

Posse+Plus, Wood County Texas

Finding Peace in God's Protection

In light of all the evil that is going on in the world, it is a challenge for God's people to stay centered in their faith. We are facing new dangers unlike what we have experienced in the past and these dangers are likely to increase as we move forward in time.

Phillip De Courcy's experience with danger and his dedication to God led him to write the book "Take Cover: Finding Peace in God's Protection."

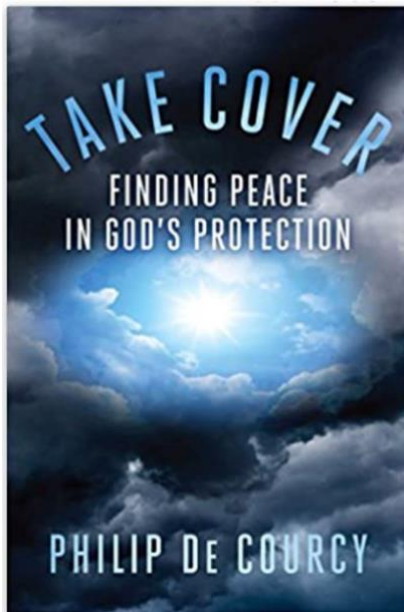
In the past I thought the lessons he articulates so well through scripture, were beneficial primarily to those who serve in the military and law enforcement.

Now I think all of us will soon be facing danger where Mr. De Courcy's wisdom will be extremely helpful.

I highly recommend his book. I go back to it often to remind myself on how to center my faith in the face of danger. I strongly suggest you purchase his book and refer to it often. *(Page numbers are from the printed book, and location numbers come from the electronic edition.)*

David Eishen

Take Cover: Finding Peace in God's Protection



Philip De Courcy was born in Belfast, Northern Ireland, to Christian parents who instilled in him a love for the Lord, Jesus Christ. At sixteen years of age, Philip trusted Jesus Christ as his personal Savior.

Growing up in a neighborhood where civil tension was commonplace, many of Philip's friends became involved in acts of terrorism. As a result, Philip decided to serve as a part-time reserve police officer in the Royal Ulster Constabulary in North Belfast.

Although some of his comrades were injured and even killed during that six-year period, Philip was unharmed. To this day, he believes God used this faith-building season to prepare him for pastoral ministry.

In 1994, Philip relocated his family to the United States to attend the Masters' Seminary, then later serving as Senior Pastor in churches in southern California and central Ohio.

Excerpts from his book are included on the following pages.

Praise

Page I · Location 8

“So many live in fear, and that includes many Christians who battle anxiety and live in the dread that terrible things may happen at any time. This of course is no way to live, and winning this spiritual battle is essential for the believer’s personal well-being.

Page I · Location 20

Our prayers, our worship, a Bible-centered worldview, and the armor God supplies are all essential instruments by which we must avail ourselves of the shelter God provides.

Introduction: In the Line of Fire

Page XV · Location 100

I learned many valuable lessons, the greatest being that security is not the absence of danger but the presence of God.

Page XV · Location 104

The best security a man or woman can find is faith in God.

Page XVI · Location 115

The thought of death encroached upon everything I did, and yet God taught me to use that almost suffocating sense of death as a means and motivation to live wisely and well. If my life were to be cut short, I needed to make every day count (Eph. 5: 15-17; James 4: 13-17).

Page XVI · Location 122

Living under the shadow of death reminded me and reminds us to live life passionately, wisely, and purposefully.

Page XVII · Location 128

Let us not run from the thought of death; let the thought of death cause us to step back and run from sin and shallowness in life.

Page XVIII · Location 154

“This is Not an Abandoned World.” I love that thought. In the end, Jesus and justice will reign. Evil will be judged, the righteous will be rewarded, and the wicked will be punished.

Page XIX · Location 158

I LEARNED GOD IS NOT THE ENEMY OF MY ENEMIES, FOR GOD IS NOT EVEN THE ENEMY OF HIS ENEMIES.

Page XIX · Location 162

Terrorists on both the Catholic and Protestant sides of the conflict were transformed by the grace of God into new creatures in Christ (2 Cor. 5: 17).

