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The Battle Is Not Yours, But God's

904-B

Series: Living Lessons From Proverbs

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Note: Russell wrote each of these lessons in a manner that would enable him to clearly communicate them to his weekly class. The grammar or punctuation you encounter may not be technically perfect, but you will certainly “hear” his unique gift for making the message applicable to the common man in everyday situations.

It’s been said of him that he was really a writer who read his stuff. And that’s a very accurate statement!

May you be richly blessed as you “hear” as you read.

The Battle Is Not Yours, But God's

There is nothing, I suppose, more humiliating than to be given a job to do and accept the responsibility only to find that you simply cannot do it. What a humbling experience to go back to the one who commissioned you and say, "I'm sorry, but I cannot do what I said I could. If it's going to be done, someone else will have to do it." The world, you see, views that as failure. But oh, how beautifully different are the ways of God.

For that, you see, is the essence of victory in the Christian life—to reach the place, at last, where you can consistently acknowledge that you can't do it. You can't live this Christian life. If it's going to be done, somebody else will have to do it. That, you see, is the final step towards achieving humility—the perfect reflection of the mind of Christ where self is concerned. It was Jesus, Himself, who said in John 5:30,

I can of mine own self do nothing, (John 5:30a)

The Son can do nothing of Himself. (John 5:19)

Those are hard words to receive from the lips of one who was in the beginning one with God, by whom all things were made, and by whom all things consist. When Jesus Christ came into this world to take upon Himself our humanity and thus make available to us His Deity, He laid aside His robes of royalty and demonstrated for 33 incredible years what a man could be like with God in total control of His life.

He always did those things that pleased the Father, acknowledging in the process that only the Father could do anything eternal.

Now He proclaims, "As the Father has sent me, so send I you." Jesus is sending us to do a job we cannot do, then is asking us, in the process, to let Him do it. That's Lordship. But the humility of heart, to admit our inadequacy and trust His strength does not seem to come easily. For man has been told for centuries, we're the ones who can, while God has been telling us all along

The Battle Is Not Yours, But God's

that He alone is the one who can.

We must come face to face with that acknowledgment of our inability as we conclude at last our study of pride and humility. Today's lesson is entitled, "The Battle Is Not Ours; But God's." It is part two of a two-part study of humility, and it will take us back, at least in the next lesson, to the book of Proverbs.

In the last lesson, we looked at the preparation for humility.

We asked, "What can we do to progressively humble ourselves?" We came up with seven suggestions for a lifetime of becoming increasingly humble. They are as follows.

First, ask God to humble you, claiming James 1:5, but the suggestion was to first count the cost. Then we would never waver when the check comes.

Secondly, to humble ourselves we need to spend an increasing amount of quality time alone with the Father.

Thirdly, we humble ourselves by joining Job in looking at the character of God, specifically at His supremacy and His majesty.

Fourthly, we must revisit the cross regularly. Only the cross can keep our perspective in focus.

Fifthly, we can learn to be a servant, by humbling ourselves, and by love, serving one another. The other two of the seven we'll look at here. (So much for our part.)

Then we looked at God's part, and we saw that our prayer for humility may well free God to do some things in us He wants to do; but we may well resist Him in the process, if we are not familiar with the tools He uses. Looking at God's Hall of Humility, we saw that the dividends are eternal. The price tag is high; for if we ask God to humble us, He may have to remove (at least for a time) the sources of our pride. He may have to allow us to experience rejection. He may, in love, even have to send us a "thorn", a "messenger of Satan to buffet us" lest we be exalted above measure.

That's the plan. That's what it takes. Now the question was, knowing the cost, were we willing to ask God to humble us?

We come to the process, the day-to-day, hour by hour living of the resurrection life. In other words, we come to the bottom line. The first seven lessons are useless without this one. They

The Battle Is Not Yours, But God's

tell us to do something we cannot do. Praise God, this morning we remind ourselves we were never intended to do it.

I- THE PLAN (PREPARATION) *Through the lives of Job, Joseph, Moses, Paul, Peter, and Jesus.*

- A. Our Part: We may
 - 1. Ask God to humble us
 - 2. Spend time alone with God
 - 3. Study the character of God
 - 4. Revisit the cross
 - 5. Have a funeral for self
 - 6. Study the rights of a dead man
 - 7. Practice being a servant
- B. God's part: He may
 - 1. Remove sources of pride
 - 2. Allow us to fail
 - 3. Allow us to experience rejection
 - 4. Send us a "thorn".

