

Psalm 27 (Part 14) – Courage in the End Times (3/29/2024)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/hmbyz8b/psalm-27-part-14>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

For the last couple of messages, we've been hovering over this Davidic passage. This is David crying out: "...false witnesses have risen against me, and such as breathe out violence [Hamas] (Psalm 27:12). Now what we have understood is that this particular passage is not contained to David and his experience alone but rather foretells of the end times. It's prophetic of the last days, the time of tribulation, where the world enters into a state of total chaos and lawlessness. This is a time where Christians are going to be hated, where Israel will be hated. Believers in Yeshua, for glorifying His name and maintaining the cause of righteousness, will be ostracized. They will be marked out for persecution and for discrimination. They will be marked out for death. This is what we're told; this is what David is expressing here. This time, that David lies out here, that's very prophetic; there is going to be a time where, instead of the world being ashamed of sin, they're going to celebrate it. Instead of immorality being committed in the dark behind closed doors, we're going to parade it in the streets. This is the time that David is speaking of. And in this moment, there's something that you need to appreciate right now, and that is the overwhelming emotional response of the elect. Because the elect are going to cry out, "Why?" They're going to get to the point where they're going to cry out, "Why do we have to go through this?" You're going to be asking yourselves, you're going to be confronted with the issue, "Why is this happening to me? What did I do to deserve this treatment? And why is God doing nothing about it? Where is He in all of this?"

Listen to me carefully. This is the natural response of the righteous. You want evidence of this? Look in Psalm 10, 1-2: **Why do you stand afar off, O LORD? Why do You hide in times of trouble? ²The wicked in his pride persecutes the poor** (emphasis added). "The wicked are coming after the righteous, and where are You? Why do You stand afar off?" This is the righteous saying this! It's the natural response when you are hurled into tribulation. Psalm 42:9: **I will say to God my Rock, "Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?"** (emphasis added). Darkness is given power over the light! How does that make any sense? When everything I read in the Bible is, we have power over the darkness. Do you see the mystification that is setting in on the righteous? Do you see what they're wrestling with? Do you see what is coming? "Why is this happening?"

Psalm 44:23: **"Awake! Why do You sleep, O Lord? Arise! Do not cast us off forever. Why do You hide Your face, and forget our affliction and oppression?"** (emphasis added). We could go down this vein for quite a while. This is the narrative that exists in Scripture, by the righteous, over and over again: WHY. "Why do You stand afar off? Why have You forgotten me? Why do You sleep, O Lord? Why do You hide in times of trouble?" There's this desperate cry that sets in. Be mindful of it. You are being warned: this is coming. You are going to experience things that you know you were never created to experience. God

did not create us so that we could be hated, and yet that's what you will experience. God didn't create us to experience death. If you've ever lost a loved one, you come to the point where you're just sitting there in awe, numb, knowing you are experiencing something you were never meant to be created to experience. The Lord didn't create death; the devil instigated that through the fall of man. Do you understand what I'm saying? So, there's a mystification that comes in. However, in all of this—and we could look at other passages with this mystification, as believers stand in awe that they're suffering—"Where is the Lord?"—the righteous are not moved.

Listen to these words going back to the psalmist (Psalm 42:5): **Why are you cast down, O my soul? And why are you disquieted within me? Hope in God, for I shall yet praise Him for the help of His countenance** (emphasis added). Not moved. Despite being confronted with this overwhelming emotion of feeling that separation from God and feeling that persecution and oppression, the righteous will not be moved. I love what David said: **Because He is at my right hand I shall not be moved** (Psalm 16:8). Regardless of the context.

