the little time that we have left, let's point at somebody else we believe is responsible and make them pay. Where is Moses? Let's get him." And all they were doing was attacking God in faithlessness. It was a provocation to the God who had delivered on every single promise, without fail, up to that point—bringing them out with miracle, after miracle, after miracle. They had no reason, therefore, to doubt—no matter how bad the circumstances appeared—that He would create another miracle and

continue to spare them, to save them, to protect them, and to give them all that they needed.

Remember, I gave you the text in which God said that He had brought them through the wilderness on eagles' wings? But that's not how *they* felt about it. God said, "I didn't let anything happen to you. Just because I allowed you to experience circumstances that made you absolutely terrified and afraid you were going to die, it didn't happen." Just because human beings *feel* terrified, it doesn't mean they are not safe. Do you see the difference? You have to look at it from God's perspective. But they provoked Him.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the [Eternal], saying, Is the LORD among us, or not?

"Is God really here? Where is He when we need Him? He has abandoned us out here after all this time. He just created those miracles to shine us on. Yes, He brought us out. We know all that big stuff He did, but here we are now, and He just brought us out here to this spot to let us die of thirst." It was a slap in the face of God and of Jesus Christ. And from that time forward—from right here at Massah and Meribah—God withdrew His full protection from Israel. Oh, they had provoked Him earlier, remember, they did the same thing at the edge of the Red Sea? But that was early in the game. God was still being very merciful, and longsuffering, and patient. And He was saying, "Okay, you saw all of the miracles in Egypt that I did—those ten plagues which set you free—and how I brought you out with a high hand." Okay, but the next time they were threatened, they panicked again. They accused Moses and said, "We would rather have died in Egypt than to have come out here." But God said, "That's alright. I will let that one pass," and He created a great miracle and saved them by leading them through the Red Sea. And He created more miracles after that. But by the time they had arrived at this site, God said, "This is it. I've shown you enough miracles. I've shown you that I am trustworthy—that I mean what I say, and that I haven't lied to you." So when, at this point, they did the same thing again, and doubted Him and showed Him disrespect, God, in essence, said, "That's it. That's your last chance." It didn't mean He was going to abandon them, but He withdrew a measure of His promised protection—not His full protection, or otherwise they would absolutely have been decimated by their enemies in the wilderness. But He pulled back, and the way that He pulled back was that He no longer gave them direct, divine,

supernatural protection against their enemies. He made them go out and fight wars. He still gave them victory, but they had to kill. Notice it in Exodus 17 and verse 8, continuing on. This happened right after the above provocation:

Then came Amalek, and fought with Israel in Rephidim [right after this provocation]. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek . . .

So you might think, "Well, wait a minute, why did Moses give them an order to go out and fight if God had said He was going to do the fighting for them? I mean Moses gave the order." Well, according to what Mr. Armstrong said—which we accept as divine revelation—Moses must have gotten a message somehow from God, though it is not documented here, saying, "I'm not giving you direct supernatural protection anymore—all the way. You are going to have to go out and face those enemies yourselves. I'll be there to help you—I'll give you the victory—but you are going to have to fight, because you provoked me one too many times."

Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek [*there* is your first historical example of the Israelites engaging in actual battle—combat—with other peoples]: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Now, you see, this doesn't tell us what the body count was, does it? It's talking about war in terms of who is surging—who is prevailing—at a given time versus who is not. But what does that mean? It's talking about who is getting slaughtered the most—who is losing more men at a given time—versus who is losing fewer men. That's what we are talking about. And you know the movies that we have grown up with that glorify warfare. Yet, if you pay attention to the reality, and have heard the stories of men who have actually fought in wars and have survived, you have heard the old saying, "War is hell." It is not glamorous; it is not glorious. It is a curse. And the curse was being played out right here. Oh, yes, God was giving Joshua, as a battle commander, the edge in the outcome as long as the hands of Moses were up. But they started to lose—which means more

men were getting killed—when Moses let down his hands. So God was still supernaturally with them—His power was certainly being manifested and substantiating the fact that Moses was the servant through whom God was working, because it was his hands, either up or down, that were dictating the physical course of the battle—but don't misunderstand, brethren; there was bloody warfare, death and maiming, and all manner of human suffering going on that never would have had to happen if Israel had not provoked God. Verse 12:

But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

This battle went on all day long, and brethren, you can't tell me that they were out there with little fake wooden sticks kind of just beating around on each other. There were serious casualties—death, disfigurement, maiming, and suffering on both sides.

