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Rules applied during the translation:

The translation preserved the paragraph structure published in the contemporary Hungarian transcript.

Bible book, chapter and verses indicated in parenthesis are additions from the transcription process. Typically, such an addition immediately follows the chapter and verse citation Enyedi György provided. In some places the additions are placed in the text where text of a Bible verse is spelled out by Enyedi György, but he didn't include the chapter and verse citation. Both types of additions allow the reader to follow the train of thought of Enyedi György through the Bible.

All Bible quotations use the English of the King James Version, 1611 edition. The abbreviated Bible quotes Enyedi György closed with the word "etc." are expanded to their full length, as they were most likely delivered in his spoken sermons.

The asterisk (\*) marks a Bible verse citation where (most likely as a copier error) the citation does not match the subsequent text of the quote.

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### **Concio 10. In quo sit salus et in columitas Rei publicae. Esaie 30.**

**This is where the safety and security for the Republic is found. Isaiah 30.**

*For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.*

Isaiah 30:15 KJV

People, by their nature, like themselves, and they act to ensure their survival in earnest when they foresee the forthcoming threats. However, similar to any other of their endeavors, those people will be unsuccessful in their efforts to remain unharmed when they follow their own reasoning and abandon the path provided and shown by God. This is well illustrated by the words of the prophet we just heard. In order to better understand this passage, let us recall that it has three parts. First, the prophet declares the advice of God about how to save the nation of Judah. Second, the prophet states that the advice of God was not followed. Third, the prophet describes the danger when acting against the advice of God and placing hope and source of survival in human wisdom. Let us hear and learn from those words in that order. The prophet thus spoke (Isaiah 30:15): *For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.*

God points out two paths for the survival of the sons of Israel. The first is returning, meaning they give up their wicked and ungodly lifestyle and return to their God. Therein lies the reason for all their troubles and wretchedness, because a long time before that God declared and proclaimed through His servant Moses and the prophets that if His people walked in His commandments they would live happily, and live in peace with foreign nations, so much so that if they fell asleep in their vineyards, no foreigners would even wake them up, let alone harm them. He gave all His blessings to them as well. But if His people disregarded Him and did not follow His commandments, He would bring onto them perils of all kinds. If anyone thought about the cause of troubles affecting Israel, most would say that it was because they turned away from their God. Now if the cause of their troubles is turning away from God, then the path to surviving unharmed is returning to the God they turned away from.

Because people turn away from God by not following His commandments, returning to God can come about when we remember those commandments and walk according to them. For this reason, if someone - or an entire nation - is in peril, or if they sense a forthcoming misfortune, their first and best path for their survival is to examine their lifestyle and behaviors to understand how they transgressed against God, and after repenting, change their lifestyle, turn toward God, and say what is written in Oseae cap. 6. (Hosea 6:1): *Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.* We learned the other day that God has sufficient might to easily break the powers of rulers and to oppose their councils. Thus, anyone who are truly sufficiently protected, they have the Lord as their shield and protector. Solomon states this in Prov. 18. (Proverbs 18:10): *The name of the Lord is a strong tower: the righteous runneth into it, and is safe.*

The prophet states that the second path for the survival of the Hebrews is staying put. In order to understand this, we have to learn about the circumstances of the Hebrews in those days. We see it from written historical accounts and also from the book of Isaiah that the king of Assyria gathered a large army to attack the kingdom of

Judah, and the Hebrews were very frightened and seriously concerned about their survival.

They sent emissaries to the Pharaoh of Egypt asking for help to defend them against the king of Assyria. God did not approve, and through prophets He forbade befriending the Egyptians, saying that such an act would not be to their benefit, but, rather, would endanger them. That is why, among other things, Isaiah states in cap. 31. (Isaiah 31:1): *Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen . . .* He expresses a similar cautioning when He says (Isaiah 30:15): *In . . . rest shall ye be saved . . .*, meaning that if they don't befriend the heathen.

There are two reasons why God forbade His people to befriend foreign nations, especially the Egyptians. First, He wanted to ensure that His people would not consider worshipping idols. Second, He thought that seeking outside help might be interpreted that He, their God, was incapable of protecting them. He has shown through many examples that the power and might of any ruler amount to nothing against Him, and if He is on someone's side, He easily delivers them from any kind of peril. It is total madness to search for something far from home, when one can find that something right at home. The mighty God promised that He would dwell among them, and in the Jerusalem temple He would hear their honest and heartfelt supplication.