As we look at David's statement here in Psalm 27, **For false witnesses have risen against me, and such as breathe out violence** (emphasis added, Psalm 27:12). Understand there is an undertow, an amazing emotional reality that exists here that is very weighty. Why are these things included in Scripture if you're not to be forewarned, if you're not to understand that you're going to sift through this? As David continues, he's going to show that there is truly a deep emotional movement here, that there's a real threat, because the very next thing he says as we break into verse 13 is, **I would have lost heart** (emphasis added). In other words, I would have lost all hope. I would have given up. I would have given in. I would have turned my back on God. I'd have walked away from salvation. **I would have lost heart, unless I had believed that I would see the goodness of the LORD in the land of the living** (emphasis added). David recognizes the real danger that tribulation poses to each and every one of us. He knows how serious this is. He knows what you're going to go through. He knows what the devil is going to do at that very moment, because it's at that moment the devil's coming to finish you off. He is going to leverage your mystification, your awe of everything you're having to go through, and say, "See? God doesn't care. Everything that you believed, everything that you supposedly stand for, this holy name of Jesus that you want to proclaim, how has that helped you?"

It reminds me of Malachi 3, where the people speak against God, and God calls them out: **"Your words have been harsh against Me"** (Malachi 3:13), and they're like, "Well, in what way have we spoken harshly against You?" Real simple, because you said, "It's useless to serve God; what benefit is it to serve God when all we get for it is suffering and pain? Actually, the people who are wicked are blessed." This is the mindset of some that get hit with tribulation and persecution; this is where they go. Those are people that lose heart.

How do we maintain the cost with what is coming? Well, David says, **"...unless I had believed..."** (Psalm 27:13). He's talking about faith. Well, how do I get that? The disciples asked Yeshua, Increase our faith! How do I get faith? Well, Paul says in Romans 10:17, **Faith comes by hearing, and hearing by the word of God**. By the word of God. That means if you want to be sustained through the hell that is coming, you better be immersed in the word of the living God. You need to build your faith, because I'm going to tell you right now, if you do not, you will not make it. You will lose heart. It's coming.

I love what we read in Exodus—and it's such an amazing lesson for us today—as Moses and Aaron are told to go talk to Israel. They're in bondage right now, they're suffering, they're in tribulation, and Moses and Aaron come and bring the promise of the living God. They're bringing the word of the LORD. And

the LORD said, "I will deliver you. **I will bring you out from the burdens, from the bondage of the Egyptians.** I will be your God and you will be My people. **I will bring you into the land of promise.**" (Exodus 6:6-8). Moses and Aaron brought the word of the Lord. The concept is this: "We're going to increase your faith! We're giving you good news!" This is the evangelion; this is the good news, God's deliverance! But then we read this in Exodus 6:9: **So Moses spoke thus to the children of Israel; but they did not heed Moses.** They did not heed, why? **Because of anguish of spirit and cruel bondage** (emphasis added). The pain and suffering spoke louder than the promises of God. The tribulation spoke louder than His word. The enemy will absolutely engulf you in this context. Isn't it interesting that we read this all the way back in chapter 6? They couldn't hear the promises. The pain was more real than God was, than His word was. And this entire generation got waxed in the wilderness because they didn't believe. David's words: **unless I had believed that I would see the goodness of the Lord** (Psalm 27:13). Unless I believed His word. He promised He would bring me into the promised land. Unless I believed that, I would have lost heart.

Paul says this in 2 Corinthians 4:16: **Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day** (emphasis added). Paul is actually talking about, literally, your flesh is deteriorating. You're taking a beating. In the flesh, you're going down, and in that context, Paul says, "But inside? My heart, my spirit? I'm actually growing more powerful every day that goes by." I want you to ask yourself right now: are you gaining power with every single day that goes by? Are you growing stronger in your faith in Yeshua? Or are you complacent? Are you in idle mode, where you're just drifting? Paul goes on and says, **For our light affliction** (2 Corinthians 4:17)—and this, what he says here, is euphemistic, because trust me when I say Paul did not suffer light affliction. He's making a point. If you'll study the life of Paul, even in this epistle, as you get to chapter 11, he talks about being horribly persecuted. This is a guy that literally five times received forty lashes, minus one. Three times beaten with rods. Three times shipwrecked. This guy was stoned. He was in perils of the sea, perils of robbers, perils of his own countrymen, and perils of the Gentiles. Every city he went to preach the gospel, the enemy rose up and persecuted him, and he calls that light affliction. Most people would say, "God help us!" in that context. This man knew persecution.