Verse 13: "And Joshua discomfited Amalek and his people with the edge of the sword." This just tells you that Joshua was given the victory at the end. Israel prevailed, and the Amalekites were defeated—which means they were no longer a threat to Israel for the time being. But Israel paid a heavy price. War *is* hell, and this was the first time they had to experience it. How many wives and children lost husbands and fathers that day that shouldn't have? Oh, it was great to win the battle, but what was the cost? And of those who survived, and were not injured, what was the cost to them for having engaged in the killing and the slaughter that they had been a part of?

I told you, brethren, there is a curse to the human mind when we kill other human beings. God made it that way. He built it into us psychologically. There is a curse for killing. We have an example today. They have given it a clinical title: post-traumatic stress disorder. Those who are a part of warfare are subject to this, and some are more affected than others. Some come back and they seem to do better—they handle it better—but they are all affected, and none of them are the same. You cannot be a part of that kind of activity without being under a curse. It's just the truth. And so, the Israelites put themselves under a curse for their disobedience. Oh, yes, God aided them miraculously, but not to the extent that He had done so before, because they would not obey Him fully.

Now, those Amalekites were on the list of peoples whose sins, at that time, had come to the full, which means that it had become God's judgment that He was going to wipe them out. And, again, because God told Israel—regarding the Amalekites and all of the Canaanites, the peoples of the land—"You go in there, from this time forward, and you slaughter them and wipe them out, man, woman and child, and don't leave a single one," people like to interpret that as, "Oh, that mean old God of the Old Testament. Oh, He was brutal—He was heartless. Thank God Jesus Christ came, because He is the good God." That's basically the Protestant ideology. But it's the same God—Jesus Christ. And I gave you the quote early on from the Apostle Paul in 1 Corinthians 10 saying that the God that they were following in that pillar was none other than Jesus Christ. It was the same God. And this is the God—the same one who became Jesus Christ—who said, "Wipe out every one of them and don't leave a single person alive."

Why? Those people had become so evil, so abominable, and so sordid in their practices that they were their own worst enemies. When a peoples' sins come to the full, they are not happy—they are the most miserable beings on the face of the earth. When God wiped them out, He did them a favor. He put them to sleep until their time to come up in the second resurrection. He took a miserable people—who were under the greatest curses, because of their sins and their rebellion—and He said, "I'm going to let you go to sleep so that you don't have to suffer anymore, and the next moment of your consciousness is going to be in the paradise of the Kingdom of God at the end of the Millennium." Now, does that sound like a mean, nasty, hateful God? Oh, He did it by having them killed by the sword, but He helped them, the same way He helped those in Sodom and Gomorrah when their sins came to the full, and they were so evil and abominable. Not only did God make an example of the fact that sin doesn't pay, and that there is going to be justice, but He took those people out of their misery and let them go to sleep until the time of the resurrection. He did them a favor. Those people are most blessed because they didn't have to continue for months and years after that in the same horrible society. You see, it's all a matter of how we think about it—from whose perspective. Is it from the perspective of human beings or from God's perspective? That's what we are talking about.

So, Israel lost a part of their protection, and God made them to actually engage in killing rather than doing it Himself, supernaturally, as He had promised to do. But thereafter, He still executed judgment upon these pagan peoples whose sins had come to the full. Israel just engaged in the killing in order to accomplish that.

Alright, what is, therefore, the spiritual equivalent for you and me today? *There* was the type—that's what happened to ancient Israel—but how does that compare to you and me today? What is the lesson? Remember, those things were all written for you and me upon whom the ends of the world are come, so what are you and I supposed to learn out of them, because we are not in the military—we are not engaged in killing? How does it apply to the church? Romans 12:18. Romans 12 and beginning in verse 18. The Apostle Paul says: "If it be possible, as much as lieth in you, live peaceably with all men." It's the same admonition as the Commandment: Don't war, don't fight.