II. THE PROCESS OF HUMILITY

- A. The Realization: "Self" is dead; bury him.
- B. The Reiteration: As a dead man, he has no rights.
- C. The Resurrection: Self is dead, but He is alive.
- D. The battle is not ours, it's His: 7 steps to victory from II Chronicles 20:
 - 1. The Crisis (II Chronicles 20:1-2)
 - 2. The Choice (II Chronicles 20:3-4)
 - 3. The Cry (II Chronicles 20:5-13)
 - 4. The Comfort (II Chronicles 20:14-15; I Samuel 17:47)
 - 5. The Cure (II Chronicles 20:16-21; Exodus 14:13; II Chronicles 15:2)
 - 6. The Conquest (II Chronicles 20:22-28)
 - 7. The Calm (II Chronicles 20:29-30)

Our problem, we have discovered these past seven weeks, is "preoccupation with self", either self-exaltation for some or self-condemnation for others. Both are sides of the same coin called pride. The premise of our study has been that "self" is dead. Thus, we've been devoting our lives to being preoccupied with a corpse. Paul said, "Refocus your eyes, Christians."

The Battle Is Not Yours, But God's

If ye then be risen with Christ (that's Easter!), seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid (submerged) with Christ in God. (Colossians 3:1-3)

Galatians 2:20 (paraphrased) one more time might say this:

When Jesus died, self died. There is, however, life in me. It isn't self; he's dead. It's Christ; He's alive IN me. So now every breath I breathe is His, every step I take, I am totally dependent on Him. In other words, my life consists of letting Him live. It's now possible to do that because He loved me and gave Himself for me and thereby gave Himself to me.

So, self is dead. Now most of us don't have any trouble with that intellectually. The problem comes experientially. For many of us go around talking about how dead self is and living as though he were not only alive, but self is all that matters.

We claim our rights, demand our way, toot our own horns and cry:

Look at Me

Listen to me

Let me win

Give me mine

I need praise

All the while quoting with religious fervor,

I am crucified with Christ; nevertheless I live.

(Galatians 2:20a)

The problem is that many of us know that self is dead. We've just never buried him. We're still carrying him around on our shoulders, calling attention to him; crying, "He's dead, he's dead." If he's dead, there's nothing to call attention to, so let's bury him and erect a tombstone and press on.

In our lesson, we're going to have a funeral service for self. It won't take but a second because there's nothing good to say about him. In fact, all I could think of to put on his tombstone was this unflattering eulogy.

The Battle Is Not Yours, But God's

Here lies self
A miserable cad.
He took over my life
When I was a lad.

He robbed me of joy
And peace, and I let him.
Now my only prayer
Is that I can forget Him.

(Let's have a little imaginary organ music.)

Dearly Beloved,

We are gathered here this morning to pay no respects and offer no regrets. We are only here to acknowledge once and for all, and once for always, that self is dead! It has been recorded that he died over 2000 years ago at the hands of a man named Jesus. But self's father, the devil, is such a deceiver that he has somehow led us to believe that this murderer was alive all along.

He has taken from us; but never given to us..

He has imitated God and called attention to himself as though he were God.

He has been the source of our pride, and thus the enemy of humility.

Because of him, hundreds have failed to see Jesus in us. May he be put to rest once and for all. And may we never forget this moment. He has robbed us of life. We rejoice in his death. I do hereby proclaim by the power vested in me as a child of God that self is dead.

Hallelujah!

Now we have a stake in the ground to point to.

(So let's sign his death certificate once and for all. Here's one we can use.)

(see next page)

The Battle Is Not Yours, But God's

DEATH CERTIFICATE

THIS IS TO CERTIFY THAT EFFECTIVE ON THE DATE LISTED BELOW, THE UNDERSIGNED DOES HEREBY ACKNOWLEDGE, ONCE AND FOR ALL, THAT "SELF" IS DEAD.

THE UNDERSIGNED DOES HEREBY ALSO AGREE FOR FUTURE REFERENCE THAT "SELF", THEREFORE, HAS NO RIGHTS BUT THE RIGHTS OF A DEAD MAN.