Page XX · Location 184

My trust in God did not alleviate me of my responsibility concerning my physical welfare.

Page XX · Location 186

“I trusted God and kept my powder dry.”

Page XX · Location 187

I carried my service pistol on me whenever I went. Yet, in taking every precaution, I was fully aware of my vulnerability.

Page XXI · Location 203

There is not a square inch of this planet not disrupted or corrupted by sin and sinners. Heaven is the only place where perfect peace is to be found and where no threats exist (Rev. 21: 1-4).

Page XXII · Location 209

Life is not about God sheltering us from life’s hurts; rather it is about God sustaining us in the midst of them.

Page XXII · Location 215

Security is not the absence of danger, but the presence of God to save, strengthen, sweeten, succor, and sustain the people of God.

Page XXIII · Location 222

To get to me, the IRA would have to first go through God’s will for my life. That kind of thinking and theology was my best weapon in fighting fear.

Chapter 1: Get on Your Knees—Taking Cover in a Life Guarded by God's Peace Through Prayer

Page 5 · Location 323

In Christian circles worry can often be seen as a respectable sin, but no sin is respectable, and worry is sin, for it breaks a clear command of Scripture from the mouth of Christ and the pen of Paul.

Page 5 · Location 326

Like a man being drawn and quartered, worry pulls the mind apart, leaving it divided and distracted. When speaking of anxiety, Paul had in view a divided mind that results in a chronic condition of spiritual instability and ineffectiveness.

Page 6 · Location 347

Paul is forbidding unhealthy worry, not healthy concern.

Page 7 · Location 361

When our concern is healthy in nature we will be able to manage it by God's grace rather than be managed by it.

Page 7 · Location 366

Paul offers them and us a simple antidote to worrying about everything; instead the Christian is to be anxious for nothing, prayerful about everything, and thankful for anything.

Page 8 · Location 378

The Bible is clear; worry chokes faith, but prayer suffocates anxiety (Matt. 13: 22; Phil. 4: 6-7).

Page 13 · Location 467

No Christ, no peace! Know Christ, know peace!

Chapter 2: Keeping Your Balance—Taking Cover in a Life Guarded by God-Centered Worship

Page 16 · Location 492

Does it not feel like ours is a world where it is good to be bad and bad to be good? Morally it's all upside down and back to front; the wicked prosper, and the righteous suffer.

Page 18 · Location 527

Our belief in the goodness of God will be tested. There are events and experiences within life that will make a dent in that belief. The loss of a child, famine, war, poverty, the seeming silence of God in the face of suffering, and [in the case of Asaph] the arrogance of the wicked.

Page 20 · Location 569

Truth is on the scaffold and wrong is on the throne.

Page 21 · Location 573

The struggle to keep spiritual balance in a land tilted toward the prosperity of the wicked.

Page 21 · Location 585

“There is a love that never fails. If I had not felt certain that every additional trial was ordered by infinite love and mercy, I could not have survived my accumulated sufferings.” Our faith may bend, but it need not break.

Page 24 · Location 626

Asaph is focused on himself in comparison with the wicked. In the latter part of the psalm, the dominant pronoun is “you” (Psa. 73: 18-22). Asaph is focused on God, not himself, and not the wicked. As I stated a couple paragraphs ago, the turning point comes when Asaph stops being a philosopher and starts being a worshipper.

Page 24 · Location 632

In worship before God, Asaph was reminded that God is sovereign, judgment is coming against the wicked, and glory awaits the righteous (Psa. 73: 17-20, 24-26).

Page 24 · Location 635

As Asaph learned to his benefit, the secret to spiritual sanity is gazing long and hard upon God while only glancing at our problems.

Page 24 · Location 636

As one of my former pastors used to say back in Northern Ireland, “The outlook may be gloomy but the uplook is glorious.” Life does take on a different complexion when we look into the face of God (Psa. 34: 5).

Page 25 · Location 640

Worship is critical in our search for security because it moves God from the circumference to the center and delivers us from the distortion of self-absorption and the fears of the present.