Despite that, they went to Egypt and asked them for help. But God opposed that when He said that it was not the path for their survival. And in staying home God explains what they should be doing (Isaiah 30:15): *. . . in quietness and in confidence shall be your strength.*

When He said *quietness*, He didn't only mean refraining from talking but refraining from other actions as well. For example, they ought not get involved in the affairs of those who don't threaten them; they ought not divide their attention; they ought not be directing the affairs of others but remain within their borders. There is an old proverb worth following: don't fight the fire that is not burning you. Once God gave a nation peacefulness, it ought not be looking for trouble, because those who are restless frequently bring danger onto themselves, as those who are looking for trouble often find it and are annihilated by it. Making war ought to have one purpose, which is to prevent us from being harmed, as it is right to fight to stay unharmed. Thus, those who are living without a threat of harm ought not go to war. We have a good example of this in 2 Para. 35. (2 Chronicles 35:20-27). Josiah was a God-fearing, devout king, and the scriptures tell us that he didn't deviate to the right or to the left, but followed straightforward the commandments of God, and when the Egyptian king wanted to march his army against the Assyrians, Josiah assembled his army to oppose him. The Egyptian king sent a message to Josiah that he didn't intend to fight him, he was not marching against him, but God sent the Egyptians against the Assyrian king, and cautioned Josiah not to tussle with God on his side. But Josiah did not want to listen to him and challenged him. He did engage in a battle where Josiah's army was defeated, Josiah himself was

wounded and later died. Now, the Egyptian king was a heathen, and Josiah a devout believer, but because Josiah did not remain at rest, but wanted to seek glory in warmaking, and because of not remaining at rest when he could have, God condemned him, and Josiah found the peril he was looking for, and was annihilated by it.

We have a similar example from the time of our fathers, when the father of Suleiman the Turkish sultan gathered an army against the Persians, and his encampment was attacked by the Egyptian sultan. Suleiman sent messages to the Egyptians that he was not marching against them, and asked them not to harass them, and to allow his army to continue marching to Persia. The Egyptians did not listen to him and continued their attacks on the Turkish army. Suleiman was angered by this, and his army - originally aimed at the Persians – was unleashed at the Egyptians, and on the battlefield Suleiman annihilated the army of the Egyptian sultan leaving no one alive from the defeated ruler's family whose dynasty ruled those large kingdoms of Egypt and Syria for three centuries. The Egyptians could have continued to live free of armed conflict, had they not been so restless.

Thus, God's advice to the Hebrews that in quietness shall be their strength is not given without a precedent. Moses stated in Exod. 14. (Exodus 14:14): *The Lord shall fight for you, and ye shall hold your peace.* Let us remind ourselves that while God is cautioning His people against foolhardy action, He is not instructing them to be lazy, nor to stop being concerned with forthcoming threats, because it is possible to be on guard while being quiet, as being quiet doesn't mean being asleep. Moreover, often those who are quiet tend to be on their guard even more. It is beneficial to be concerned and be on guard, however; being restless and reckless is dangerous. Let us be ready to defend ourselves, but regarding our survival let us place our hopes in the Lord, and not into our own might. Because our strength is in our Lord and we have that through quietness and hope. That is why, through our hope in the Lord, we await His protection and the deliverance from the threats.

## Part 2.

In the second part of his words, the prophet states the rebelliousness of the Jewish nation (Isaiah 30:15-16): . . . *and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.* Let us remind ourselves here first that people have a reckless nature, and they often dare to oppose God. If the Lord says that things are this particular way, people will say, not quite. If He says to act this way, people say, We will not. Those reckless people reveal their lack of gratitude toward God and yet, we are surprised that God punishes such people. The fundamental reason for punishment is none other than their unbelief, as people do not trust in God's promises, do not recognize His might, but insist that all aspects of their survival rely on their own cleverness.

Second, let us ponder that creatures befriend and attach hope in things that are similar to them. People being sinful, they place their trust in transient things, and say they will not listen and will not live by hope alone, but they buy horses so they can fight the enemy better, or run away from them.

The other day you heard here just how useful animals horses are during a battle. But let us listen to the word of the Lord about this (Isaiah 30:16): . . . *for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.* Let us recognize here that, first, our Lord does not deny that the Hebrews might find some assistance in Egypt or elsewhere, but He say that such assistance is insufficient to ensure their survival.

Because horses are not the means of victory, as they are meant to run, and by running they don't necessarily bring about survival, but sometime they bring on destruction, as the enemy often has stronger or faster horses, and someone fleeing may not outrun them. It is foolishness that those people place their trust in such an unreliable means of protection. Thus, the Hebrews were unwise to turn away from the dependable protection of God, believing that it is unreliable. The second lesson we can learn from this is that any worldly powers, no matter how mighty they are, remain useless in opposing God, because the Almighty can act against them with an even bigger might. Do you truly have good horses? He can bring against you an enemy with even better horses, and you cannot outrun them. It is not harmful to utilize assistance from abroad, but we ought not place our full trust into it, because such assistance is only helpful when God agrees with it and make it powerful. From these we can conclude that the source of survival is God, and not the feeble assistance from abroad.