"[L]ive peaceably with all men. Dearly beloved, avenge not yourselves"—even when others have wronged you, he is saying—when people have taken advantage of you, like when the Amalekites attacked the rear guard of the Israelites, where their most vulnerable members were (probably where the elderly and many of the children were located). He said, don't try to seek justice yourselves. He says you are due justice. When you are innocent, they are wrong to attack you, but God is saying, "Do not seek to exact retribution—justice—for yourself." He says, "I have not given you the authority to do so."

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; *I* will repay, saith the Lord.

We need to think about that, brethren—we need to internalize it, and we need to remember it as we deal with the circumstances that we face. God did say, "*I* will be the one who gives justice in every circumstance. No one ever gets away with their crimes or their abuse of others. They will get what's coming to them in the end." But God does not allow you and me to take circumstances into our own hands in order to bring that justice to pass right away. And it is maybe one of the biggest trials that we have to face, because we have to be patient and we have to believe that God will take care of it in time, even if it seems as if they are getting away with it now. Isn't that hard for you? It's hard for me. But it's an admonishment to true Christians.

"Vengeance is mine; I will repay, saith the Lord. Therefore . . ."—because that is true: we are not to defend ourselves in that way in order to get justice when we are wronged. That's the principle. "Therefore . . ." That's a good word. When you see the word "therefore," it means that what comes next is connected directly

to what was just said; because of the first, the latter is true. Because vengeance belongs to God, and not to any one of us, as members of the Body of Christ—because that is who Paul is addressing here:

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

That's the requirement of a true Christian. That, my dear brethren, was the example of Jesus Christ when He walked on this earth in the flesh. He didn't defend Himself, did He? And, ultimately, you see, He allowed Himself to be led to the slaughter. He was the sacrificial Lamb. He went willingly; He didn't try to fight. What happened when Peter drew out the sword because he was going to defend Christ when He was being arrested in the garden? He cut off the ear of the high priest's servant. Christ said, "No. Put it away. That will not fulfill the will of my Father," and He healed that injured man's ear, and He allowed Himself to be arrested and submitted to torture and abuse, and the most heinous miscarriage of justice that has ever happened in human history. He was maligned, and tortured, and crucified to death, and He willingly submitted Himself to that. And, my dear brethren, He set an example for you and me in all that He did, which means you and I, if we are going to be Christians, are going to walk in His footsteps, which means that we are not going to try to defend ourselves either. We are not going to be warriors—we are not going to be taking up the sword, and I'm not just talking about a physical sword, but we are not going to be taking up any mental weapons of warfare either in order to win against our enemies or to seek to destroy them.

You see, for you and me, it's primarily up here in the mind, and the same thing absolutely applies to us as did those physical circumstances to ancient Israel. The Ten Commandments and the laws against killing also have to do with a state of mind, because what did Jesus Christ say in Matthew 5? If you hate your brother, you are guilty of murder. And in the same way that physical killing exacts a cost upon a human being who commits that act, so does the commission of hate. So does the commission of hate. When you and I are guilty of hating someone—it doesn't matter how guilty he may be—there is a penalty. But, you see, we like to interpret it and say, "Well, I only disapprove of them." We don't ever like to admit that we hate, but come on, let's be honest. "I only hate the people who deserve it," which makes it okay in our eyes. No, hating brings a curse upon you. I think we will probably never know in this lifetime, the extent to

which a mind in turmoil—one that is caught up in these kinds of strong emotions and hate—is doing damage to the overall physiology. But I'm telling you, brethren, it is real, and if you are consumed by this kind of emotion, you are going to suffer. And we like to call it "righteous indignation." "Well, I was really wronged. I have a legitimate grievance here." Which means, "I am justified in feeling as outraged as I do." You can take that tack, my dear brethren, if you like, but you are still harming yourself, because you are allowing hate to manifest itself and to dominate in your mind. And there is a penalty—there is a curse—involved, and you will suffer the effects of that curse, which is why Christ said, "I don't want you under a curse. I want you to remember that justice will always be done, so that when you are wronged, when people make themselves your enemy—you don't want it that way but it becomes a reality—don't try to resist and to get justice for yourself. Take it on the chin like Christ did and let Him fight your battles for you." Let the same God who walked before Israel walk, likewise, before you, and deal with your enemies. You see, if you and I learn to do that in faith—the faith that ancient Israel didn't have, but that you and I are supposed to have—then God will give us the *full* protection that Israel didn't have.