Page 25 · Location 648

Through worship Asaph comes to see the wicked are like passengers on the Titanic, totally oblivious to the danger ahead. Unbeknown to them, they are on a collision course with the submerged iceberg of God's coming judgment. Their dreamlike lives will soon become a nightmare.

Page 26 · Location 662

The broad, populated, and easy road, as Jesus points out, is the one that leads to destruction (Matt. 7: 13-14).

Page 27 · Location 679

In the face of man's injustice to man, Christians must fill their hearts and minds with the thought of God's graciousness to us and the pledge of His love throughout eternity.

Chapter 3: Don't Be Surprised—Taking Cover in a Life Guarded by a Proper View of Suffering

Page 31 · Location 714

Christians need to anticipate persecution and suffering at the hands of an unbelieving world.

Page 32 · Location 721

Salvation by grace is not a free pass on suffering. Wounds of all kinds—physical, personal, psychological, and political—await those who love and follow the crucified Savior.

Page 32 · Location 723

We must not forget that one of the great symbols of Christian commitment is the cross.

Page 32 · Location 729

Whether we are talking about the Middle East, Africa, or Asia, Christians are being beheaded, buried alive, displaced, crucified, sold into slavery, and having their property confiscated.

Page 33 · Location 741

The Christian who preaches the exclusivity of the Gospel of Jesus Christ is labeled a bigot; the Christian who opposes gay marriage is called homophobic; the Christian who questions the transgender agenda is called hateful; the Christian who espouses the biblical record of Creation is pegged as anti-intellectual; and the Christian who questions the growth of governmental power is considered antisocial.

Page 33 · Location 747

That is why I want to argue in this chapter that God's people need to take cover in a realistic view of the Christian life and a proper view of suffering.

Page 34 · Location 750

1 Peter 4: 12-19. In this passage we will see suffering is not a strange thing for the Christian; it ought to be expected (v. 12), even rejoiced in (v. 13), and certainly considered in the light of the coming glory to be ours in Heaven (v. 13).

Page 34 · Location 757

Writing to Christians in four major provinces of Asia Minor, the great apostle calls on them to view this gathering storm with some theological realism (1 Peter 1: 1, 4: 12-19). He doesn't promise them their best life now, and he doesn't call them to think positive thoughts; rather he reminds them their theology informs them that suffering is to be expected and is the same kind of suffering Jesus endured.

Page 34 · Location 761

The believers of the Dispersion were not to think of their suffering as a strange thing (1 Peter 4: 12). Just as soldiers expect death, athletes expect pain, students expect homework, and mothers expect exhaustion, so Christians should expect the world's hostility and hatred.

Page 35 · Location 767

The Jesus most people believe in is a Jesus of their own imagination, a Jesus who tolerates sin, loves everybody, and doesn't send anybody to Hell. So you and I can anticipate the more we remind them of the real Jesus, the less they will like us.

Page 35 · Location 770

Think about this: men without conscience hate those who stir the conscience. Holiness and Christlikeness on the part of the church will unsettle and agitate a godless society.

Page 36 · Location 789

"But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this manner" (1 Peter 4: 15-16).

Page 36 · Location 795

Scripture tells us when persecution happens, when we suffer for being a Christian, it is not happenstance, for it takes place according to the will of God (1 Peter 4: 12, 19). God appoints affliction, and God privileges us with suffering (1 Thess. 3: 3; Phil.

Page 37 · Location 810

He allows fiery trials to come our way. His desire is not to disprove our faith, but to prove it (Rom. 5: 3-5; James 1: 2-4). His purpose is not to destroy us but to develop us, to bring us to a new level of purity, commitment, and trust in Him.

Page 38 · Location 821

God does not pain his children for nothing; there is purpose in the pain, and there is design in the difficulty.

Page 38 · Location 826

So, too, the tide of trouble will test, purify and improve the good, but beat, crush, and wash away the wicked. So it is that, under the weight of the same affliction, the wicked deny and blaspheme God, and the good pray to Him and praise Him.

Page 40 · Location 849

The early disciples were found, “rejoicing that they were counted worthy to suffer for His name” (Acts 5: 41). Paul even describes suffering as a gift granted to us by God (Phil. 1: 29).

