

## April 2020 Newsletter

**We can take refuge in the name of Yahweh**, “*But I will leave within you the meek and the humble, who trust, (or seek refuge), in the name of Yahweh.*” Zephaniah 3:12. The prophet **Zephaniah** is telling what will happen to the city of Jerusalem, when *Yahweh* would destroy it in 586 BC. The people had become arrogant, hateful, defiled, negative to the Word, didn't trust the Lord, rebelled against him, in the mother goddess cult, etc.. And **God was going to rid the nation of these types through the divine discipline of war; leaving only the meek and humble doctrinal believer behind, who had taken refuge in him. These were to be the remnant of Israel.** “*I will leave within you the meek and humble, who trust (or seek refuge) in the name of Yahweh.*” Zephaniah 3:12. **The doctrinal are exhorted by Yahweh to seek him out for protection from his wrath**, “*Seek Yahweh all you humble of the land you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of Yahweh's anger.*” Zephaniah 2:3. Again *chasah* means to flee to Yahweh for refuge or protection; and not always from other people, but sometimes, as we see here, from the wrath he is bringing down on a nation, even his own nation Israel! And this pattern extends all the way up to today and America could be next!

Psalms 118:8,9, “*It is better to take refuge in Yahweh than to trust in man. It is better to take refuge in Yahweh than to trust in Princes.*” The psalmist is in a bad situation, surrounded by the enemy, “*they surrounded me like bees*”; “*he was pushed back and about to fall*”, but *Yahweh* helped him, v.12,13. In his anguish he cried out to *Yahweh*, (went to him for help and protection), and he answered him by setting him free. Psa. 118: 5. And he did this because of his covenant standing with God. **He knew that Yahweh had obligated himself to help his people, when they called upon him.** “*Yahweh is with me, I will not be afraid. What can man do to me? Yahweh is with me; he is my Helper (‘azar-Covenant Helper). I will look in triumph on my enemies.*” Psalms 118:6,7.

**The rebels in Israel**, who went down to Egypt to seek her help and protection, were going to be cursed by God. “*‘Woe to the obstinate children’, declares Yahweh, ‘to those who carry out plans that are not mine, forming an alliance, but not by my spirit, heaping sin upon sin; who go down to Egypt without consulting me; who look for help, to Pharaoh's protection, to Egypt's shade for refuge.’*” Isaiah 30:1,2.

When God delivered David from the hand of his enemies and from Saul, he sang a song of praise, “*Yahweh is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation. He is my stronghold, my refuge and my savior- from violent men you save me.*” 2 Samuel 22:3. The other metaphors we have seen, but “*horn of salvation*” is **a reference to God being the power behind his deliverance.** Verses 2-51 give us a complete description of what went on, but the important thing in our study is the concept of David always turning to *Yahweh* for protection, provision, or whatever it was that he needed. David didn't hide from life; he didn't flee to God under his wings to hide from life in fear, just waiting there for life to be over with; but went out and faced life fully! But when confronted with these kinds of situations, he always sought the Lord's help; and then went out and faced his enemy.

“*I love you Yahweh, my strength. Yahweh is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge...*” Psalms 18:1,2a. The word for **love** here is *racham* and means to be soft; it refers to a gentle emotion of the mind. We've experienced it as a softness of the mind towards an individual. Sometimes we make fun of an individual, who loves someone, saying that he's gone soft in the head. David also said that *Yahweh* was his **strength**, *chazek*. Most all men think they're strong, but inside (even though we won't admit it), we're weak. This especially comes out when facing

overwhelming opposition. We need money, manpower, firepower, whatever might be called for, when faced with a threat. These things represent strength. But for David, *Yahweh* was his strength; and he went to him for rescue, protection, help, or whatever he needed.