Now, when you and I do as Israel did, and we don't obey fully, God likewise will pull back from us and He will let us experience all kinds of things we shouldn't have to experience, just like Israel had to kill, and there is a curse that goes with that, all of the time.

"Be not overcome of evil, but overcome evil with good." Oh, but here is the classic question that comes up, and I believe Mr. Armstrong addressed it in the same article on war and military service: "Are you telling me that I don't have the right to defend myself and my family? What if a burglar breaks in, in the middle of the night, and intends to rape my wife and to kill my children? Am I not permitted to physically defend my family against an assault?" Now, that's the classic theoretical question. How did Mr. Armstrong answer it? 1 Peter 3 and verse 12. 1 Peter 3 and beginning in verse 12: "For the eyes of the Lord are over the righteous." Who are the righteous? None of us are perfect, we all fall short, but who among humanity does God refer to as righteous? Those who are literally trying to practice and to walk in that Way—those who have a respect and a fear for God, and are bearing spiritual fruits of obedience toward Him.

For the eyes of the [Eternal] are over the righteous, and his ears are open unto their prayers: but the face of the [Eternal] is against them

that do evil [those who are habitually violating God's Law and showing disrespect because they are not walking in that Way and overcoming]. And who is he that will harm you, if ye be followers of that which is good?

There is your answer, brethren. If you and I are doing what we are supposed to be doing, and we are putting God first, we don't need to be worried about the burglar breaking into our houses in the middle of the night and threatening our lives, because God promised protection. That's a wonderful promise.

Now, that doesn't mean that we should be frivolous. You don't go out and put yourself in dangerous circumstances. "Well, God's going to protect me, so I'll go out at midnight without an escort into a dangerous part of the city." No, because we are not supposed to tempt God. We are supposed, therefore, to use common sense—which is not common. We are supposed to use wisdom and forethought. But, you see, there is a fine line there where we are in danger of crossing over into faithlessness. Again, there is a ditch on either side of that road. Don't fall into either one of them, brethren. But faith and confidence says we are not worried—we are not fretting—about the unseen foe, or the burglar, or the cutpurse, or the rapist, or whatever. We are depending upon God's protection and we believe that He will fulfill His promise.

Before we moved to Eugene, Oregon nine years ago, we had a house, and when we bought it, it had a security system in it. It was a pretty advanced security system. Well, it was kind of nice, but do you know what? We never turned it on. The whole time we lived in that house, we just kept the system shut off. We had never had a security system in a house before—we never felt the need for one. We really had a trust in God. We always had that confidence. So I wasn't going to go out and buy a security system, let alone pay a big ole monthly fee to some security company to provide monitoring for it. This is what people in the world have to do, brethren, because they don't have the promised protection of God. They *are* on their own—they *are* subject to time and chance out there in the world—so they have no choice but to fend for themselves and to do the best they can to make themselves safe.

But for the people of God, it is not so. And if you and I are doing what we are supposed to be doing, you see, we should have absolute confidence that we are

in God's loving protection and care. Don't fret, don't fear. Don't be stupid, but don't fear—don't spend your time in anguish and worry. That was how Mr. Armstrong answered that question. Those are hypothetical situations that should never come to pass, if we are doing what we should be doing. You shouldn't have to fight—you *shouldn't* have to fight.

Psalm 23. Psalm 23 and beginning in verse 1—one of the most famous psalms. You probably have it memorized and can recite it from heart. We are going to read the whole thing. This is the way it is supposed to work for the children of God: "The [Eternal] is my shepherd." He is leading, just like He led Israel in the wilderness through that pillar of cloud and fire. He is guiding—He is looking out for us. "The [Eternal] is my shepherd; I shall not want"—because God is the one looking out for me, as a shepherd defends his precious flock of sheep. He is the one on the lookout for the wolves, and He sees every enemy. He is guiding—He is directing—and simultaneously, He is protecting those sheep so that no harm befalls them. That's how God's people should see Him.