He says (2 Corinthians 4:17), **For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory** (emphasis added). Don't let this pass you by. Let that sink down deep into your ears. You will have to have this perspective. There's a reason Paul has brought this to the table. It's to give you strength when you need it the most. We need to have the perspective that whatever suffering is in this age, it's nothing. It's but a moment in comparison to all eternity. It is amazing to me that as you turn page after page after page, you are being prepared for war. I love what Paul says. He says (Romans 8:18), **For I consider**—take that in for a second (emphasis added); Paul's saying, "I'm stepping back, and I'm being mindful. I'm meditating. I'm thinking through this"—**that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.** Meditate on that. Do you understand that Paul has the same heart and mind as David? **One thing I have desired of the LORD, that I will seek; that I may ... behold the beauty of the LORD, and to inquire in His temple** (Psalm 27:4). David's mind was in the kingdom of God; the apostle Paul's mind is there. If your mind is not in the kingdom, you are going to lose heart. You cannot make it. We're given this, text after text after text, screaming at us to prepare for war.

Verse 7, going back to 2 Corinthians Chapter 1: **And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation.** Paraklesis, which is a cognate of parakletos, meaning consolation, is comfort. The next time you are hurled into trial and tribulation, and especially what is coming, what are you supposed to consider? You're supposed to

consider this very thing, that is, assuredly, as you are suffering in this life, as real as that is, as tangible as it is, so you are assured that you will partake of the Lord's comfort in the age to come. You are assured if you hold your faith until the end, if you don't compromise, if you don't lose heart, it will come. I love that passage right at the end of Isaiah: As a mother comforts her child, so [the Lord is going to] comfort you (Isaiah 66:13). When you're hurled into tribulation, those words are life. Those words mean more to you than you can even describe. 2 Corinthians 1, Verse 8: **For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life** (emphasis added). Do you understand what he just said? What we were experiencing, in our tribulation, in this persecution, was beyond what we could bear in the flesh. We, in and of ourselves, did not have the strength to endure this. He says, ⁹**Yes, we had the sentence of death in ourselves**—now listen to this, this is amazing—**that we should not trust in ourselves but in God who raises the dead** (emphasis added).

I'm going to tell you something right now in regard to the horrific persecution and tribulation that is coming, because there's good news in that. When Christians are hurled into that, they will experience God on a level they've never known. Richard Wurmbrand is a great example of this. This beautiful Christian pastor, who preached the gospel, was taken by the Communists and tortured for well over a decade; he will tell you in his own testimony how there was literally unimaginable persecution happening, being beaten and literally tortured for the name of Yeshua, Jesus. And it wasn't until he was in that deep persecution—when you feel you just can't go on, there's no more strength in you—he said he had the most and the greatest experience with God in his life, which he wouldn't trade for anything. I want you to think about that. That experience awaits the believers in tribulation. This is not something that we have to fear; this is something where we're looking to literally experience God on a level we've never known, where He reveals Himself in such a powerful way, we can't even describe it in words. Do you understand? There is a great power that is afforded to the believers in Yeshua at a time of total hopelessness and despair. That's the power of God. Absolutely amazing.