SIGNED,

(Attach list of "rights".)

(Attach confirmation sheet.)

DATE: _____

SIGNED: _____

Now I'm going to urge each of you to either use this one or draw up one of your own. I was going to print some up, but I got so proud of the idea, I forgot to do it. You draw one up, and either frame it or put it in the front of your Bible where you can be reminded regularly that SELF IS DEAD! That's the realization.

To reiterate, the key is continuing to live without slipping back into our old habits of calling attention to self. Now we know self is dead, but we get deceived into thinking we still owe him all this respect or all these rights. So what are the rights of a dead man?

1- A dead man loses claim to all his possessions. He owns nothing. (Neither do we.)

2- A dead man cannot defend his reputation. His reputation is history. (So is ours.)

3- A dead man cannot accept praise. He cannot respond with pride because he cannot respond. (Neither should we.)

4- A dead man has no rights. He does not have the rights to be seen or to be heard or to have his way. He can be walked on, spit upon, made fun of, and his only answer is silence.

So if self is dead, what have we to be proud of? You see, those aren't your possessions. The Lord giveth, the Lord taketh away. When self died, all your possessions were willed to your next of

The Battle Is Not Yours, But God's

kin... His name is Jesus.

If you have accumulated much, don't be proud. It isn't yours, it's His. If you have given much away, don't be proud. Jesus, in you, can give it all away and still leave no room for you to boast.

Are they slandering your reputation? No need to fight back. A dead man can't fight back. Look at Jesus. When he was reviled, He reviled not again, but committed Himself to Him who is the righteous judge.

Is everyone praising you? It's a good thing you can't hear it, you're dead. Jesus is now alive in you, so just pass any praise on to Him.

Is someone encouraging you to demand your rights? To demand your way? What rights? What way? Dead men can't demand their way. Jesus now owns your life. He can have His way without infringing on your rights any time He chooses.

You say you're misunderstood? So was He, but He died. Now it's taken care of. When He died, you died; so you can't be misunderstood.

You want to be seen? Who wants to see a corpse? Jesus is alive. Let them look at Him instead and they'll see something worth seeing.

Why don't you go home and list the "rights of a dead man", add to this list and put your name where self is, and attach it to your death certificate. Then, when the world tries to tell you, "demand your rights," and you begin to listen to the voice of a stranger, you'll have a written reminder to crawl back up into God and let HIM be responsible. It could set you free.

So self is dead. We've read him his rights. (He has none.) We've buried him and signed his death certificate. The only reason we need him dead is so he won't get in the way.

The real issue isn't burying self. The real issue is letting Jesus live His resurrection life in us:

Progressively

Practically

Consistently

Continually

The Battle Is Not Yours, But God's

In other words, can we now remember minute by minute that we are dead men? Not only can we remember, we must. The byword of our lives must be, "Yet not I—but Christ." Our problem is one of consistency. As long as we stay yielded and remember it's His life to live, we have victory. But insidiously we forget and try to help Him out, and unconsciously we grab back the steering wheel of our lives and don't even know what's happening till we lose control at last, only to crash back into the cemetery. There we stare again in disbelief at that tombstone and start over.

Christianity was not meant to be a roller coaster ride, but a mountain-climb, higher and higher, better and better, into His likeness, into His glory. The key to it all is learning that we can't do it and remembering that we can't do it. To whatever degree we try, we fail. Christianity is not imitating Christ in our strength. It is acknowledging that we have no strength and letting Him live His life in us.

It's called the resurrection life. It's Easter in action. I believe the Scriptures have many beautiful patterns that demonstrate that resurrection life in action, but there is one that seems to stand out (at least for me) above all the rest.

It's II Chronicles, chapter 20. Let's turn there, if you will. Now I know we have used this chapter before, but I believe we may need to teach from it every week until it becomes a reality in more of our lives.

We'll look for 7 steps to victory. (II Chronicles 20)

Here's an outline in case you want to study it later on your own!

- 1) The Crisis (vs. 1-2)
- 2) The Choice (vs. 3-4)
- 3) The Cry (vs. 5-13)
- 4) The Comfort (vs. 14-15)
- 5) The Cure (vs. 16-21)
- 6) The Conquest (vs. 22-28)
- 7) The Calm (vs. 29-30)

The scene in this passage is not an unusual one. The children of Israel had just experienced spiritual revival, this time under the leadership of Jehoshaphat.