*“Taste and see that Yahweh is good; blessed is the man who takes refuge in him.” Psalms 34:8.* Happy, or blessed, is the Hero, the man of faith and doctrine, who takes refuge in him; flees to him for protection and safety. David would certainly know all about this, because he had neglected the faith in the Word discipline that he had, and had been overcome with fear to the point that he faked insanity due to his fear of Abimelech. Psalms 34:1. His fear had driven him to a pretty stupid and desperate measure, but it had also decimated any well being that his soul might have had. So it's no wonder that he said, *“Happy is the man who takes refuge (chasah - trusts) in him.”*

**This provision from God is open to all believers regardless of their status in life**, whether prince or pauper, young or old, rich or poor. *“How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings.” Psalms 36:7.* God's protecting grace is open to all classes of believers. This idea of fleeing to *Yahweh* for refuge was a recurring theme with David, probably because of his background as a shepherd with his sheep, and as a military man. *“For you have been my refuge, a strong tower against the foe. I long to dwell in your tent forever and take refuge in the shelter of your wings.” Psalms 61:3,4.*

**The Psalmist talks again about the protection of God for his people** in Psalms 91:4, *“He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart.”* This Psalm is full of metaphors all referring to the protective shield of God for his people, for those who seek safety in him. *Yahweh* says, *“Because he loves me, I will rescue him; I will protect him, for he acknowledges my name.” Psalms 91:14.* *“He will call upon me and I will answer him; I will be with him in trouble, I will deliver him and honor him.” Psalms 91:15.* *Yahweh* has always been there for his people; the people that he has called to himself out of the world system. The key to the appropriating the blessings and protection of God, though, are found in the idea of loving him, knowing his name (*Yahweh* and Jesus); and coming to him in faith, calling on his name. It's important that we understand the action here. It's like in Philippians 4, where we're told to take our prayers and requests to the Lord. Now God already knows what we need before we ask him! But he still wants us to ask him. It's the same way as going to God as your refuge for protection and help in time of need. I guess it's because, if God did help someone who didn't ask for his help, he could come back and say, 'I didn't ask for your help, and I didn't want it!' But this way, if a believer wants God to intervene in his life and help him out with his problems, with his great strength, power, wisdom and grace, then he must ask God for the help. To do this, one must know his name. As the Lord said, "Whatsoever you shall ask in his name, he will do it." ***Yahweh is the name of God, and his Son's name is Jesus; in the Hebrew it's Yeshua.***

**Again, on that song of praise that David sung, when God delivered him from Saul and all his enemies**, he says, *“As for God (El), his way is perfect; the Word of Yahweh is flawless. He is a shield to all who take refuge in him.” 2 Samuel 22:31.* The word **shield** (*magen*) is used to convey the idea of protection. *Yahweh* told Abraham, that he was his shield, that is, he would protect him. And he is our shield today, whom we need to run and get behind for protection.

In 2 Samuel 22, The faith actions of David, and all the people we are going to study, are in the qal participle, which shows that **this action of going to God for protection, help, etc., is to be done as a way of life**. This is something that these believers did all the time. And what we are to be doing today. Instead of going to others, or the government, or ourselves, God wants us to be going to him, and to be

doing it as a way of life. *“Kiss the son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed (happy) are all those who take refuge in him.”* Psalms 2:11. Happy are those believers who continually go to *Yahweh* for help and protection, who make *Yahweh* their shield.

**This protection of *Yahweh* is not just for David only, but for all the people of God.** *“But let all who take refuge in you be glad; let them ever sing for joy. Spread your protection over them, that those who love your name may rejoice in you. For surely, *Yahweh*, you bless the righteous; you surround them with your favor as with a shield.”* Psa. 5:11,12. *“Because you bless (or prosper) the righteous *Yahweh*; you surround them with your favor; (the goodwill that a monarch bestows on his subjects), as with a shield.”*

**Again David petitions the Lord for his protection, he has come to him as a shelter in a time of adversity.** *“Show the wonder of your great love, you who save by your right hand, those who take refuge in you from their foes.”* Psalms 17:7. And we need to note again, that all these are in the participial form, showing that they may do this, come to *Yahweh* for help and protection, as a way of life. And we note the beneficial results in Psalms 5:12. We are surrounded by the grace benefits of God. We noticed in Psalms 18:2, that David had made God his shelter and protection; and in Psalms 18:30 he said that, *“He is a shield for all who take refuge in him.”* We need a shield to protect us from Satan in this life, and God is our shield. And we're to do it as a way of life. And notice the power of God as he came down to help David in Psalms 18:6-19.