When the apostle Paul is talking to the Ephesians in Chapter 6, he has this very special discourse on the armor of God, and he says, **Put on the whole armor of God, that you may be able to withstand the wiles of the devil** (Ephesians 6:11). Because we are at war, and he's coming to take us out. He says, "Mount up, suit up; prepare for war." You're going to war whether you like it or not. Satan's coming. This war is coming to your front door. This war is coming to you, and you have one of two choices: you can heed this wisdom by Paul, in saying, **"Put on the whole armor of God,"** or you can go out without anything, and you're going to be picked apart limb from limb. The devil will destroy you. He's talking about the articles of war, and he brings up one specific thing. He says this, in verse 16: **above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.** (emphasis added). So, as the devil is shooting these fiery darts, the arrows of unbelief, the arrows of doubt, the arrows of fear, the arrows of anxiety, and the arrows of literal hopelessness. Because you've been brought into a state of total chaos and persecution, he is waiting for that moment to attack you, to finish you off. And it's only, above all, you've got to lift that shield of faith. You are going to need faith in that moment, or those arrows are going to hit their mark. All that fear and all that doubt he's going to sow into you, it will prevail. You will submit to the devil.

And how do we lift it? We have faith larger than a mustard seed. Faith comes by hearing, and hearing by the Word of God. What is this telling you? It's telling you that you have to be immersed in the Word in these days. You have to be. Listen to what the psalmist says—this is amazing to me—in Psalm 119:92: **Unless Your law had been my delight, I would have perished in my affliction** (emphasis added). Amazing. The Word of God is what cultivates faith and strength to hold the line in the day of adversity.

and persecution. And I love this: **Unless Your law**. No wonder why Satan wants to strip the commandments and strip the Law from the believers, because Satan knows its power. The Word of God is living and powerful, and without it, the psalmist said, **I would have perished in my affliction**. Without the strength of God's Holy Word, without receiving it, bringing this into my heart, and believing it—I perished.

Hebrews 12:3, listen to what the writer brings to the table: **For consider Him (Yeshua) who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls** (emphasis added). His concern is this for you, because the antichrist seeks to wear out the saints of the Most High. He seeks to sow discouragement in your hearts so that he can take you out, so that he can destroy you. How does the writer say I'm supposed to combat this? How do I fight against this? Draw to mind the sufferings of Yeshua. What does Peter say? **Therefore, since Christ suffered for us in the flesh, arm yourselves with the same mind** (I Peter 4:1). Arm yourself for battle. Here you have the most righteous man who ever lived, a sinless, spotless lamb, and look at how He was treated. They hated Him. They beat Him. They tortured Him. The next time you're going in and you don't feel like the world is showing you any justice, they're not giving you real justice, and you're bewildered and you're dumbfounded and in awe that you're being treated like this, remember these words, because He's preparing you for total trial and tribulation. He's preparing you to be hated and giving you the mindset that we have to endure to overcome this. We have to recall what Yeshua did and how He was treated, and then, of course, we have this choicest weapon of war.

Luke 18:1: **Then He spoke a parable to them, that men always ought to pray and not lose heart** (emphasis added). Notice Yeshua specifically attaches the power of prayer specifically to not losing heart. Do you think that's a coincidence? This is no coincidence. We are to pray without ceasing. We are to pray lest we enter into temptation.

Let's do a whole synopsis of what we just covered and why we covered it. When David says, **I would have lost heart unless I had believed** (Psalm 27:13), I want you to understand there are three primary weapons of war that are going to give us the ability to do this. Number one: the Word of God—you immersing yourself in His holy word. Number two: be mindful of what Yeshua has done for you, never forget the suffering that He had to go through, and draw strength from that. And number three: pray like you've never prayed before.

I am covering these things because these are the tools you need so that you don't lose heart in your trial, in the tribulation, and in what none of us know—we do know things are going to get really bad. Things are going to get really dark. But on an individual level, I don't know where God is going to bring you, and I don't know the hell that is in store for you, but I know it's coming, and I know that the Lord wants you prepared because He loves you. He wants His name glorified in what is coming, and you can have the most beautiful experience you've ever imagined in the heart of that tribulation if you stay faithful.