They had just "buried self" again, so to speak, and returned to walking by faith. But, as always, when revival comes, can

The Battle Is Not Yours, But God's

the enemy be far behind? In verse 1 we read that indeed the enemy was preparing a new offensive to challenge God's renewed children.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea.

(II Chronicles 20:1,2)

There's the crisis: God's people had done God's will at last and now the enemy was attacking with a vengeance. (Why can't we realize that obedience demands warfare - and accept it?)

Well, this leaves Jehoshaphat with a choice—either panic or petition.

And Jehoshaphat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.

(II Chronicles 20:3,4)

Instantly, almost by second nature, Jehoshaphat turns to the Lord. Now listen to his prayer.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

(II Chronicles 20:5,6)

You see what a load is lifted as he worships God for His worth; who HE is.

Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

And they dwelt therein, and have built thee a sanctuary therein for thy name,

(II Chronicles 20:7,8)

Then he worships God for His works, what He's done, saying,

If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

(II Chronicles 20:9)

The Battle Is Not Yours, But God's

He worships God for His Word, what He's promised,

And now, behold, the children of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

(II Chronicles 20:10,11)

Now He talks to God about His ways. His worth, His works, His Word, and His ways, a perfect pattern for Godly praise. Now listen, underline verse 12,

O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

And all Judah stood before the Lord, with their little ones, their wives, and their children. (II Chronicles 20:12,13)

There is the first key statement to memorize. You can use it every day for the rest of your life, "We have no might against this great company neither know we what to do, but our eyes are upon thee."

What a great confession of inadequacy to claim before the only one who is totally adequate. "Lord, we don't have the power and we don't have the smart. We're just gonna stop and look at you."

Then upon Jahaziel the son of Zechariah,... a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation;

And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

(II Chronicles 20:14,15)

I have a hard time not choking up when I visualize this scene and think of the times in my own life that God has been waiting to whisper that same statement to me, but I was not listening.

Jehoshaphat confessed to God, we have no might, neither know we what to do, but our eyes are on Thee. God answers: Then don't be afraid or confused or panicked by the magnitude of the problem. The battle is not yours, God answers, it's Mine.

Don't you remember, Jehoshaphat, self is dead and a dead

The Battle Is Not Yours, But God's

man can't march into battle. It's not your battle to fight, God says, it's Mine. I'll fight it. YOU fight—there's guaranteed defeat. You let ME fight—there's guaranteed victory. Now here's YOUR part:

To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you.

(II Chronicles 20:16,17)

There's a third verse to memorize. "Ye shall not need to fight in this battle." Wow! What a relief! They had to go.

To morrow go ye down against them. (II Chronicles 20:16a)

But they didn't have to fight because the conflict was between Satan and God. (It always is.) Therefore God would do the fighting. All they had to do was 3 things:

SET THEMSELVES STAND SEE

The word "set" means literally, take up your positions, or station yourselves. It has to do with refusing to retreat, but more than that, manning the post assigned to you with total confidence that you are there to observe God fight for you, not to fight for God.

The word "stand" means stand still. It means you not only don't retreat, you don't advance. You take up your position and wait.

The word "see" means you stay awake and peer excitedly towards the battlefield fully expectant to witness a miracle.

SET STAND SEE

The Living Bible says it,

...Take your places; stand quietly and see the incredible rescue operation God will perform for you,...

(II Chronicles 20:17b)

What a beautiful set of instructions for the Christian as he awaits the outcome of the circumstances that are encircling his life.

Now Jehoshaphat worships and praises God. You see, in his

The Battle Is Not Yours, But God's

mind, the battle was over. He was manning his battle station anxiously anticipating HOW (not IF, but HOW) God was going to win this particular skirmish.

And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.

And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

(II Chronicles 20:18,19)

So they had a praise meeting, and the enemy hadn't even arrived yet. Now the scene shifts. The next morning, the morning of the great battle, they arose early (God's people ought always to rise early when they're in the midst of the battle).

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever.

(II Chronicles 20:20,21)

What a battle plan. Up before dawn, they gather round Jehoshaphat who gives them a Sunday School lesson instead of a battle plan.