In Psalms 31:19,20, we see the protecting hand of God on those believers, who are continually seeking shelter in *Yahweh*. *“How great is your goodness, which you have stored for those who fear you, (adjusted to his divine justice; the protocol plan of God) which you bestow in the sight of men on those who take refuge in you. In the shelter of your presence you hide them from the intrigues of men; in your dwelling you keep them safe from the strife of tongues.”*

Psalms 34:22, *“*Yahweh* redeems his servants; no one who takes refuge in him will be condemned.”* The word **redeemed** is *padah*, and means to preserve, to deliver from danger. And in the qal participle *padah* tells us that ***Yahweh* is continually, as a practice, delivering his servants from danger**, (actually the **soul - *nephesh***). And taking refuge in him is in the qal participle, showing that these believers also did this as a practice; they were always going to the Lord to deliver them. How similar this is in scope and practice to Isaiah 54:17, *“No weapon formed against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of *Yahweh*, and this is their vindication from me’, declares *Yahweh*.”*

Proverbs 14:32, *“When calamity comes, the wicked are brought down, but even in death the righteous have a **refuge**.”* In calamity the righteous still have a hope; they may be spared calamity. But to go beyond that to the worse case scenario of death, the righteous have a refuge, that is, they can go to God for comfort.

**One of the things that all people on earth have to wrestle with is their own fear;** fear stemming out of their own insecurity. Fear of nature, fear of the weather, fear of death, fear of disease and health problems, fear of governments, fear of people, both physically and emotionally, fear of life. **And we want something that will protect us from our fears.** We wear armor in battles, surround our cities with walls; we want air bags and seat belts for our cars; demand that the thin blue line of police officers protect us in our communities; have walls of electronic surveillance around our homes and cars; we put clothes on our bodies to protect us from the weather; we live in homes with roofs and walls; we erect

psychological defense mechanisms to protect our souls; we wear "masks" in public; we buy guns; store food; take karate; act mean; all because we're afraid! We want protection, we want something to shield us from the things in life that we're afraid of. But our God is a shield to all who take shelter in him. Proverbs 30:5, "Every Word of God is flawless; he is a **shield** to those who take **refuge** (qal participle) in him."

In Isaiah 57, the prophet, as moved by the spirit of God, talks about the people of God; about how the righteous are taken away and no one ponders; how they enter into peace and rest even in death. **Then the whole tone of the message changes regarding those who had gone over into the mother goddess cult.** "But you - come here you sons of sorceress, you offspring of adulterers and prostitutes." v.3. And he continues in this vein down to v.13a, "When you cry out for help, let your collection of idols save you." They trusted in them, worshipped them, took refuge in them; so when the bad times come, let them save them! **But then he goes back to the righteous, the doctrinal believer that lives by faith,** "But the man who makes me his refuge (participial practice) will inherit the land and possess my holy mountain." Isaiah 57:13b.

Nahum 1:7, "Yahweh is good, a refuge in times of trouble. He cares for those who trust in him." A **refuge** is mahghoz, a fortified place, a fortress, a defense; translated here as a refuge. **Times of trouble** is the day of trouble; and trouble is tzarrar, which meant to be oppressed, persecuted, threatened, threatened in an horrible manner. **If the believer finds himself in such a predicament, regardless of the source or category, he is to flee to Yahweh for protection.** The word for **trust** used here is chasah, and is fine to use as long as one understands that he is not just trusting God, but going to God for help and protection.

#### **54. Faith and the insecurity problem. \*\*\*\*\***

**The most basic need of the human condition is to be secure.** Even the framers of our Constitution understood that need and provided for security for all American citizens in their homes; where their homes could not be searched without a valid search warrant, with probable clause. Even the infant enters into this life on the security of its mother's breast, and is raised in the security of the family and the community.