"The [Eternal] is my shepherd; I shall not want." I have, in essence, all that I need provided to me, including protection. "He maketh me to lie down in green pastures"—meaning He gives me an abundance of blessings, just like we saw on opening night with the promises to Israel of a plenteous land, and of all of their activities being blessed, and of fruitfully multiplying, and of being protected from enemies. "He maketh me to lie down in green pastures: he leadeth me beside the still waters." All of the good things that human beings could want, that are truly satisfying in the end—that's what God provides.

"He restoreth my soul." The power of God's Holy Spirit provides the missing dimension to the human mind that is lacking by nature. God created the carnal mind with the need for God's Spirit to complete it. When we don't have that, there is always something missing, no matter what we achieve. As Solomon said in the Book of Ecclesiastes, you can achieve all of these great and marvelous things in the world, but in the end, it is all vanity—it is emptiness. If you don't have that missing element of the Holy Spirit in your life, anything that you achieve in this world becomes empty—vain. Those who have the Holy Spirit are made complete. "He restores my soul"—He makes it whole, absolutely.

"[H]e leadeth me in the paths of righteousness for his name's sake." He shows the people of God the right path that is according to a set of

commandments, statutes and judgments that are true, and when we obey them, we are blessed, and when we violate them, we are cursed. But He shows us the right way. He shows us how to have the blessings and how to avoid the curses. All we have to do is to make the right choices and follow Him. "He leads me in the paths of righteousness for his name's sake"—because He wants us to be part of His Family at the return of Jesus Christ. He wants to share His glory for all eternity with many Sons in that glorious future. "For His name's sake"—because He desires you to have it. He has given us the knowledge of this Way of Life, and He is saying, "Please choose it. Please show me that you want it as much as I want to give it to you. Then you can have it."

Verse 4: "Yea, though I walk through the valley of the shadow of death . . ." Do you mean God is not going to give you perfect peace and security with no problems—a life of ease? No, He's going to let you walk through the valley of the shadow of death. He's going to let you face harrowing circumstances in your life that, by nature, cause you to fear, and He is saying, "Don't worry, though. Yes, you are going to be tempted; you are going to face serious trials in which your carnal mind is going to make you want to do this, or do that, or to defend yourself, or to run here, or to run there in order to save yourself from impending doom." But the converted individual—the child of God says, "Though I walk through the valley of the shadow of death, I will fear no evil." I will fear no evil: I don't care if I am facing the Amalekite army; I don't care if they are trained warriors who have designs on obliterating me completely; I don't care how close God allows them to get to me; I don't care how doomed I seem to be according to my physical assessment, I will fear no evil because He has promised, and I believe Him.

"[F]or thou art with me." Brethren, that is exactly what ancient Israel could never learn. They walked through the valley of the shadow of death in the wilderness, and in spite of God's promises, they never learned to say, "I will fear no evil, for thou art with me." And, that, my dear brethren, is why that first generation never inherited the Promised Land. That is why they died in the wilderness. They provoked God because they wouldn't believe Him—they wouldn't take Him at His word.

"Thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies." Boy, does that not say it all, poetically? God intentionally allows His children to be confronted with enemies all around. I can't say it better than to say that it's like God sits you down at a table in the midst of

everyone who seeks to destroy you, and makes you face them up close, in an intimate setting—threats on all sides. He's going to let you face that kind of danger, and yet, He has promised that you will be okay. He says, "Don't lean unto your own understanding, out of fear"—because you are thinking like a human being, and you are seeing cause and effect right before you. And you want to do something; you want to do it your way, and you think you know how to do it. But He says, "You let me fight your battles for you. You step back and know that I am the righteous Judge and your Defender. You cry out to me, and I'll do the fighting for you. You can depend upon that, no matter how bad it gets, and no matter how doomed you think you seem to be. You put yourself in my hands."