And finally, we come to the last verse in Psalm 27, and no, we won't finish it today, if you were wondering. Listen to how David closes this out: **Wait on the LORD; be of good courage, and He shall strengthen your heart; wait, I say, on the LORD!** (Psalm 27:14) David could have closed his psalm out any way he wanted; he could have said whatever he wanted to, but he says this, and it's not a statement, it's a command. Pay close attention to this. This is the command. **Wait on the Lord**. Qavah el Yahweh. **Wait on the Lord**. What does that mean? How are we supposed to understand this? A knee-jerk understanding of waiting on the Lord is, I'm just going to sit on my chair, and I'm going to wait. I was told

to wait, so I'm just going to wait here. As though a parent is instructing his child: you wait in the chair over there. What does it mean to wait on the Lord? It's interesting. It means something completely different than what you would think it means.

I want to dig into this. In Lamentations 3:25, this is what we read: **The LORD is good to those who wait for Him.** Again, that's great. To those who wait? What does that mean? It tells us. **To the soul who seeks Him** (emphasis added). What does it mean to wait on the Lord? It means, actually, you're actively moving; you are pursuing the Lord. What does Yeshua say in Matthew 6:33? **But seek first the kingdom of God and His righteousness, and all these things will be added to you.** You are actively pursuing a relationship with the Lord. That means daily you are seeking Him out with all your heart, soul, and strength. That is what it looks like to wait on the Lord.

Let's peel another layer back, because David himself is just going to point-blank tell you what it looks like to wait on the Lord. Psalm 37:34, **Wait on the LORD, and keep His way, and He shall exalt you to inherit the land; when the wicked are cut off, you shall see it** (emphasis added). He says, **Wait on the Lord**, the same thing he says in Psalm 27, but here he tells you exactly what that looks like: walk in faithfulness, keep his commandments, be busy about the Lord's work, and be laboring in His kingdom. This is what it means to wait on the Lord. Psalm 44:16, **Because of the voice of him who reproaches and reviles**, does this sound familiar? David says **false witnesses have risen against me** (Psalm 27:12). This is exactly what the sons of Kor are saying **because of the enemy and the avenger.** ¹⁷**All this has come upon us.** In other words, all hell has been unleashed on Israel, upon the righteous. This power of darkness has gained strength over us. But look at what he says: **but we have not forgotten You, nor have we dealt falsely with Your covenant** (emphasis added). Do you know how the Torah describes forgetting God and what that means? That means to walk away from His commandments. When you stop hearing the voice of the Lord, and you no longer obey His word, you forget God. The psalmist comes in and says, They don't forget God. We're not going to deal falsely with His covenant, but we're going to hold the line and walk in obedience. This is literally describing waiting on the Lord. This is what it means to wait.

Moving to verse 18: **Our heart has not turned back, nor have our steps departed from Your way** (emphasis added). Despite the tribulation this psalmist is talking about going through, all hell being unleashed on them, "You will not move us. We will be immovable in our faith. We will not compromise, and we will not become complacent. We'll hold the line." Psalm 119:61— **The cords of the wicked have bound me, but I have not forgotten Your law** (emphasis added). When darkness gains this strength, and you see the saints being slaughtered as lambs and you see the saints being given into the hands of the antichrist, look at what he says: **I have not forgotten your [Torah.]** Is it really that mysterious why there's a revival throughout the world, Christians all over the world returning to the Torah? It's no mystery. God is preparing His army for war. God is preparing His children to declare the goodness of His name, whereas others will blaspheme the Holy Name by which they were called and reject His covenant.

Listen to these words of Yeshua. This is a loaded statement: **By your patience possess your souls** (Luke 21:19). Do you understand the magnitude of what Yeshua says in three words? **Possess your souls.** This is a salvific statement, so I couldn't possibly put this into context enough—the magnitude and the weight of just this little statement, that you're called to possess your souls. Do not lose heart. Do not lose hope. Do not lose salvation. How, in Yeshua's own words, do we possess our souls? He says, By patience. When you go to the Greek, it's hupomone (ὑπομονή), and it literally means the capacity to hold out or bear up in the face of difficulty, of tribulation, of persecution, of hatred, to be able to hold the line. That's how you're going to possess your souls, by not compromising. And what's amazing is this hupomone; the definition goes on and it says this: the act **or state of patient waiting for someone.**

Literally put, we are to be waiting for the return of Yeshua, and we are to be holding out in the face of all adversity, not compromising His commandments. By hupomone, by patience, possess your souls. That is powerful.