**To be secure, is to be safe; safe from any harm that poses a threat to you.** And that includes your body, your home, your family, your business, etc.. And you not only need to be secure, but to know that you are safe. And to be safe, one needs to be protected. **And to feel secure; one not only needs to be protected, he needs to know that he is protected.**

**When a child comes into this world, he is brought into the protection of the group,** (the desired condition); **the group being defined as: the parents, family, clan, tribe, the community, village and nation.** The child feels secure, because it knows that it is protected from: the weather, nature, storms, animals, others who would do it harm. **Without it knowing that it is protected,** where it feels safe and secure, **it will become afraid.** This will lead into a settled state of fear, where the child grows up feeling afraid all the time. Consciously, or sub-consciously, fear will be the settled mood of the child, with all its attendant mental torments; always worrying, always anxious, always in a state of fear. The child becomes an adult, but the fear has never left him. (Remember, he doesn't have to be afraid of something specific, he's just fearful!) Fear still rules his life and the mental torment is still there. Even if the child/adult is surrounded by protection later on in life, even if it has the protection of the Almighty God, **the individual is still governed by the fear learned as a child where it didn't feel safe and secure.**

**Its protection was in the "group"**, starting with its family. But if the group, or parents, didn't protect it, or, if it was put "outside the group", then it lost its protection, or felt that it had, and became afraid. **One is put "outside the group" in several ways:**

1) **By doing it literally**, but this rarely happened. Tribes did put individuals outside the tribe, but usually over a crime they had committed.

2) **Another is by abandonment**, where one parent or the other, or both left the home, with one parent left to raise the child, or no one at all. When a parent, or both parents, abandoned the child, then it was left up to the grandparents, another relative, a friend, or someone in the community to raise the child. When the father left the home, thus abandoning the child, the child had not only lost the family provider, but its protector as well! It was the men who protected the family, wives and children; and with the protection taken away from the home, the child became insecure, unsafe and afraid. If it lost its mother, then its nurturer was gone, and many other things that she provided that contributed to the security of the child. It also lost a great part of its identity; because the parents were the ones who helped bring out its identity. And to make matters worse, the child interprets losing its parent by abandonment as a total rejection of its own identity. Mom or Dad left me because I'm no good.

3) **Then there is the problem of social stigma**, whether real or imagined, coming from the group. Oftentimes, a group, especially of one's young peers, will view the child that has lost its parents, as having something wrong with it, and tend to shun it. This social stigma will put the child outside the group, even though it's still there physically. The child will have no sense of belonging.

4) **Rejection, humiliation, ridicule also puts the child outside the group**, because the child will begin to feel that it's not wanted, that it doesn't belong. These things will not only contribute to senses of inferiority and lack of self esteem, but will contribute greatly to one developing a sense of being afraid all the time. Because remember, when one was put outside the group, he lost his protection, or sense of protection. Not to mention his sense of personal identity. He becomes a person of no identity, and with no protection, belonging to nothing in an hostile world! Kind of a heavy load to put on a young child.

5) **Not talking to a child does the same thing also**. If the parents, or the group, do not interact with the child, by love, affection, communication, conversation, then it begins to feel **isolated**; that it no longer belongs to the group.

This feeling of not belonging, of not being a part of the group, not only has an adverse affect on the personality, the true self, but it also puts the child, at least in its own eyes, outside the protection of the group; and now, it no longer has a sense of security, but feels afraid. And in time, **leads to a settled state of fear, that will haunt and torment the believer all throughout his or her life**. Even if they're doctrinal, they will still have a major problem in this area, because **the roots of insecurity run very deep, all the way back to their development in childhood**. They can get over it, but it will be more of a problem for them than, perhaps, someone else. Remember, the protection was in the group; outside the group there was no protection, no safety. Fear came with the loss of one's protection. In fact, protection and providing for make up the core of our security, without which we would be left in a state of fear.