Page 40 · Location 861

Jesus’s own suffering qualified Him to be an aid and help to His people when they are tempted and troubled (Heb. 2: 18; 4: 14-16). That means as we share in His suffering He shares His sympathy and grace with us while we live and die for Him.

Page 41 · Location 874

Peter tells the saints of the Dispersion they will be exceedingly glad at that future moment to have been partakers of Christ’s suffering. The enduring of present pain is gloriously offset by the anticipation of future unending joy (1 Peter 1: 6-9; James 1: 12).

Page 41 · Location 876

Peter shows several times in this epistle how in Jesus’s own life, sorrow was followed by joy, mockery was followed by honor, and suffering was followed by glory (1 Peter 1: 11, 21).

Page 42 · Location 881

Peter wants all Christians to know our suffering is but “for a little while” and will soon give way to “pleasures forevermore” (1 Peter 1: 6; Psa. 16: 11).

Page 42 · Location 884

We must look beyond our temporary troubles to the hills of glory, to life everlasting, to Jesus on the throne, to a time without time when there will be no more crying, sighing, or dying (Rev. 21: 1-4).

Page 46 · Location 946

“The man who holds God’s faithfulness will not be fool-hardy or reckless, but he will be ready for every emergency.”

Page 46 · Location 950

Hatred of Christians is inevitable. Don’t be surprised. The world hates us, because it first hated Jesus. To align our lives with Christ will invariably put us at odds with the culture and make us a target for a Christ-rejecting world. But when we do come under fire, we must and we can take cover in the knowledge we suffer according to the will of God, that God has allowed this test to refine our faith, it is something we can rejoice in, suffering is followed by glory, God’s benediction will rest on us, and God can be trusted with our todays and tomorrows.

Chapter 4: The Real Enemy—Taking Cover in a Life Guarded by a Knowledge of the Enemy

Page 50 · Location 985

Both Paul and John would remind us the real enemy behind our enemies is the devil.

Page 50 · Location 988

When it comes to prostitution, Satan is the real pimp. When it comes to war, he is the real antagonist. When it comes to false religions, he is the real cult leader. When it comes to crime, he is the real thief and murderer. When it comes to totalitarian governments, he is the real dictator. When it comes to persecution, he is the real inquisitor.

Page 51 · Location 995

We need to go backstage on life and understand there is an invisible war raging between Heaven and Hell, and Earth is the theater of war (Job 1-2).

Page 51 · Location 997

It is Satan who blinds the minds of the Islamist, the cultist, the humanist, the abortionist; it is Satan who takes them captive (2 Cor. 4: 4; 2 Tim. 2: 26).

Page 51 • Location 1000

Men and women who embody evil are not the enemy. They are the victims of the enemy, “taken captive to do his will” (2 Timothy 2: 26). It does little good to rail and rage against those whom the devil has cruelly blinded and deceived; we must rather do battle with the devil who has deceived them.

Page 51 • Location 1004

The man behind the curtain will simply place another puppet on the stage and begin to pull the strings again. Far better to go behind the scenes and take out the puppeteer.

Page 52 • Location 1009

Satan is indeed a formidable enemy, an enemy to us, and an enemy to our enemies.

Page 52 • Location 1017

They must be opened-eyed and clear-headed about the fact that as followers of Christ they live in the crosshairs of hell itself.

Page 53 • Location 1034

During the time of one’s conversion, just like the Thessalonians (1 Thess. 1: 5-6, 3: 4-5). During a time of sickness and suffering, just like Paul (2 Cor. 12: 7-10). During a time of physical exhaustion, just like Christ (Matt. 4: 1-3). During a time of notable spiritual blessing, just like Peter (Matt. 16: 13-20, 21-23). During a time of idleness, just like David (2 Sam. 11: 1-4). During time of spiritual pretense or hypocrisy, just like Ananias and Sapphira (Acts 5: 1-3). Look and learn. Satan is not a trigger-happy gangster but a patient sniper. He waits for the best moment to pull the trigger.

Page 54 • Location 1049

Old warriors will tell you on the one hand they fought for God and country, but on the other hand they really fought for the man next to them.