### Part 3.

In the third part of our Bible quote the prophet describes the perils that come to those who disregard the advice of God, and place their hope in assistance from abroad (Isaiah 30:17): *One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.* There are two parts to this text. First, the peril itself is described, and then we are enlightened about the seriousness of the peril by two metaphors. The first part makes us recognize that while people trust greatly in large numbers when waging war, but victory does not come from numbers, as the Lord says: *One thousand shall flee at the rebuke of one . . .* Through Moses God declared a long time ago to the Jewish people the consequences of not following His commandments as we read in Deut. 28. (Deuteronomy 28:25): *The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.* Second, let us consider that victory does not depend on large numbers, or even on preparation, but on the courage of the heart. Those faint at heart are unable to attain victory, no matter how large their numbers are or how well they are armed. In the same way God gives people courage, He gives fear

as well. As He declared through Moses in Levit. 28.\* (Leviticus 26:36): *And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.*

Third, let us learn from this that God passes fair judgement on people who do not fear their heavenly Majesty and ignore His threats, the judgement being that He will make them fear people who are similar and equal to them. It is often the case that people who do not want to be ruled by someone better than them end up being ruled by someone much worse. What God does to people who do not want to serve Him is to place them under the rule of cruel and dastardly rulers in order to make them contemplate their actions, as we see in His cautioning of the Jewish people. God then illustrates the nature of the perils with two fine metaphors. We often see in the scriptures the practice of using metaphors. Recitetur et hic (Let us cite here) cap. 1. 8. (Isaiah 1:8).

The first metaphor is the mast left alone on the mountain (Isaiah 30:17): . . . *till ye be left as a beacon upon the top of a mountain* . . . We may interpret this two different ways - either about a shipwreck or about a clear-cut forest. In the seas there are rocks and mountains, and when gales slam ships against them, those ships break into pieces so incredibly that only the strong and tall mast remain on the mountain as a sign of danger for those who are sailing nearby. With that God is saying that He will destroy the Egypt-friendly nation of Judah so completely, that only a warning sign of their peril will be left behind.

Alternatively, God might be referring here to the habit of woodcutters whereby when they clear-cut a forest, they leave a few large, lone-standing trees in case there is a need for making a mast in the future. With that God is saying that just like the woodcutters cut down the smaller trees around the few large ones, He will similarly cut down the sons of Israel, leaving only a few standing here and there.

The second metaphor is about a flag (Isaiah 30:17): . . . *till ye be left . . . as an ensign on an hill*. This metaphor is less clear than the previous one. Some interpret the flag as a sign of victory raised at a location of the battle. Thus, if the flag is the sign of the defeat of someone, then in this verse the flag is the only sign left of the devastation of the nation of Judah, and a reminder for future generations. Some others interpret the flag as the flag of a defeated army, because raising of a flag also happens after an army is defeated and generals or other leaders stay alive, and those leaders raise a flag on a hill or a mountain to signal the remaining troops to gather there. As usually only one or two people come to such a flag, that will be the number remaining from the people of Judah.

There are two lessons in these metaphors. The first is God's merciful nature, because while the Almighty justly and fervently intends to eliminate all the wicked, as the metaphors show, He saves some out of mercy. Just as the mast is saved from a broken-up ship, a few large trees are saved from a clear-cut forest, and a few people

are saved from a defeated army, God saves a few people at the time of widespread peril.

The second lesson is that these metaphors show us what kind of people might be saved at the time of widespread peril. The mast of a ship is not only to ensure the movement of the sails, but also for the sailors to keep watch for their enemies, or for rocks and other dangerous locations they want to avoid. The purpose of the flag in battle is to show the soldiers where the main army is, so they heed commands. Similarly, there are people who tend to the survival of a nation and provide council and good example to lead the nation. In the same manner as the mast is kept from a wrecked ship, or a flag is kept from a defeated army, the Lord, at the time of widespread peril, keeps certain useful people to console the nation, and to ensure that the nation is not totally eradicated.

When He mentions mountains, as it is written that the mast will remain on the mountain, and the flag remains on the hill, He intends to represent the morals of the people God saves. Those with high, godly morals are saved, as the mountain and the hill mark a higher elevation.

While a person might have noble ancestry, but if he does not have high, godly morals, like a mountain or a hill, and if he, with low morals, is concerned only about low-brow, worldly affairs, he will be among the many common people who are eliminated, because survival comes only to those who are on a mountain.

Now we can understand the meaning of our chosen Bible verse, as it was not written without a reason, but to allow us to read it and harken to it, to learn from it, and to follow its example. Indeed, we are in a similar predicament to what the kingdom of Judah was in at the time of this prophecy. Therefore, if God instructs us to be quiet and at rest, we ought not to be restless, but we ought to be confident in our strength to place our hope into quietness, and into trusting God. Fast horses are worthless, and the many thousands of troops are useless, because God may give the enemy even faster horses and hearts with more courage. We ought not trust in those; we ought not to aggravate our God, because He may not only do to us what He did to the wrecked ship or the defeated army where He saved only a few people from destruction, but He may also do to us what He did to the potter's jar that is mercilessly smashed to the ground with a great force, as described by the prophet in an earlier passage (Isaiah 30:14): . . . *so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.* May God protect us from such fate. Amen.