To one degree or another, all people on earth have been afraid, are afraid, or live in a state of fearfulness. This fear governs their lives more than they would ever imagine. It affects what they do,

where they go, where they work, the decisions they make, their mode of travel, etc., etc.. Many people live in a crippling state of fear, succumbing to many devices to run from it or ease the pain in their souls. **Many turn to other groups**, either in their childhood, or as adults, to give them that sense of identity and protection that they didn't get in their original group, or home. They hang around with kids of their own age, who they have a feeling of mutuality with, something in common; kids who are outcasts from a group like they are. They join gangs; they wear the new group's uniform, (style of dress); or join sports. They need a group that they can belong to. As adults, they join other groups, only these are a little different. They join lodges, unions, fraternal organizations, community organizations, religious organizations; **for in the group, there is protection; the protection they need to recover some feeling of security.** No one wants to be "out there" as a lone wolf.

**Now when people get saved, they don't stop being human!** Their needs are still the same, and with some new ones. And usually their old problem of insecurity, from the scars of the past, is still with them. They not only want and need to be protected, so that they are safe and secure; that want very badly to know that they are protected, so they will feel safe and secure. If they don't have this sense of security, then they will be afraid, even to the place of being ruled by their fear! And with fear comes mental torment.

**There is a degree of security that comes from joining a church**, (the new group), but a church offers only a limited amount of protection, usually just moral support. But the fear is still there, because the problem of being protected is only slightly abated. There still remains a whole world of things out there (outside the group) that can harm them. So the fear is still there, **because the believer still doesn't feel protected from things that could harm him, things that would pose a threat to him.**

**This takes us down to the believer's relationship with God.** For ultimately, even though we may have surrounded ourselves with money, bodyguards, a castle and a moat, with friends and loved ones, with all kinds of political clout, or all manners of legal devices; we know that we are still naked and vulnerable in this world and that there are plenty of things out there that can hurt us. So what we want, what we need, is to be protected and to know that we are protected! And this is where our faith and our relationship to God comes in, or his relationship to us. **We need to know that *Yahweh* wants to protect us, can protect us, and will protect us!**

**As children**, we were totally vulnerable and needed to be protected by our family and the group. And in many, or most of the cases, we did not get the protection that we needed. **So we began to feel insecure**, (and often inferior), and fearful. And then fear began to be a dominant factor in our souls. And we find, as adults, those old fears and insecurities are still there. Oh, we may not let them totally grip our lives, as they once did, we may be able to function fairly normal in life, but our hearts are never at ease, because it's fearful. **But fear can be dealt with; and the way that it is dealt with is by faith in the promises of God.**

**Abram was afraid and *Yahweh* told him, "Don't be afraid"**, and then he told him why. He gave him the reason why he didn't have to be afraid, **because he was going to be Abram's shield and his very great reward.** What God was telling Abraham was that he was going to provide for him and protect him! Abram had left his own country; **extended group**; and his own people; **immediate group**. And now he was going as a foreigner into a strange land; not to mention he was getting older. **Abram was afraid, because he felt insecure.** He felt that there was no one to protect him, and probably no one to take care of him and Sarai in their old age. **He was outside the *group***, both geographically from Ur of the Chaldees, and socially, because he was of a different race in a foreign land. Not to mention, that he was a believer in *Yahweh* and all the rest of them worshipped in the mother goddess cult. And so, being

"out there", outside the group in a land of foreigners, Abram felt isolated, exposed, vulnerable, unprotected and insecure. So it's no wonder that he was afraid. But with God, one does not need a "group" for protection, for he will protect us. He is our security and our shield.

In Hebrews 10:39, we have this idea of fear brought in "*But we are not of those who shrink back unto destruction.*" Where it was used in a military sense, it meant to shrink back, or retreat from the battle. Here again, we see the idea of **the individual seeking safety in the group**. He is in an exposed state facing the enemy, even if other soldiers are with him. **Feeling afraid, he seeks the safety of the main group**. Now it might be the group back at the fort, or his buddies over a hill, or it might be that he wants to run to the group that he did feel safe with, the group back home; his family and friends. So he retreats back to the safety of the main group; and it might be that he would want to desert all together and go home!