Then he chooses a choir to go out in front of the army, singing, "Praise the Lord, His mercy endures forever." Now pay attention to the timing of vs. 22. Notice when the battle was actually won.

And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten.

(II Chronicles 20:22)

When they began to sing, when they began to praise (that was their part) the Lord set ambushments about the enemy, and they were smitten (that was God's part). Now remember the progression. They humbled themselves before the Lord and cried, "We have no might against these enemies, neither know we what to do."

The Battle Is Not Yours, But God's

God answers, "Good, don't be afraid, don't be dismayed. The battle isn't yours, anyway, it's mine. You won't need to fight. You need to take your positions, stand still, and watch God do the impossible."

Jehoshaphat responds by worshipping, praising, and appointing singers to go out in front of the army, praising the Lord for the beauty of His holiness. As they began to sing and to praise, God annihilates the enemy.

Verses 23-27 tell us of the magnitude of the totality of the victory when you do the praising, and God does the fighting. Then we read:

And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord.

And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel.

So the realm of Jehoshaphat was quiet: for his God gave him rest round about. (II Chronicles 20:28-30)

I never read that story without wanting to fall on my knees before a Holy and Sovereign God and just cry, "To God be the glory, to God be the glory."

The children of Israel lived in peace, they were at rest. Because, at least for a time, they learned the secret of living in humility and thus of living in victory. They learned that once they saw that they had no might, neither knew they what to do and just cried out to God, the rest was a natural progression for a supernatural God.

They humbled themselves before Him and acknowledged they couldn't do it. God answered, "Of course you can't, you were never intended to. The battle is not yours, Israel, it's God's." The battle is not ours Christian, it's God's. Our job is to worship and to praise. His job is to win the battles, defeat the enemies, claim the spoil.

This, you see, is where real humility makes its claim on the Christian's life, in the day-to-day experiences of life where we have to choose just who it is that's in charge of our lives. You can do all the right things, say all the right words, follow the seven steps to humility, ask God to humble you even at the cost of failure, rejection, loss of idols, even at the cost of a "thorn". The

The Battle Is Not Yours, But God's

purpose for all of it is to bring us in ever increasing splendor to the place of continual surrender.

Where we are nothing, He is everything. Where we of ourselves can do nothing, He in us can do everything. That, my friends, is humility. That, you see, is the finished product. That's a real glimpse of heaven on earth, not ever provoked to be preoccupied with self because self is dead, buried, and gone. And Jesus is everything, ever unfolding wisdom that we have no might against this great multitude, neither know we what to do. It is an ever unfolding confidence that the battle is not ours, but His.

It involves a daily yielding of the reigns of life, and an hourly acknowledgment as the billows of life's circumstances clamor for self to be recognized.

Over and over we must say it again. "We have no might, neither know we what to do." And over and over we hear Him say, "No need for you to fight. The battle's not yours, it's God's." Again and again, God will lift that burden from our shoulders and we'll be living, but not us. Christ will be living in us, and we'll be living by faith.

In closing, I would like to address three groups of people this resurrection morning. The first group is those of you who have never said "yes" to Jesus Christ, never personally yielded control of your life to Him. I believe you know who you are. You are here to celebrate Easter, but you've never experienced Christmas.

You may be a church member in good standing.

You may be a deacon.

You may even be in the ministry.

Or you may feel totally out of place in a Christian environment.

You may be the pillar of society or feel like a dropout, a failure.

None of that matters.

All that does matter is that Jesus Christ died for you and wants to give to you eternal life. All He asks of you is that you acknowledge that you are a sinner and because you are a sinner, you are separated from a personal relationship with the living God. Repent of your sins, be willing to turn from them, and let Him come into your life and give you the power to be changed.

He will do it all, for He has done it all, but you must ask Him.

The Battle Is Not Yours, But God's

Won't you invite Him into your life this morning and stop trying to fight your own battles? The battle is not yours, it's His. All He asks is that you humble yourself and ask Him to come into your life, to be your personal Savior. Won't you do that right now?

The second group I would like to address are those who know beyond the shadow of a doubt that they are in the family of God, born again and bound for heaven, but who are still living in their own energy, fighting their own battles, making their own decisions.