Page 55 • Location 1052

An army at war with itself, through dissension and division, will never defeat the enemy.

Page 55 • Location 1057

Within the church every person who is in union with Christ is in union with everyone else in union with Christ. In the face of the enemy, the church must close ranks, look out for each other, and act in unison for the good of all.

Page 55 · Location 1061

The walls dividing us have been torn down through what Christ did on the Cross (Eph. 2: 14-18).

Page 56 · Location 1084

Benjamin Franklin, one of Founding Fathers, famously said, "We must all hang together, or assuredly we shall hang separately."

Page 57 · Location 1090

There is an entire realm of spiritual entities predisposed to hindering and harming us through false doctrine, sexual perversion, political censorship, and solicitation to sin.

Page 57 · Location 1091

Well, the Christian is to be strong in God's power by putting on the whole armor of God so we are able to oppose the wicked one who is opposing us.

Page 57 · Location 1094

Remember, the devil will retreat and run when we resist him in the power of the Son of God, Who resisted his every temptation (James 4: 7; Matt. 4: 1-11).

Page 58 · Location 1114

Here is a sampling of the tactics he uses: Illicit sex (1 Cor. 7: 5) Pride (1 Chron. 21: 1-8) False doctrine (1 Cor. 11: 13-14) Guilt (Rev. 12: 10) Temptation (1 Thess. 3: 5) Sickness (2 Cor. 12: 7) Opposition (1 Thess. 2: 18) Unwitting people (Mark 8: 32-33) Angry bitterness (Eph. 4: 26-27) Idle gossip (1 Tim. 5: 11-15) Harshness (2 Cor. 2: 11) Unequal unions (2 Cor. 6: 14-15) Disunity (James 3: 13-18) Questioning God (Gen. 3: 1, 5) Fortune telling (Acts 16: 16) Counterfeit miracles (2 Thess. 2: 9-10).

Page 60 · Location 1130

It is good to be reminded bad things can and will happen to God's people. This is a dangerous time to be a Christian; it is the evil day.

Page 60 · Location 1142

God strengthens His saints by clothing them with power as they put on the whole armor of God (Eph. 6: 11, 13). It is by cladding themselves with the provided spiritual armor the Christian is able to withstand the assault of the wicked one and remain victorious in the evil day. Just as God clothed His servant Gideon with spiritual power, He will clothe us (Judges 6: 34).

Page 61 • Location 1157

Christ is finally all of the six portrayals of armor. He is the truth (John 14: 6), righteousness both imputed and imparted (1 Cor. 1: 30), peace which He “is,” “established,” and “preached” (Eph. 2: 14-17), the perfect example of faith in God and the grace giver of it through His Word (Eph. 2: 8; Rom. 10: 17), wearer of the helmet that consists of salvation and Savior to those who believe (Isa. 59: 16; Matt. 1: 21), and the very Word of God which the Spirit wields as His sword, making timely use of any aspect in it (John 1: 1; 1 John 1:1; cf. 2 Cor. 13: 3).

Page 64 • Location 1196

Prayer links the Christian’s weakness to God’s strength; prayer is as our forefathers portrayed, the slender nerve that moves the omnipotent arm of God.

Page 65 • Location 1211

Prayer must become a holy habit, a reflex response in the face of crisis, challenge, and conflict. Like the Ephesians we must: Pray regularly (“praying always”) Pray variously (“with all [kinds] of prayer”) Pray passionately (“and supplication”) Pray dependently (“in the Spirit”) Pray expectantly (“with all perseverance”) Pray corporately (“for all the saints”).

Chapter 5: The Beginning of the End—Taking Cover in a Life Guarded by the Hope of Jesus’s Glorious Return

Page 68 • Location 1249

While the immediate news of the day often captures our attention with all its alarm and horror, we must push past the depressing news of what our world is becoming and view in Christian hope what the world will become when the Lord Jesus returns in power and glory to establish a new Heaven and new Earth (Rev. 19: 11-16; 21: 1-5).