**This ingrained concept of seeking safety and protection in a group sticks with us from childhood into our adult life.** We see this concept clearly in the matter of David and Goliath. Goliath was standing before the entire army of Israel blaspheming *Yahweh*, and challenging any man to fight him. But no man did! Why? Weren't they angry at him? Yes! Didn't they want him dead? Yes! Weren't they disgusted with his blasphemy? Yes! Weren't they fed up with his loud-mouthed arrogance? Yes! Then why didn't someone go forward and fight him? The answer lies in the simple fact, that, to a man, they were all afraid. **No one wanted to venture forth from the protection of the group**, to be entirely exposed and vulnerable, to fight him alone. If they could get the rest of the group to come forward at one time they might, but not alone.

**But there was one man, David, who was not in the army "group"**, who did go forward to fight him, alone. Now why did he do that? He was just as much a human being as the rest of them, with the same human condition of wanting to be secure and feel secure; and to look for that concept in the group, as they did. But why was he so different, that he ventured out from any group concept all alone to fight Goliath? The answer lies in the fact, that **David began to develop along different lines than the men in the army had, and for some period of time**. **First of all**, David had been put outside the main group of his family over the years by his parent's rejection of him. Remember, rejection can not only be active, overt; but passive, by the parents not spending any time with him, or paying attention to him, by shoving him aside to dote over his brothers, giving them all the attention; sending him out to take care of the sheep, while the brothers get all the praise and glory, the favorite son treatment. **Secondly**, there was the fact that David spent most of his time tending the sheep. He was not only alone but outside the main group. And while he was out there all alone, he would have many crises that he would have to take care of by himself; the wolves, the bear, the lion, alone!

Now in all these situations, **David** was alone, and he felt alone; with all the fear and insecurity problems that would bring, being outside of a group that he could count on to protect him and help him. But, and this is important to remember, David had to survive, (as we all do), and he **learned to deal with the status and feeling of not being a part of a group, or having the protection of a group**. **And David did this by studying the Word of God and turning to *Yahweh* as his strength, shield and protector**. He learned to make *Yahweh* his refuge, his protection, his strength, without anyone else to help him. He was alone, unprotected, "out there", and he learned to handle this by faith in the Word. So, when he went out to face Goliath, alone, without the protection of the army "group", **it was no new thing to him, because he had been used to doing it all his life**. He had spent his whole life alone, with only *Yahweh* to help and protect him, not some group. So he went right out on the battlefield to face Goliath alone, and he wasn't afraid! Why? Because he knew that he really wasn't alone, because God was with him. *Yahweh* would protect him! David was a rare man indeed, because he was one of

those few believers, who didn't need or look for the protection of a group. He was able to go out and face life and it's trials alone, without people! Why? Because he had learned to deal with that natural human trait of insecurity without a group, by substituting *Yahweh* for a group. He handled his fear and insecurity problem through faith and the Word of God.

**In the Tribulation Age**, the people of the world will give up on any concept of making God their security and protection, instead they will opt for the "group"! Only this group will be the whole world, and the social security system offered to them by the Beast, where they will take the mark of the beast. But this is nothing new, for right after the flood, God commanded the people to scatter over all the world. But instead of scattering, they formed together into a group, where they could find protection, shelter and safety. Instead of looking to God for these things, they were looking to the protection and safety of the group. **And of course, Nimrod, the Rebel, was the one who was leading them in all this.**

**To have a feeling of security, one has to have a sense of belonging.** To one degree or another, we all have had that sense of belonging, if only for a little while, with our original family group. And then, for one reason or another, sometimes their fault, sometimes ours, we lost that sense of belonging; and then, insecurity and fear set in. We thought that we could recover it by getting married and starting our own families; and to a degree it helped, but not that much, because we are still fearful. In fact, most of what we have been doing in life is to regain that sense of belonging to a group, so that we could feel secure and safe again. The truth is that these are all stop-gap measures, Band-Aid approaches; for they can never get at the heart of the matter. We believed and trusted that our families and groups would protect us here on earth, but they let us down. And so we wandered in our insecurity and fear looking for something or someone who could help us. The truth is, **only God can help us**, and we need to put our faith and trust in him.