I want to take this discussion to a whole other level. I want to take you back to the Torah, back to a very special time: the Mount Sinai experience where Israel comes to the mountain. Every man, woman, and child hear this holy voice of God that is so awesome they don't want to hear it again. But God communicates His law; He gives them the commandments, audibly spoken, to every man and woman: they all heard it. And they all said, "All that the Lord has said, we'll do." They've come into covenant. But then we come to Exodus, Chapter 24, verse 12, and we read this: **Then the LORD said to Moses, "Come up to Me on the mountain and be there; and I will give you the tablets of stone, and the law and the commandments which I have written, that you may teach them."** Verse 13: **So Moses rose with his assistant Joshua, and Moses went up to the mountain of God.** ¹⁴**And he said to the elders, "Wait here for us until we come back to you. Indeed, Aaron and Hur are with you. If any man has difficulty, let him go to them."** Now we need to stop here because we need to consider the maaseh avot siman lebanim. We need to consider that the deeds of the fathers are assigned for the children and that this event quite literally is prophetic of the end times. This is complete. And you talk about peeling back layers here; this is mind-blowing, what we are given in the Torah, preserving our understanding of what's going to unfold in the end. Here you have Moses, a typology in all of Scripture of the Messiah Yeshua, who is called the prophet like unto Moses, and what that means is that the events that surround Moses—his interactions, his words, and how the people interact with him—are prophetic. So, you want to pay very close attention because there's great revelation embedded within this story. Notice Moses, who's a typology of Yeshua, says, **"Wait here for us until I come back to you."** You know you can read Yeshua's words to His disciples. He says, "I'm going away **to prepare a place for you, that where I am, there you may be also,** and if I go to prepare a place for you, I will come back to you." (John 14:2-3) I will come back. The prophet like unto Moses spoke exactly how Moses spoke. Here we have this situation where Moses tells them to wait, and it's interesting; he doesn't tell them how long exactly they need to wait, and so as the story continues, Moses goes up to the mountain, and time elapses, time goes by, day after day passes, and then we read this in Exodus, Chapter 32:1: **Now when the people saw that Moses delayed coming down from the mountain** (emphasis added). Day after day after day goes by, and the people are really starting to get concerned; they're getting unnerved. This is becoming a very stressful situation. The very one who brought them out of Egypt is now missing, and frankly, they're very uncomfortable in their context. They're in a barren wasteland of death. There is no food that grows of its own. There are no fruit trees in the wilderness, and there's no water that they have to draw from the land itself. The only way Israel has had any water to drink and any food to eat is God miraculously made that happen, turning bitter waters into sweet, bringing water out of a rock, and raining manna down from heaven. But now their leader is absent. He's not there. Fear and doubt are going to get the better of them. These Israelites are beginning to lose heart.

I think of what we're reading right now, and we see a parallel in the New Testament by the apostle Peter; I want to share this with you. He says, **knowing this first: that scoffers** (2 Peter 3:3)—mockers, in fact, when you really dig into this, this can refer to false teachers, and this is important because if you go back to chapter 2, he says, **But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, and even denying the Lord Himself** (2 Peter 2:1). This statement here is building upon that. **Scoffers will come in the last days, walking according to their own lusts,** (2 Peter 3:3) and verse 4, saying, **"Where is the promise of His coming?"** (emphasis added). Where is He? But then we read this, and this is important; pay close attention: **For since the fathers fell asleep, all things continue as they were from the beginning of**