Page 68 • Location 1252

It is easy to become alarmed if we remain nearsighted. After all, the Middle East is burning, Israel is in the crosshairs of her Arab and Muslim neighbors, Iran and North Korea are promising the world a nuclear holocaust, morally the days of Noah and Lot are upon us, famine and natural disasters abound, wars and rumors of wars fill our conversation, economic globalism is on the rise, false religious pluralism is spreading, and the church is increasingly like the world.

Page 71 • Location 1307

The thing we must underscore in our thinking is that Jesus does not see the world ascending to utopia but descending into pandemonium.

Page 72 · Location 1320

A nearsighted view of the world is grim and dim, but a farsighted view is laden with hope and the promise of peace.

Page 78 · Location 1411

You may know how many toes there are on the beast in Daniel's vision. You may have memorized intricate charts on the book of Revelation. You may have twenty-seven theories on how to calculate the number of the Antichrist. But to know all that and not have the message come home to your heart is to be subtly sent down a cul-de-sac. It may even cause you—or others—to miss the highway to heaven.

Page 80 · Location 1440

A love for Jesus's appearing will invariably lead the Christian to greater love of life, love of family, love of neighbor, love of the church, and greater love for the lost (2 Tim. 4: 8).

Chapter 6: Send for the Police—Taking Cover in a Life Guarded by Lawful Government Protections

Page 86 · Location 1531

To study Scripture is to be confronted with a balanced view of trusting God and acting prudently. Nehemiah and the inhabitants of Israel prayed to God for protection in the face of their enemies, but they also posted guards along the walls of Jerusalem (Neh. 4: 14-23). David went up against Goliath in the name of the living God, but he still took his slingshot and stones with him (1 Sam. 17: 47-49). The disciples learned to trust God for everything and in all circumstances, yet at Jesus' word, they bought and carried swords for self-protection (Luke 22: 35-38).

Page 87 · Location 1542

It is the government's God-given responsibility to protect the lawful and good citizen while at the same time punishing the evildoer (Rom. 13: 3-5).

Page 87 · Location 1546

Paul's trust in God did not preclude him from seeking the protection of the government when appropriate. Study the book of Acts, and you will see him exercise his political rights as a Roman citizen and seek protection under the law.

Page 87 · Location 1552

As modern-day followers of Paul and the Lord Jesus Christ, we need to listen and learn and therefore take cover in a life guarded when necessary by civil courts, law enforcement, and military forces.

Page 89 · Location 1572

In the best circumstances, government will act as “God’s minister” for the general protection, peace, progress, and prosperity of its people (Prov. 29: 2; Rom. 13: 1-7; 1 Peter 2: 13-14).

Page 89 · Location 1574

That being the case, we would do well to remind ourselves that failure to submit to governmental authority, pay our taxes, and show respect to government offices and officers is an act of treason against Heaven. I say that because God commands us to do all three (Titus 3: 1; Mark 12: 13-17; Rom. 13: 6-7). The Christian ought to be a model citizen (1 Peter 2: 13-17).

Page 89 · Location 1577

Nowhere in the Bible are we called as followers of Christ to give blind obedience to men.

Page 89 · Location 1579

The state is God-ordained, but it is not sovereign; God alone is sovereign.

Page 89 · Location 1581

In fact, the Holy Scriptures outline five areas of legitimate civil disobedience on the part of God’s people: When the worship of God is prohibited (Ex. 5: 1-2) When the murder of the innocent is sanctioned (Ex. 1: 15-21) When an act of idolatry is required (Dan. 3: 1-7; 6: 6-9) When evangelism is censored (Acts 4: 17-20) When the culture deifies man (Rev. 13: 4, 8).

Page 93 · Location 1650

In a covenant with Noah and his descendants (all of us), God allowed for capital punishment in the case of murder (Gen. 9: 5-6). Remember the earth was filled with violence prior to the flood, and now God is requiring a reckoning for the crime of murder (Gen. 6: 13).

Page 94 · Location 1661

You might consider government a necessary evil, but according to the Bible, it is necessary because of evil. Man in his fallenness needs restraining, and government exists within God’s will to act as a bulwark against the lawless expression of that fallenness.