When we were in our original groups, even if they were not that good, we still had a sense of belonging and security; we felt protected. **Then we had to leave that group.** Maybe to go off and get married, maybe to go to school, maybe the military, maybe to find work. We had the shelter, protection, security of the group, and now we got all grown up and had to leave it. Now we're out in the world, all by ourselves, alone, exposed, vulnerable, insecure, and to one degree or another, afraid, afraid of this, afraid of that, afraid of everything. So how do we handle it? Do we let our insecurity and fears get the best of us? Or do we trust the Lord?

**The basic problem is not feeling that one belongs to a group, and the protection that one would expect, or hope for. It kind of goes like this: the sense of not belonging to a group> the feeling of being unprotected> the feeling of being all alone, exposed, vulnerable> insecurity> fear> mental torment.** This chain helps understand the various dynamics that are going on, and it's because from early on we knew that we could not protect ourselves all by ourselves, that we would need the help of a group. The old saying, "there's safety in numbers", sure has been impressed on the souls of people, for we all have looked to the safety of the: family, clan, tribe, community, the nation for our security.

We will develop a sense of insecurity, if we don't feel that we belong to some group, something bigger and stronger than us. If we don't have that, then we will feel that we are "out there" in life alone, unprotected and vulnerable. The world at large, "out there", **poses a threat to the survival of one who is out there with it**, the one who is left alone, unprotected to face it. When this occurs, the believer is left in a state of fear, and is basically operating in a survival mode.

**What the believer needs at the basic level, then, is to develop a new sense of belonging, not to the**

**old group, but the new one. At the deepest level of his soul he needs to see that he belongs to God and his Son Jesus Christ; and to a group of believers that extends back for thousands of years. It's not just a question of believing that God has the power, or cares for him, which are important, but also the developing the sense that he belongs to God and is under his protection. God becomes his new "group". Once the believer sees that he now does really belong to God, he will just assimilate into his new heavenly group. It matters not what even happens to him, because he knows that he, once again, belongs to a group, this time to one that will last forever. Even if he is threatened, he will not fear, because he no longer is insecure. His security is now in Christ.**

Carrying this group idea further, we begin to see how it relates to Christians and the problems they have in **leading a separated life**, following the Lord and living by faith. Remember, the in-grained conditioning of all people, including believers, is to be identified with a group. Not only for them to have a sense of security, but for identity also. And for all of us, are primary group was: our family, neighborhood, community and nation. So it's easy to see why Christians would naturally gravitate to these things for security. But if we can go back to what really happened at our salvation, we can see that when God saved us, he called us out of these things. Not just calling us out of the world system, but our group! In Revelation 5:9b we have, "*Because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.*" Here the word *ek* is used for **from**, and it means out of. **It shows that the believer was identified with his or her own group before their salvation, but God took that believer out of that group and brought that person unto himself and placed him in a new group, the body of Christ.**

**So we see that God put us outside our old group at salvation**, which created for us, at times, some of these insecurity problems. But these problems only exist when we are operating in the flesh. When we are operating in the flesh, and problems hit us, and the old group starts to change, we do get fearful and insecure, because these things are security objects in the flesh. But we also need to see that when God took us out of the old groups, he put us into a new group, the *ekklēsia*, the church; the political assembly of the called out ones.

Now one would think, 'Fine, I've got a new group, but why am I still insecure and fearful?' I belong to a group and the group is to afford me some kind of protection; then why do I feel unprotected, exposed, vulnerable, unsafe? Where is the feeling of security? **The problem lies with the new group that God has placed us in - they're all sheep! God has placed me in a group of sheep!** How can sheep protect me! In the world there are armies and people with political clout; people with money who get things done. But in the Church, there are only these sheep!