creation." (emphasis added). Pay attention to this; the details are important. Of what? So, Peter is quoting the false teachers; he's quoting the scoffers. The scoffers are coming now and saying, "**Where is the promise of His coming? For since the fathers.**" Now you can go throughout the New Testament, consistent all the way across the board; the term "fathers" is representative of Abraham, Isaac, and Jacob, and by extension, Israel at Mount Sinai. This is how the term "fathers" is used. What does that tell you about these scoffers, these false teachers? They're within the body of Messiah. Do you understand what Paul is expressing—that what is to come at the end is literally what is happening in our story? Quite literally. The people saw Moses delayed coming down from the mountain, so what did they do? Do they receive the instructions of Moses? What were the instructions? Wait. Qavah. You're called to wait. That's not what they do. Exodus 32:1—**The people gathered together to Aaron, and said to him, "Come make us gods (elohim) that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him."** (emphasis added). Isn't this interesting? They're in a situation in which Moses commanded them, "Wait until I come back to you," but because of the fear and doubt, the people get nervous, and they're scared. The very one that led them out of Egypt is now gone, and so they're going to take matters into their own hands, and they want to ensure their survival in the wilderness. The concern is survival in the wilderness, and to do that, we need Elohim to go before us. The whole concept of a god going before you is protection, blessing, and provision. This is what they long for.

I think of this passage, and I'm drawn to Paul's words to Timothy (2 Timothy 4:3): **For the time will come when they will not endure sound doctrine** (emphasis added). What did Israel receive at Mount Sinai? Sound doctrine. They received the Law—a Law which says, "You shall make no graven image." Every man, woman, and child heard it. They agreed to it. "You shall have no other gods before Me," that's what the Law has said. **For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; ⁴and they will turn their ears away from the truth, and be turned aside to fables** (emphasis added). That's an amazing thing, because the people right now, at the foot of Mount Sinai, they go to Aaron the shepherd and compel him to accomplish the desires of their own hearts. You can't even make this stuff up. Isn't it amazing? I can read in the Old Testament, and it brings me to the New Testament. I can read the New Testament, and I can understand what's going on in the Old. It's unbelievable.

Moving ahead, verse 2: **And Aaron said to them, "Break off the golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them to me."** ³**So all the people broke off the golden earrings which were in their ears, and brought them to Aaron** (Exodus 32:2-3). Are you kidding me? Let me ask you a question: where did these slaves get gold? Because these were slaves just moments ago. They were slaves and had no riches. But because the God of Israel came to deliver them by the blood of the lamb, they literally plundered the Egyptians, not raising a finger but holding out their hands, and the Egyptians gave them their silver and gold. God plundered them and gave them riches. God blessed His people. What's amazing is they took that blessing that God gave them, and now they want to build the kingdom of the devil. They are taking that gold to invest in the ways of the devil, to worship the devil. The very thing by which God blessed them, they are now cursing Him. This is incredible. Don't ever stop for one second thinking about and understanding the spiritual implications that are being discussed here and being foretold of what would come in the last days.

The rabbis talk about this whole entire situation. The devil was there. And I one hundred percent agree with this. I want to share with you the Targum version, the translation of this in pseudo-Jonathan; look at what it says. This is incredible: **The people saw that Moses delayed in coming down from the mountain, and the people gathered around Aaron when they saw the time had fixed for them had**

passed. **And Satan went and led them astray**, and their hearts became proud. And they said to him, "Arise, make us deities that will go before us" (Targum Pseudo Jonathan Genesis 32:1). Did you see what Satan did? He went and convinced Israel that they couldn't afford to wait for his return. He sowed fear, he sowed doubt, and by doing that, they compromised. They lost heart. This is the work of the enemy. To sow. He's waiting for this perfect, opportune moment. He was patient, and he came in at the right time, and now Israel is taking the blessing of the Lord to build the kingdom of the devil. That is an incredible thought.

As we continue, this is where it gets really intense; it's powerful. But to do that, you have to come back because we'll pick it up there.