Page 98 · Location 1723

God-ordained government is the divinely appointed agent of vengeance—not the citizen nor the Christian (Rom. 13: 1-7; cp. Rom. 12: 17-21).

Chapter 7: You are Responsible—Taking Cover in a Life Guarded by Self-Defense

Page 103 • Location 1784

Quakers are pacifists. They believe in hunting, but they would not kill another human being for any reason. Their philosophy is violence must be countered and conquered with nonviolence. They teach that if someone attacks them, they are to put up no resistance as it is wrong to fight or kill in self-defense. In the face of threats of physical harm, they are simply to turn the other cheek.

Page 105 • Location 1812

On the use of firearms in the matter of self-defense, we must learn to disagree with each other agreeably. It is important to remind ourselves we do not have to be identical twins on secondary matters to be brothers and sisters in Christ.

Page 106 • Location 1837

“You shall not murder.” This verse is often quoted on this subject, but for the sake of accuracy and argument it is vitally important we make a distinction between lawful killing and unlawful murdering. Contrary to popular opinion, this commandment is not a prohibition against all killing. The Hebrew term in this case is always associated with unlawful murder. It was never used regarding killing an enemy combatant in war.

Page 107 • Location 1841

“Indeed, the OT itself recognizes that there are times when killing in self-defense is not culpable (Ex. 22: 2; cf. Est. 9: 1-5), when war is necessary (Ex. 17: 9), and capital punishment is the appropriate punishment (Gen. 9: 6).”⁴ The next time you hear this text quoted, remember it is not a blanket prohibition on all killing and is best translated, “You shall not kill unlawfully.”

Page 107 • Location 1845

Genesis 14: 12-16. Taking 318 armed servants with him, Abraham extricates Lot from danger.

Page 107 • Location 1852

Exodus 22: 1-3. This is a very important text because it comes after the communication of the sixth commandment, which forbids murder (Ex. 20: 13). In a section on property rights, we have a clarification given regarding the killing of a thief who breaks into a house in the middle of the night.

Page 108 · Location 1868

Proverbs 24: 11 & Psalm 82: 4. As these two verses underscore, throughout the Old Testament there is an active call to preserve the life of the innocent and those in mortal danger.

Page 109 · Location 1871

Bottom line, as these texts preach, within the Israelite culture loving one's neighbor naturally extends to protecting them from those who would do them harm (Lev. 19: 18).

Page 109 · Location 1877

Luke 11: 14-22. In making His point, Jesus tells a story of how a robber would have to overpower the owner of a home who is armed and on guard before he could steal any of his stuff.

Page 109 · Location 1883

Of interest to us is the fact that Jesus's story inherently acknowledges the right to self-defense. He speaks in everyday language of an everyday scene that involves an armed man guarding his house from plunder (Luke 11: 21). In a real sense His story is an echo of Moses teaching in Exodus 22: 1-3.

Page 110 · Location 1892

He encourages His disciples to sell their cloaks and purchase swords for self-defense (Luke 22: 36). The Greek word speaks of a short knife or dagger-like weapon, not a full broadsword, not the doubled-edged sword of Hebrews 4: 12. This would be the equivalent of a handgun in our culture. Please bear in mind there was nothing out of the mainstream in Jesus's instruction to His followers to carry a weapon. Life was perilous, and Jesus automatically assumed the right of individuals to protect themselves against wicked and lawless men. After all, carrying a weapon allowed His disciples to (1) deter crime, (2) come to the aid of the defenseless, (3) give themselves a fighting chance against stronger attackers, and (4) compensate for the absence of police and soldiers who cannot be everywhere at once.