"[T]hou anointest my head with oil [oil is a symbol of the Holy Spirit—the missing ingredient that Israel didn't have]; my cup runneth over." In spite of all of these terrors that God allows you to face in your life, He provides for every legitimate need, and He will protect and help you through them so that in the end, you can say, "My cup runneth over. Surely [certainly] goodness and mercy shall follow me all the days of my life." I can count on God always being there, without doubt, to fulfill His end of the bargain. And in the final analysis—having passed these tests to prove that I will put my trust and confidence in Him, and let Him lead, and let Him fight my battles for me—if I do these things in faith, "I will dwell in the house of the LORD for ever." I will inherit the Kingdom that He has prepared and I will become one of those eternal Sons in the God Family. There it is—Psalm 23—the answer. It is the answer to the failure of ancient Israel, and the requirement of what you and I have to do in order to avoid following in their footsteps.

Psalm 91. Psalm 91 and beginning in verse 1:

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the [Eternal], He is my refuge and my fortress.

Here are these people out in the world, trying to defend themselves. So they are going to buy a big house and put a big wall around it, and they are going to have a big ole security system and a big attack dog. They are going to make their own fortress and they are going to keep themselves safe. But the faithful people of God say:

*He* is my refuge and my fortress: my God; in him will I trust. Surely *he* shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

What is your real defense, brethren? It is your love and your regard for the Commandments—the same thing we talked about last time: obedience to and a respect and fear for the laws of God, because in keeping them, you put yourself in the loving protection of God, who is most capable of taking care of you and protecting you from all enemies.

The Truth—that is your key: "[H]is truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night." Oh, the people of the world are afraid of the boogey man in the dark hours—the unknown; all that might go wrong, and often does—but you don't have to be.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

You don't have to be afraid of all of those secret, hidden enemies that might overwhelm humanity at any moment. The world is terrified of plagues, and of the effects of war and of hidden threats. But you don't have to walk in fear throughout your lives, brethren.

I've read in history about the Black Death that took place in the Middle Ages, when people dropped like flies, and the ones who were still alive were terrified that they would be next. It devastated Europe. Can you imagine living in a time of plague like that? It's bad enough today. We have things that are mild by comparison, like the West Nile virus, or whatever it might be, and look at the way people freak out over those. There is also the bubonic plague and some of these very vicious ones in Africa like Ebola, which are devastating, and human beings absolutely go berserk when they hit.

The time is coming, brethren. That time is coming because it is a part of the promises of God for the run-up to the return of Jesus Christ, when He is going to unleash incredible pestilence upon this earth, and there are going to be catastrophic, pandemic illnesses that are going to kill thousands, and even

millions. And people are going to freak out. People who you think are sane and normal, and would never do this, or never do that, are going to do the most abominable things, out of fear. Fear will change a human being in an instant. Look what happened on 9/11 if you want to see a small microcosm of the kinds of things that are going to happen, and that was nothing compared to what is coming upon this earth. Nearly three thousand people died when the Twin Towers came down. That was a tragedy, but three thousand people is *nothing* compared to what God says is going to happen in the run-up to the return of Jesus Christ. *Millions* are going to die upon this earth. Can you imagine what it's going to be like when all of those forces are unleashed in order to get the attention of humanity? People will go stark raving mad and all bets will be off. And anybody who remotely claims any kind of moral standard of right and wrong will abandon everything out of fear in order to try to save themselves. That's what human beings do in a panic. Are you going to be a part of them, or are you going to be a part of those who stand firmly confident, even during the most serious, life-threatening crises, because you believe the promises of God?

[Verse 5:] Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. [Verse 7:] A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Do you believe that is true? Well, if you are not obeying God's Law, you have reason to fear, because you are not under His blessing of protection. If you are contending with God by not taking His commandments seriously—if you have separated yourself from Him because you will not heed His warnings and His direction through His ministry—then, brethren, be very careful, because in the messages that I have coming up you are going to find out that how Israel behaved toward Moses had a lot to do with their standing with God, and the ones who were contending with the ministry always found themselves on the outside looking in. Are you doing that? Are you? You had better find out where Jesus Christ is manifesting Himself, and then you had better pay attention to the ministers—the shepherds—who are there in the name of Christ trying to serve you. And if you are not taking them seriously when they give you warnings, and if you like to disagree with them as though you are simply disagreeing with a man, take ancient Israel's failed history in dealing with God's servants as a warning. We are going to talk about that, but I'm just giving you a preview. It was their downfall.