Aren't you getting tired of going through the motions? Of struggling in the flesh to imitate the works of the Spirit? Why not reckon self to be dead once and for all. Write out a death certificate. Read him his rights. Drive a stake in the ground this morning and cry out in humility, "I have no might against this great company, Lord, neither know I what to do; but my eyes are on you." Go forth today, praising His holiness and singing in your hearts that the battle is no longer yours, but God's.

The final group I want to address is those of us who have buried self before and tasted the freedom and the joy of being dead to sin and alive in Christ, but something's happened along the way. Like the children of Israel, we have witnessed God as Lord, but we have ceased trusting Him minute by minute.

We know in a crisis that the battle's not ours. We trust Him then because we know we can't handle it. But the day-to-day awareness that apart from Him we can do nothing somehow slips away until another crisis comes.

I wonder if we don't need a fresh reminder this morning, another look at "self's" death certificate. I wonder if Easter is not the most beautiful time of all to let His resurrection life become reality again.

But for all of us, new believers, those dying to self for the first time, those of us renewing our resurrection, the real issue is not just that self is dead. The real issue is seeing that he stays that way.

The real issue is staying dead, if you please. I believe Luke 9:23 holds the key. We are told to take up our cross daily, and to reckon ourselves dead daily. Remember, God's compassions fail not. They are new every morning. (Lamentations 3:22,23) I believe the key is that every morning before our time with God

The Battle Is Not Yours, But God's

and before our time with people, before another thought has entered our minds, we need to roll out of bed and onto our knees and pray this prayer,

“Dear Lord, I do not know what this day holds. But I have no might to stand against whatever Satan sends me. Neither know I what to do. I am helpless. But my eyes are on you.”

And stay there, on our knees, till God can answer us clearly from His Word, “You’ve no need to fight those battles, child. The battle is not yours, it’s Mine. Go out today singing and praising. I will set ambushments about the enemy. You shall find quiet within the borders of your heart.”

Then go have your quiet time, prepare for the day, and press on. When the day wears on and we hear footsteps behind us or see conflicts before us, all we have to do is begin to sing and to praise once again. Because now we know the battle’s not ours, it’s His:

Minute by minute

Second by second

Just yielding control to Him

Singing His praises

Watching Him work.

That is real humility and that is real living. This poem summarizes the lessons’ thoughts:

The Battle Is Not Yours, But God's

THE BATTLE IS NOT YOURS

Thousands and thousands of years ago,
God's people prepared for a test,
As the Ammonites and the Moabites
Descended; destruction their quest,

But Jehoshaphat saw the problem,
And we read from God's precious Word,
That "Jehoshaphat prepared a fast
And prepared to seek the Lord."

And all the people, young and old,
Gathered together that day,
And humbled themselves before the Lord
As Jehoshaphat started to pray.

He lifted His voice in remembrance,
Recalling the days of yore,
And promised that God would keep His Word
As always He'd done before.

And finally, in utter abandonment
He spoke these words so true:
"We have no might against them, Lord,
Nor know we what to do!"

Then, from the very lips of God,
There came these words sublime:
"Fear not, my precious children,
The battle's not yours. It's Mine!"

"No need to fight, Beloved,
Here's all you need to do:
Just take your place: stand still, and see,
Your God will fight for you."

So they bowed their heads and worshipped,
And appointed men to sing;
Not to fight God's battles,
But to let His praises ring.

Here comes the enemy, now sing!
Let every voice be raised.
God's people start to shout and sing
And lift their hearts in praise,

The Battle Is Not Yours, But God's

And when their lips in praises sang,
Lo, then, the job was done.
God, at the sound of their voices fought,
And at once, the battle was won.

Now what about you, dear Christian,
In your heart have you seen the light?
Have yet you come to understand
The battle's not yours to fight?

That all your precious Jesus
Is longing for you to do,
Is to "set yourself, stand still, and see
That He can live through you."

The battle's not ours, oh, shout it!
The battle's not ours to win.
The battle belongs to Jesus,
And Jesus will reign from within.

Acknowledge you cannot do it,
And begin to sing and to praise,
And God will begin to fight for you
As you humbly acknowledge His ways.

No, the battle's not ours, Beloved.
The battle belongs to the Son.
The battle's not ours, but the *victory's* ours,
And the victory's already won!

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