Page 110 · Location 1898

As a corollary, we must note our Lord's condemnation of Peter's use of the sword in Gethsemane is not to be taken as censorship of the right to self-defense, as some have proposed (Matt. 26: 52). Jesus, as we have shown, assumed the right to self-defense. Rather, what is happening here is Peter being reprimanded by Christ in opposing the mob for several distinct reasons: It was a futile act against such a large crowd armed with swords and clubs and would only exacerbate the situation. It was a fight Peter could not win, and his rash actions unnecessarily endangered others. Jesus told His disciples on a number of occasions He was going to Jerusalem to be arrested and killed by the religious leaders of Israel. This was part of God's redemptive plan, and Peter was quite literally fighting it. Peter's rashness stands in contrast to Jesus's submissiveness. By encouraging His disciples to buy swords, Jesus did

not mean to imply the sword was a means to be employed either in the propagation or defense of the Gospel. When it comes to missions and ministry, the weapons of our warfare are not physical. What is clear in this is Jesus is not issuing a blanket condemnation of the use of the sword but a particular condemnation of Peter's improper use. It was the wrong time, occasion, and purpose.

Page 111 · Location 1914

A man's home is his castle, and as king of that castle he should defend it (Ex. 22: 1-3; Neh. 4: 13- 14; Luke 11: 21).

Page 112 · Location 1925

I would remind everyone firearms and their use must be made subject to the lordship of Jesus Christ. It is His authoritative word that must be allowed to speak the loudest on this issue. Not the Constitution, not our natural inclination, not our family heritage, not our peers.

Page 112 · Location 1930

A popular vision of Jesus is one in which He is cast as an effeminate kind of figure who pets children on the head, speaks in a soft voice, always repays evil with good, and wouldn't say boo to a fly. This repeated and culturally acceptable caricature of Jesus often emerges from a blurred focus on some of His teaching on the Sermon on the Mount.

Page 114 · Location 1962

Jesus's call to express good in the face of evil, grace in the presence of vengeance, and love in the place of hatred must not be taken to mean the suspension of just recompense or the exercise of proper self-defense.

Page 114 · Location 1964

Jesus's call not to retaliate or resist the evil person but to turn the other cheek must be seen for what it is: a call not to aggressively overreact to personal insult (Matt. 5: 38-39). This is not a denial of self-protection from assault, but an invitation to show patience and grace in the face of insult and personal belittling.

Page 115 · Location 1974

What is clear is Jesus is not teaching pacifism. Jesus in the Sermon on the Mount nowhere contradicts or removes the right to self-defense in the face of unjust violence. Jesus calls his disciples to be patient, forgiving toward their enemies, kind, and willing to absorb personal insult for the sake of peace, but he does not call them to surrender their lawful right to protect themselves and those they love when justified.

Page 116 · Location 1990

Is it a lack of trust in God to own a gun? In reading the material on the issue of self-defense and the possible use of a personal firearm to protect oneself or one's home, some would give the impression security is a matter of trusting God alone. It is stated or implied that it is God's responsibility to protect us, not ours.

Page 116 · Location 1997

God's sovereignty doesn't negate human responsibility.

Page 116 · Location 1999

We can pray to God for daily bread, but we still have a responsibility to go get a job (Matt. 6: 11; 2 Thess. 3: 10). And we can ask God to protect us, but we still have a responsibility to take some security steps ourselves (Isa. 26: 3; Luke 22: 36).

Page 116 · Location 2001

We should stay away from dangerous areas, we should lock our doors at night, and as Jesus encouraged His disciples, we should even purchase a weapon.

Page 117 · Location 2012

Taking personal responsibility or acting in a practical manner is not incompatible with dependence upon God.

Chapter 8: Keep Calm and Carry On—Taking Cover in a Life Guarded by an Unshakable Trust in God

Page 124 · Location 2085

Christians in particular are concerned about the plight of Israel, growing persecution around the world, a changing moral landscape, and the fact we look to be entering a post-Christian era. By any measure, the tide seems to be turning against all we consider sacred.

Page 127 · Location 2135

The God Who is, Who was, and Who is to come is our stronghold in all the changes and challenges that make up our lives (Rev. 1: 8).

Page 129 · Location 2171

When the chips are down, when the problems pile up, when the shadows gather, when the barbarians are at the gates, God's people can drink from the well of salvation (Isa. 12: 3; 49: 10; Psa. 23: 5).

Page 132 · Location 2212

There is an apocalypse coming; within history it will get worse before it gets better. There is a divine storm that will rain wrath on a rebellious planet before the final calm (Isa. 9: 5; Dan. 12: 1; 2 Peter 3: 12ff).