If you are doing what you should do, brethren, you don't have anything to worry about. I'm not saying you are perfect and that you are not making mistakes in weakness, day by day, but you are diligent and you are working hard at overcoming them. You are getting back up and you are asking for the shed blood of Jesus Christ to wipe out your guilty past, and you are doing better as you go forward. You are not going to give up, and you are serious about it. If so, God is going to be there to defend you and you don't have to be afraid.

Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the [Eternal], which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

But, you know what? I wonder how many people in God's church will do exactly what the people of the world do when faced with that kind of physical threat? What happens when the next pestilence comes along? West Nile? That's nothing. What about another Black Death that human beings don't know how to deal with? Oh, they will come up with a vaccine, and they will get on television and radio, and say, "Rush down to your doctor and get this vaccination in order to protect yourself." And I wonder how many of God's people will actually do that out of fear? In what is your trust going to be? It's easy to sit here and say, "Oh, I would never do that," but what about when you have a thousand falling on your left and on your right? What if all of your neighbors are dying and it's wiping out everyone around you? Are you still going to have the confidence to sit still and trust God because you believe that you are under His divine protection, even though you can't prove it to anyone else? Will you? Or will you be like them and freak out and try to save yourself? Think about it very seriously. The faithful, who will not challenge the veracity of God's promises, can have confidence in that day.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder [I read this to you earlier]: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with

him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.

There is your promise, brethren. It is God's ultimate, maximum gift of protection against any enemy you may confront, and all you and I have to do in order to have access to that promise is to trust Him and do it His way. Stop contending; stop trying to make up your own rules; stop running away from Him; be under His divine protection.

Be very careful, brethren, not to try to save yourselves—meaning to fight for yourselves in opposition to God's will. Isaiah 30:15. Isaiah 30 and beginning in verse 15. This is a long-range prophecy for the end times, when many of God's people are going to do just what they did back here in the time of Isaiah. The threat was coming from an outside enemy. "The armies are coming. What are we going to do?" And in this particular case, God said, "You stand still." He sent His servant Isaiah, who told them, "God is going to protect you right here in the Promised Land. Don't be afraid of this advancing army. Yes, in physical numbers they can overwhelm you. You are no match for them. But you stand still and stay right here. God is going to protect you." But they said, "Oh, no, no, no. Pharaoh and the Egyptians down to the south have promised to help us and to defend us. They have armies and we don't. We are going to enter into a pact with Egypt. We are going to go down there and they are going to give us protection and shelter from this advancing army from the north." Good human reasoning. It sounded absolutely viable. But Isaiah, the servant of God, speaking through the power of the Holy Spirit, said, "That is not God's will." Oh, but they had all kinds of people who said, "Isaiah, you don't know what you are talking about." So they contended, and they were not going to follow the instructions, and they ended up going down to Egypt, and they were absolutely massacred. God made them pay because they would not stand still in faith.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved." He said, "You stand still, even though it seems to be the most stupid thing you could do in the face of this advancing enemy. Be willing to look like a fool in the eyes of other people in the world because you are following the instructions of God, and wait and see if He doesn't make things work out." "[I]n quietness and in confidence shall be your strength"—not in panic and fear, and in running around trying to save yourselves.

. . . in quietness and in confidence shall be your strength: and ye would not [they refused to do it]. But ye said [God speaking to His rebellious people], No; for we will flee upon horses ["We have a better plan. Our plan makes more sense. This is guaranteed to succeed and to keep us all safe," they said. But God says]; therefore shall ye flee ["You go ahead and do it your way. You think you are going to be safe," God says. "Good luck." And they also said]: and, We will ride upon the swift ["Oh, we have this plan," they say. "We have a strategy to get us out of this mess. We will ride upon the swift." But God says]; therefore shall they that pursue you be swift [He says, "Do you think you are fast? Do you think you can save yourselves? I'm going to make your enemies faster than you. They are going to overtake you because I am going to teach you a lesson"]. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

He says, "I am going to make an example of my rebellious people in order to prove that they cannot save themselves." He did that to ancient Israel, my dear brethren. Will you and I learn from their mistakes—their lessons of failure? We can.

You are going to get a more focused message later in the Feast on this topic of faith. God has promised to be our defender, and to fight our battles for us, but we can only receive that divine help and protection if we are willing to obey Him in all things.